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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:01 JANUARY 2, 1968

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Vietnam Is Dying

James K. Stauffer

"VIETNAM IS DYING," said a Vietnamese interpreter working at Da Nang.

I can't shake it off. It is such a concise verbalization of tragedy.

Some will shrug it off with, "Oh, they're used to war!" Yes, but never in their history have they faced such a systematic, massive military juggernaut with unlimited resources that daily grinds out its grim harvest of death and destruction.

Vietnam is dying *physically*. Every day villages in the contested areas are leveled and the villagers loaded on helicopters with what possessions they can carry. Often, they are dumped in an overcrowded "secure" area or relocated on barren land where they can exist only from handouts. Large tracts of fertile rice paddies are lying empty because these areas are declared free fire zones. Once fruitful gardens and orchards are now dead and barren due to the defoliation policy. What was once a "rice bowl country," exporting rice to other Asian nations, has now become a crucible of death.

Vietnam is dying *economically*. Inflation climbs steadily. In July it jumped nineteen points. August added another eight. The cost of living index tabulated by the government is now 318 percent above the 1959 base average. This is creating untold suffering for low income families, teachers, and civil servants.

The development and expansion of industry, technical projects, and public utilities are at a standstill. Exports have dwindled to a trickle.

Vietnam is dying *socially*. Think of the disruption caused by 1,600,000 refugees—most of them create by Allied operations! Even in secure areas, the age-o social structures based on the family unit are being ruthlessly shattered. Children must leave their village to study in the cities. Fathers must flee to avoid arres by "friendly" operations. Mothers must leave the ho to earn their daily rice requirements. Sons go in hidi to avoid military conscription. Daughters sell themse as barmaids and prostitutes. This brands them as soc outcasts and misfits.

This leads to the fourth area. Vietnam is dying *morally*. The basic moral principle of Vietnamese society, "Do good and avoid evil," is being thrown to th wind. "Live it up, tomorrow we die" is the prevailing philosophy. Prostitution has skyrocketed. Eight years ago, one seldom met a drunk Vietnamese. Now, it's often. Children beg for Salems (cigarettes) instead of candy. Gambling makes the poor poorer. Stealing, th and robbery abound. Delinquents on motorbikes are robbing women in broad daylight and on busy streets Stealing is listed as a profession on forms filled out by dock workers. Lying to tax officials is taken for grant

bery and corruption have escalated in high places.
Lastly, Vietnam is dying *spiritually*. Perhaps we
uld say, "Vietnam is still dead spiritually." It has
l religion, but that does not give life. Catholicism
ught eighty years of French colonialism. Now, what
Protestant America brought?
We long for a moving of the Holy Spirit, creating
v life and revival in Vietnam. Maybe we are quench-
the Spirit by our failure to protest this gigantic evil
war! Could it be that our proclamation of the "good
vs" is drowned out in the roar of planes and guns?
n we blame "our" message for falling on deaf ears
en "our" bombs and bullets are making orphans
l widows—filling hospitals and graveyards? The
blem of the cross which we preach is also boldly
played on military bases, uniforms, and even chap-
ns' jeeps. Confusion deepens!
As a mission family, we are being forced to clarify
position in relation to this growing military venture.
e military establishment is taking over, gradually but
ely, every civilian effort that is useful to their policy.
is is already being felt by the voluntary agencies.
ernational Voluntary Service leadership here has
eady made the break.
Just how soon missionaries will be affected is not
wn. But due to the misunderstanding of our role by many Vietnamese, we may soon need to make clear by public declaration our convictions and attitudes. This may result in misunderstanding and even suffering.

Some may construe this to mean that we are moving into politics. Actually, the opposite is true! We want to move away from being identified politically. Most Vietnamese consider us to be an arm of American design in Southeast Asia. Many are surprised to learn that we are not supported by the U.S. Government. Last week, a neighbor reacted violently to the witness of our evangelist, Lam. He said, "Christianity is part of the U.S.A.'s plan to take over our country." We need to make clear that this is not the case, that we are not supporting or even sympathetic to our country's policy, that we are not sent out by them.

Along with this negative protest should go an affirmative statement of call and purpose: that we are, first of all, members and citizens of God's kingdom, that we are called by God and the church to minister to the whole man, that we believe in the use of love rather than force, that we are peacemakers, that we are here to share with the Vietnamese the message of reconciliation which gives them peace with God and man through Jesus Christ.

Then, our message of *life* may become more credible in this dying land!

ountry becoming a crucible
leath and destruction.

2975

NEWS

War disturbs relief workers in Vietnam

The following news analysis was written by Omar Eby, secretary of information for the Mennonite Central Committee.

How CAN A voluntary agency for relief and service, comprised of North American and European Christian civilians, function in a country that is under the shadow of a military engaged in fighting both a civil and national war?

More graphically stated, how can Joe Smith, a Vietnam Christian Service worker committed to serve any individual in desperate need, regardless of race, creed, or political affiliation, give a bowl of wheat flour to Nguyen-van-Mang, a Vietnamese refugee who may or may not be a Vietcong or member of the National Liberation Front, without being accused by the American Army "of giving aid to the enemy"?

For some Christians, there are no tensions or conflicting loyalties between the mandate to minister to the need and the process by which that need is created. For example, Bob Pierce, president of World Vision, at a recent meeting in Saigon had nothing but the highest praise for his organization's compatible relationship with the United States military in Vietnam. "World Vision is not here to oppose the United States effort. We are immensely grateful for all they have done," he said.

For other Christians, who take a neutral position and hold that their work is nonpolitical in intent, the conflict is sharp. For example, Doug Hostetter, a Mennonite in Vietnam Christian Service, in a recent brush with the American presence in Vietman, had considerable fears that voluntary agencies may be succumbing to the pressures of the U.S. government and military to support their programs. "For a true Christian witness in a war-torn country, I feel the need for an identification distinct from USAID and the military," he wrote.

Assigned to Tam Ky, a coastal village one hundred and fifty miles from the North Vietnam border, Doug's work has consisted of assisting refugees with food and material aid, arranging crafts and typing classes, and simply being a systematic promoter of community development.

When the workers of Vietnam Christian Service first arrived in Tam Ky, the Vietnamese people showed their suspicions and hatred of Americans by cursing them, spitting on them, and throwing stones. The workers went quietly about their ministry of giving material relief, demonstrating the love and concern of the Christian churches. Since they represented a Christian rather than a political agency, they recognized no boundaries, political, racial, or geographical in expressing this concern. The Vietnamese Christian Service people persisted in seeing that any of their commodities were used only by civilians. Undoubtedly, some of the people to whom they gave aid and with whom they established acquaintance were not in areas controlled by the Saigon Government nor in full political agreement with that government.

Seven months later, responsible persons were readily admitting that the attitudes of the more hostile Vietnamese in Tam Ky were changing for the better. The people noticed that our folk were different: they were the only Americans who lived in unguarded compounds, walked among the people at night, did not carry weapons, and visited friends in the countryside.

"I must identify closely with the Vietnamese people," Doug wrote recently, "in order to communicate Christian love and to honestly understand the Vietnamese feelings on both sides of this conflict. To do this, I mingle freely with the people, visit in their homes, eat their food, and speak their language. To insure my neutral image in the community, I was forced to refrain from forming any close associations with either
American AID officials or the
Armed Forces in the Tam Ky
This was not because I did not a
ciate them as persons or even bec
I felt that their programs were
tirely wrong, but only to try to ir
that I was not misunderstood by
Vietnamese community. Because o
way that I live among the pe
without guns or protective walls,
very life depends on the Vietnan
community accepting and belie
my neutrality."

Other voluntary workers, inclu
some Vietnamese Christian Ser
people, do not feel the need for s
a distinct identification from U
and the U.S. military. They feel
to fraternize eating in the cafet
on the military compound, and joi
the recreation at the USAID house.

But Doug's strong convictions,
as an American he has the right
disagree with his nation's activitie
Vietnam, and his theology of pe
which recognizes no personal ene
inevitably set him on a collision co
with the American presence. Unc
standably the American army
curious, even suspicious of Doug's
cussions with Vietnamese, his cl
associations with them, and his
interest in giving Army Intellige
any information about his friends.

"But you do support the U.S. p
icy here in Vietnam, don't you?"
marine colonel asked Doug pointe

"I had no choice but to say no
didn't," Doug reported later.

Since a strong neutral position
not aiding the U.S. position, Do
was occasionally considered a susp
And military personnel were quick
point out that while it is permissi
for conscientious objectors to
working in Vietnam to help any p
ple in need, they have no right
criticize U.S. policies. They furt
implied that if such people can
support their government they sho
not come to Vietnam.

"The primary goal of Vietn
Christian Service must be clearly

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tood by all our workers as one a ministry of healing and reconciltion to the Vietnamese people," l Longacre, acting director for 's program in Asia, states once n. "Their ministry of relief and ice for all people regardless of r varied affiliations is therefore political. But all Western prons, or persons, in Vietnam are tical by the very fact of their be-Western. A clear nonpolitical idenation as a church agency, independent of the U.S. presence, will always be clear—though it must ought after."

In a real sense," Longacre conted, "individuals in Vietnam Chris- Service have forfeited some of r independence to speak on issues political import. This is because agency has been invited into the ntry by the Vietnamese Governit for a relief ministry, and no er role. As a guest of that coun- he is not free to criticize the ernment of Vietnam."

et most American Christian volunts are deeply disturbed by their ernment's activities in Vietnam, instance, the creation of refugees ne out of every eight civilians is officially registered as such—and responsible to voice their conis to church and government lead- and to friends at home.

But these concerns must be voiced reetly, with tact, and with huty, or they lose their effectiveness, age the effectiveness of the indiial worker, and the integrity of Vietnam Christian Service pron," Longacre adds.

aving said all this does not solve tension for Doug, for he is still with the real problem of keeping nam Christian Service's policies nind though he may find strong onal convictions developing to be e vocal. Actually, Doug's dilemis only an illustration, or a focal it for the larger confrontation that e voluntary agencies are current- facing, particularly MCC-related istries, for this is its first attempt dminister relief and service to war ms within that country while the ammunition is still flying. Heretofore, it entered war-torn countries after a peace had been negotiated.

One out of every eight civilians in Vietnam is a refugee.

Part of the frustration for administrators and workers of Vietnam Christian Service is that there is no obvious conclusion to the tensions. It seems that the longer they work at reconciliation the more painful the discord becomes. The conflict of neutrality and the definition of an enemy seem to be pressing their small faces against the windows of our witness, hopefully, for some attention. While one is tempted not to look at them—they might go away—we must force ourselves to view every new development in Vietnam with courage.

Just who or what is an enemy in Vietnam? "One who seeks the injury, overthrow, or failure of an opponent" is hardly an adequate definition of the "enemy" for many Christian workers in Vietnam. For such volunteers would say that the persons identified by the U.S. Army as "enemy" are not their personal enemies, while they may be an enemy to the government of the passport they are obliged to carry. Thus for workers to distribute medical kits and food commodities to people they know who will further distribute them in Vietcong territory could be interpreted by the military officials as actively opposing the war policy and giving aid to the enemy.

Many rice bowls empty Burial mounds increase

Gnarled hands guide the crude shovel as it breaks through wisps of dry grass, exposing sterile sand beneath. The hands and soil, both tired beyond usefulness, are linked in a common act. Slowly a pit takes form.

The powdery soil opens to receive a cheap wooden box. Pebbles and sand trickle onto the coffin and then are heaped upon it to make a mound. Sticks of burning incense are pushed into the soil. Perhaps next year there will be grass on the barrow.

The burial mound is one of many. Soon there will be more mounds and more spirit houses to appease the ancestors. The people of Nghia Khuong, Vietnam are dying. Death stalks the solemn rows of mud huts.

Only steps away a mother wails an ancient chant over the corpse of her daughter, spindly from starvation and dysentery.

A motionless sun blazes hot on the tin roofs of the Nghia Khuong refugee resettlement camp but still, in the quiet of the afternoon, the old people squat around a cooking fire to share cups of steaming tea.

Just beyond, other cooking fires fill the air with the warm aroma of a nourishing mush of cornmeal, soybean meal, and milk. A crowd of tiny children have gathered with dirty bowls and await their daily portion. The children, both tribal Hre and Vietnamese, share a common fate.

These children survive, though help came too late for some of their companions. Hunger and disease had ravaged the village before Vietnam Christian Service began a kitchen here.

But even now, VNCS nurse, Tharon McConnell, sometimes must stand by helplessly watching the final agonies of someone she cannot help.

Vietnam Christian Service now feeds 5000 refugees in this district, though what the people receive—one cup of warm porridge per day—is meager by any standards. It is a supplement to their diet, not enough to sustain them in itself.

Five years ago Vietnam was still a major rice-exporter and its Mekong Delta was known as the rice bowl of Southeast Asia. Today that is no longer true. Nearly one million men under arms and one million peasants who have left their fields behind mean that the land is idle. And the rice bowl is empty.

In Nghia Khuong, a shaking hand stretches out with an empty rice bowl. The gaunt face of hunger watches as a village woman employed by Vietnam Christian Service scoops the warm mush into the waiting bowl.

But the old woman, like so many others in her country, is used to a diet of rice. She grasps her chopsticks and wonders how to eat the food the foreigners have brought to her. At her side her grandchild understands. He carries a spoon.

Refugee worker, Doug Beane, a former Naval officer from Massachusetts, explains that when these refugees were moved from their native mountains a few miles to the west they brought nearly nothing with them. Vietnam Christian Service has helped them to buy their eating utensils, their cooking pots, and, in some cases, their coffins.

Fred Gregory, Earl Martin, Bob Miller, and a new Land Rover complete the team that directs and supplies the twenty-four Vietnamese workers that cook and distribute the porridge of CSM (a blended food product of cornmeal, soya flour, and non-fat milk). They must truck a full load of supplies to these outlying areas of Quang Ngai province nearly every day. And it's a full-time job. They don't always know from day to day just how many children are fed, but they do know that the CSM is available.

Vietnam Christian Service has seven workers feeding refugees at Dong Ha, Hue, Tam Ky, and Quang Ngai. Bob Miller, an Evangelical Uuited Brethren pastor from Colorado, is the field coordinator of the VNCS refugee feeding program. He draws on his experience in each of these areas as he makes his recommendations for the future. "We're able to help these people with some of their basic needs," he says, "but we can't expect to change their basic outlook on life with the little bit of help we're able to give.

"What we can do is get enough
good food and medical attentio
these kids so that they aren't d
off like they are now."

This year there will be more bu
mounds at Nghia Khuong, but
haps because of the efforts of Viet
Christian Service workers there
be fewer children among the d
With adequate food and medical
the spectre of premature death
be banished from the somber str
of Nghia Khuong.

War brings emotional st

A Mennonite Central Committe
unteer in Vietnam Christian S
recently received favorable me
in one of the nation's leading
papers.

Marilyn Strayer, Columbus,
was featured in the New York
as an American doctor who
mental patients in Saigon. Ass
to Cho Quan Hospital, Saigon's
mental hospital, but one of three
centers in the country, she works
a staff of Vietnamese as well as
other VNCS volunteers: Anne
R.N.; Altona, Man., and David
feld, social worker from Leamin
Ont.

For the last year she and her
band, Martin, an architect, have
in Saigon. Problems at the old
pital, with approximately four
dred mentally-ill patients, are ty
of other hospitals in that cou
understaffed, poorly-paid empl
and, not infrequently, patients
untended.

The *Times* reported Dr. Stray
saying that when she arrived at
assignment she found that shock t
ments were used as punishment
restrain patients who didn't be
Many of the patients, twenty-fiv
forty years old, are victims of
war. "These people have lived
war too long. They don't see an
to violence and it afflicts them,"
said. "They are psychotic, withdr
and depressed."

Some do respond to treatment
are released after three to
months. Others are transferred
larger hospital for the mentally
located in the country.

mwork in leprosy aid

following is taken from remarks
e by O. W. Hasselbad, president
merican Leprosy Missions, dur-
the dedication of the new clinic
physiotherapy building at Kilom-
81, Paraguay.

he spirit of cooperation between
Government of Paraguay, the
nonite Central Committee, and
rican Leprosy Missions has per-
ed the work of Kilometer 81
ecome a fine example of a suc-
ful program of leprosy control.
hree elements are essential in such
rst-rate program. One is domi-
ry treatment of a patient. And
ar as I know, John Schmidt, med-
superintendent of the hospital,
the first to try such a program
place in the world. That was a
ageous and pioneering venture
it has become the basis for lep-
-control work throughout the
d today. It virtually eliminates
need for the "settlements" of sev-
decades ago.

he second element is equally im-
ant. Leprosy work must be an in-
al part of the health services of-
d to any community where the
ase is endemic. For centuries, lep-
has been looked upon as a dis-
apart, out of the mainstream of
icine. Almost all programs for
care of leprosy patients were
d upon segregating the patient in
nstitution where only leprosy pa-
s were treated. Today it is ac-
ed that until and unless leprosy
is fully integrated into the pub-
ealth service of a country, there
o hope of eventually eliminating
disease. Schmidt and his co-work-
have accepted the responsibility
the treatment of all patients in
community, regardless of the cause
eir disease.

he third element in successful lep-
control is teamwork. The prob-
of leprosy are complex and re-
a team of highly trained work-
and here at Kilometer 81 we
such a team—experienced phy-
ns, nurses, an expert cobbler, lab-
ory technicians, dentists, and, ex-
ely important, a trained physio-
apist. All of these skills are required for the prevention and treatment of the crippling and deformity that come if leprosy is not properly managed. Undergirding these medical workers are other members of the team at Kilometer 81, many of them volunteers from among Paraguayan Mennonites, who do all the necessary hard jobs of keeping the institution working smoothly.

Dr. and Mrs. John Schmidt treat a patient at Kilometer 81.

Under Schmidt's direction, Kilometer 81 has, indeed, come a long way since it was founded in 1951 and it could become a model project for all of Paraguay. The fine new buildings indicate that progress continues. American Leprosy Missions pledges Kilometer 81 support for the future of the work as it has given in the past.

Teachers in Negro school Kansans are only whites

North Gulfport, a solid Mississippi Negro community of seven thousand, now has two white teachers in its completely Negro school. The approximately five hundred white people living on the fringes of the community in no way relate to it.

A year ago in August, the principal of the North Gulfport High School, concerned about teacher and student integration, inquired of Mennonite workers about the availability of teachers for his school. Nothing could be done that year, but several teachers found their way to North Gulfport for the 1967-68 school year.

Last spring, the Willard Ebersoles, Halstead, Kan., and Lena Reimer, Meade, Kan., made an exploratory trip to North Gulfport. Ebersole now is teaching in the high school and Miss Reimer in the grade school. The two are the only white teachers on the staff of an all-Negro school (a combined elementary and high school) of sixteen hundred students. The Ebersoles' first-grade son is the only white pupil in the school.

A number of factors make teaching difficult in the school, says Miss Reimer. The school is overcrowded. Many students drop out after the sixth grade. Textbooks are either in short supply or outdated (for forty-one fourth-graders in her room there are twenty arithmetic books and thirty spellers).

Enthusiasm for learning, at first nonexistent, has been sparked during the first nine weeks of teaching. Miss Reimer relates an incident: “After nine weeks of school, one of my fourth-graders finished reading his first pre-primer. When he came to school in the beginning of this year, he could not recognize the letters of the alphabet. It was such a thrill for this boy that he could read, he had to share it. He got after another boy who could not read either. This spark caught fire. The second boy came up on Friday and asked if he could take that pre-primer home to learn to read.”

These workers are financially on their own, although they relate to the mission program in an informal way. Miss Reimer, for example, is teaching a Bible class for eighth-grade girls at Camp Landon, the Mennonite community service center.

The Board of Missions and the Board of Christian Service are encouraging teachers and other professional career people to consider taking positions in communities like North Gulfport. Chicago, Fort Wayne, Houston, Markham, Minneapolis, Oklahoma City, Philadelphia, as well as Hamilton and North Battleford in Canada offer opportunities for teachers interested in witness and service in the public arena.

Six cities need volunteers

Young people who are willing to take leadership positions in a Christian service context are urgently needed, according to Wilfred Unruh, voluntary service director for the General Conference Mennonite Church. He is looking for volunteer leaders for Fort Wayne, Wichita, Minneapolis, North Battleford, Hamilton, and Philadelphia.

Fort Wayne has a Negro ghetto development project. Leaders in this city would be responsible for guiding the team of young volunteers in its service to this disadvantaged community. “Of particular interest in Fort Wayne is the emergence of a new private corporation dealing with housing rehabilitation,” says Unruh.

Wichita, Kansas' most highly segregated city, will be the site of a voluntary service team's interracial ministry. Leaders would help launch a new program in partnership with the Lorraine Ave. Church. Volunteers will serve in one of the Community Action Program neighborhood centers or work in another institution.

The Minneapolis unit will consist of earning and non-earning members. Some volunteers will work in the Minneapolis Workhouse Prison, an institution where persons sentenced for less than a year are placed. Others will work at the Hennepin County Hospital to earn money to support the unit and to extend service in the community. “Partnership with the Faith Church will make this especial exciting,” points out Unruh.

A leadership couple will be needed soon for the North Battleford, Sask., voluntary service team. North Battleford, a city of seventeen thousand in northern Saskatchewan, is a market center for a large agricultural and Indian settlement. Nine Indian reserves are within easy driving distance of the city. The voluntary service team would experiment with new forms of community development ministries with the Indians. Unruh outlines the philosophy of the program there: “We are trying to avoid the traditional paternalistic mission approaches of the past and trying to forge a new approach in service in partnership with the Indians.”

The urban industrial ghetto of Hamilton, Ont., is another rewarding place of service. A social referral and activity center known as the Welcome Inn have been in operation for the last two years. “After nearly two years of experimentation we are ready to launch a major service ministry here,” explains Unruh.

In Philadelphia, the voluntary service unit works in partnership with the Second Church and with the social referral center operated by the Eastern District Conference. All the volunteers in Philadelphia will be placed in one of the community hospitals. On weekends and during spare time they will be engaged in community service to children, teen-agers, and adults.

There are other openings for those interested in voluntary service. In Gulfport, a couple to do maintenance and secretarial work as well as a director of recreational activity and community organization are needed. The Wheat Ridge, Colo.. training school for the retarded “offers an excellent context for experimentation and service in a new vocational arena,” says Unruh. The forest and fishing village of Manigotogan, Man., offers opportunity for public schoolteaching and community agricultural extension work. Salem, Ore., will be the site where sometime this year a new unit will work on a project with the state institutions.

imple New Testament

oday's English Version of the New
estament. Macmillan, 1966. $3.95;
merican Bible Society, $1.75; 0.25.

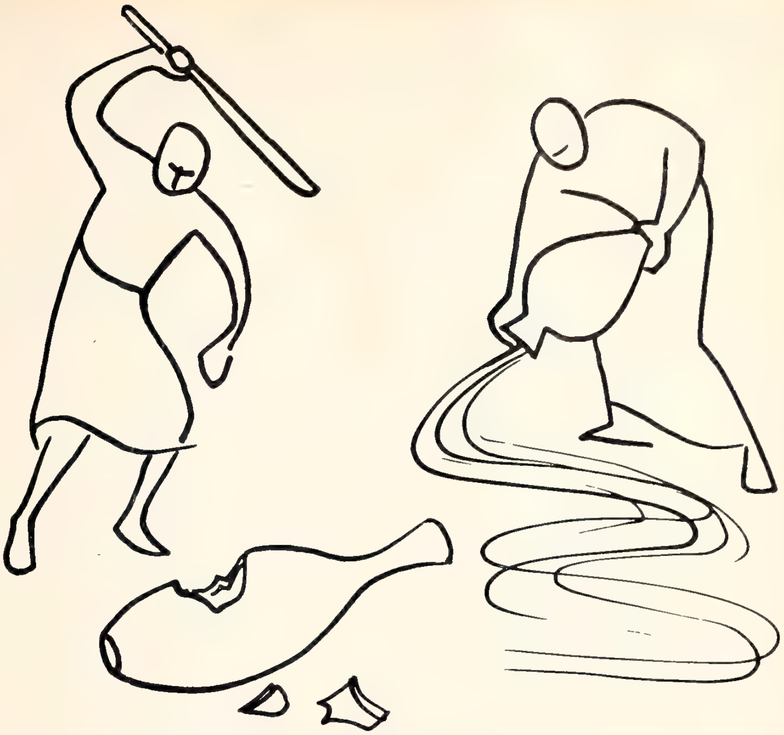
or as little as twenty-five cents, mericans can have a good translaion of the New Testament in undertandable, common, everyday lanuage. The translation is the work of obert G. Bratcher.

Readers may avail themselves of ither of two forms of this volume: *oday's English Version of the New estament,* which is a hardback edion, or *Good News for Modern Man,* paperback. The only other differnce seems to be that in the paperack form cartoon-like sketches acompany the text.

These pen sketches, the creation of nnie Vallotton, will be welcomed by any readers even though at times e has used conventional ideas which o beyond the exact word of Scripure. For example, the wise men are epicted as three in number and are ding camels, though Matthew says othing about either detail. The arst displays a lively imagination and intriguing sense of humor. In the eansing of the temple, for example, table is seen flying through the air. ark 8:31 shows a crowd of people l carrying crosses, following Jesus. he Pharisee who makes a show of ying long prayers (Mark 12:40) ill bring a smile to every reader's ice. And do not forget to see what eaven looks like on page 574!

Bratcher's translation is much more strained and accurate. Of basic imortance is his use of the new Greek xt prepared by an international oup of scholars under the auspices five leading Bible societies.

In many places a keen sense of scernment is shown by a careful oice of translation. Following the ad of the New English Bible, the reek word *Christ* when used in the chnical sense of the awaited savior Israel is translated *Messiah.* In ark 6:18, John the Baptist "kept lling" Herod of his sin, the teachers the law "were saying" (3:21), esus kept looking around" (5:32), e started praising God" (Luke 1:64), and "Peter kept on knocking" (Acts 12:16). These are but a few examples of the careful attention the translator often pays to the force of the Greek verb.



One of the drawings prepared for Today's English Version.

Many of the limitations of the ABST (American Bible Society translation) are related to the guidelines followed by the translator. He states expressly that the style of vocabulary is to be that "accepted as standard by people everywhere who employ English as a means of communication." From an examination of the results, this seems to have led to the following consequences: Long sentences in the Greek are broken up into a series of shorter ones. Typical introductory biblical stylistic formulae are either dropped or are variously translated. The vocabulary tends to be simplified, in fact, oversimplified at times, as, for example, using *meetinghouse* as a translation of *synagogue.* Literal translation is out; meaning-for-meaning translation is in. Biblical imagery is frequently not carried over into the translation.

In the opinion of this reviewer these guidelines lead to more uniformity of style and to less individuality among New Testament books than is manifest in the Greek. The majestic sweep of Luke's prologue (Luke 1:1-4), the rolling grandeur of the beginning of Hebrews, and the soul-lifting power of Paul's prayer in Ephesians 3:14-21 are all diminished by breaking up these "purple passages" into simple sentences.

In following the meaning-for-meaning principle, Bratcher sometimes does more and sometimes less than the original. To say "my speech is no more than a noisy gong" (1 Cor. 13:1) is neither as forceful nor as accurate as to translate "I am a noisy gong." Bratcher's summary of verse 11, "my speech, feelings, and thinking" loses the punch of Paul's repetition, "I spoke as a child, I felt as a child, I thought as a child." "Have this mind in you . . . " (Phil. 2:5) becomes "the attitude you should have . . . " The "be friendly" of Matthew 5:25 softens the "agree quickly" (ASV) or the "come to terms" (NEB). The "whoever" of the Greek in 5:41 becomes "one of the occupation troops." "Do not let your left hand know what your right hand is doing" (6:3) becomes "Do it in such a way that even your close friend will not know about it. . . ." The "deacon" in 1 Timothy 3 is rendered a "church helper."

In the American Bible Society translation there are no footnotes whatsoever, not even to indicate uncertainties in the Greek text or variant possibilities of meaning, such as Luke 11:41, 17:21, and other passages would seem to require.

Bratcher does bracket the *pericope adulterae* (John 7:53-8:11) but prints it in the same type as the text. The uninformed lay person will not know that this incident was lacking from the autograph of the Gospel of John. A similar problem arises in Mark 16; verses 9-19 are added under the rubric, "An Old Ending to the Gospel." Following this, "Another Old Ending" is added. This way of dealing with a problem is not as accurate as that of the RSV, which adds these two alternate endings in greatly reduced type and thus indicates the general valuation of these alternate endings by scholars. Nor in the ABST is there any indication whatsoever of the textual problems in Luke 24:3, 6, 12, 36, 40, 51, or 52.

The ABST is a happy culmination of a long-standing interest of the American Bible Society in the distribution of the Bible and also in new translations. Steps eventually leading to the ABST include the decision by the United Bible Societies in June of 1949 to publish a periodical "for the assistance of Bible translators" entitled the *Bible Translator,* the appointment in 1955 of an international and interdenominational committee of textual scholars to prepare an addition to the Greek New Testament especially for Bible translators, and the publication of *The Greek New Testament* on which *Today's English Version of the New Testament* is based.

While we recommend *Good News for Modern Man* as a good simplified translation especially adapted for private reading for edification, the Revised Standard Version should still be the Bible of the church to be used for public reading and for the church school.

The church should know that there is a continuing Revised Standard Version committee charged with keeping the RSV abreast of the assured results of scholarship. This should mean that from time to time there will be minor changes and improvements in the RSV. *David J. Wieand in Church of the Brethren Messenger.*

WANTED
Some Answers

Many people ask questions that deserve to be answered. Satisfying answers, not just someone's off-the-cuff opinion. There are many kinds of questions too, because people have many different needs.

A minister doesn't have all the answers—but many people expect him to—but from his experiences with God and his knowledge of people he has resources to help find them. Answers to problems grow out of a person's beliefs about God, the world, man, the church. These are areas of special study for a minister.

Where are there as many opportunities to help people find meaningful answers as in the Christian ministry? The minister meets people in about every kind of life situation, right where our problems arise. In a variety of ways he provides encouragement, hope, concern, assurance, and direction from which answers begin to emerge.

It's true, the ministry must change to meet changing needs. But the minister knows that God, and our need for God and each other, do not change. Here is the heart of a Christian minister's message.

For more information write to: *Committee on the Ministry, Box 347, Newton, Kan. 67114*

JOURNAL

December 15. Word came this af
noon that Willard Wiebe had take
turn for the worse in his illness. A
following a Christmas banquet for
office staff this evening, we recei
the report that he had died. The l
of an active leader in middle age i
serious one for his family, his cong
gation, and the church.

Memories of our common exp
ences returned to me this evening
remembered especially both our f
and last meetings. The first was o
Sunday afternoon in September 19
on a street in Chicago, just outside
gate of Bethany Biblical Semina
The school year had already start
and my wife and I had missed the fi
week. The reason was that we h
only been married two days earli
having planned our wedding with t
intention of going to a seminary
New York. But the General Conf
ence which met in Newton that Au
ust decided to reopen Mennon
Biblical Seminary in affiliation wi
Bethany. So we changed our pla
about school, but not about the we
ding.

My bride and I were hoping to g
onto the campus without attracti
attention, but who should we me
even before we could reach the fro
door but Ernst Harder, a schoolma
from Bluffton College, and anoth
student, who turned out to be Willa
Wiebe. We weren't anxious to repo
to them that we were fresh from
very short honeymoon, but they so
got the information out of us.

My last meeting with Willard w
also at seminary. This time it was
the lounge of Mennonite Biblical Sen
inary at Elkhart this past October. T
pastors' seminar was meeting and h
was taking part in it. I recalled ho
a number of years ago he had pr
posed this kind of activity to the Co
ference executive committee whic
took it up. He pleaded quite forc
fully for a refresher experience for a
pastors, but particularly for those wh
did not have the opportunity to tak
part in conference programs such a
was the opportunity of his fellow pas
tors on the executive committee o
other conference boards.

Last October's meeting was the first
minar that Willard was able to at-
nd though several annual events have
een held. I wanted to find out how
e felt about the development of the
minar. I reminded him that this
eek of study for a rotating group of
inisters had been his suggestion. Yes,
e said, it was a good idea and he was
artly satisfied. But he had hoped that
ie seminar could be longer, three
eeks at least, which might give pas-
rs a deeper academic experience
ith more opportunity to study.

December 19. After reading a letter
which a reader makes a charge
out someone's comment on the vir-
n birth, I had to reflect on the way
which we often write reports, make
cusations, and jump to conclusions.
he principle seems to me to be one
at might be called the "vague spe-
fic." I'll try to illustrate it with a
ory. A man comes home from work
d his wife says, "The men came to-
ay." He doesn't know what she is
lking about, but not wishing to ad-
it his ignorance, he asks, "What did
ou say to them?" And she says, "I
ld them to do what they did the last
me."

I know that it is hard to report on
vents. I've tried it. But I wish that all
ho report and all who make accusa-
ons could be more specific and less
ague. So the writer of a book says
mething about the virgin birth. But
hich book? Which writer? And just
hat did he say? And in what context
id he say it? Or if it was something
at someone said another person said,
id we check the accuracy of the re-
ort with the source?

December 20. We are working on
ur first issue of 1968 this week. It
ill be a special issue on Vietnam.
nd what can we say that we haven't
id before? We know that this is a
ontroversial issue and many will be
nhappy to have it raised again. And
am one of those who is also un-
appy. I would wish that we could
iscuss more pleasant subjects.

The editors of the *Christian Century*
y, and we concur, "We wish it
ould be otherwise, but it cannot be:
e obligation to launch our initial issue of 1968 not with a celebration of the dawning of better times but with consideration of the shadow that darkens pride in our nation and its vaunted aspirations, a shadow designated by one word—Vietnam. . . . Aware from constantly recurring evidence that our national leadership is ill disposed to heed voices of dissent, to consider analyses of the situation that do not fit its preconceived formulas, we nevertheless are compelled to speak without letup while protest remains possible."

As I read the material that came to me for this issue (for the articles sought me rather than I needing to look for them), I was impressed by the fact that the integrity of our Christian witness is at stake in Vietnam. Our understanding of this crisis may well represent our understanding of our own Christian faith. Is this too strong? Perhaps. But it is clear that Vietnam is not only an American foreign policy crisis, but it is a crisis of the soul for Christians in America. What we do and say now will long be remembered in the days which will be in the future, if we have a future. *Maynard Shelly.*

RECORD

Calendar

General

June 13-16—Ritzville, Wash., Pacific District Conference.

July 13-20 — Estes Park, Colo., General Conference.

Deaths

Martha Schroeder Bartel (Mrs. Cornelius), Wolf Point, Mont., First Church, Hillsboro, Kan., was born Apr. 19, 1887, and died Dec. 19.

Paul William Bartsch, Sr., First Church, Newton, Kan., was born May 13, 1891, in Aolieata, Russia, and died Dec. 1.

Edmond E. Flickner, Eden Church, Moundridge, Kan., was born Jan. 5, 1893, and died Dec. 12.

Elmer Friesen, Alexanderwohl Church, Goessel, Kan., was born June 4, 1920, and died Nov. 22.

Valentine W. Krehbiel, Eden Church, Moundridge, Kan., was born Nov. 17, 1885, and died Dec. 12.

Marriages

David James Balzer, Grace Church, Whitewater, Kan., and *Donna Maxine Schilling,* Mountain Christian Church, Lakewood, Colo., on Nov. 25.

Gary Banman, Alexanderwohl Church, Goessel, Kan., and *Sue Harms,* First Baptist Church, Newton, Kan., on Nov. 24.

Daniel Duerksen and *Mrs. Martha Klassen,* both of Alexanderwohl Church, Goessel, Kan., on Nov. 12.

La Vern Goossen, Alexanderwohl Church, Goessel, Kan., and *Arlene Fast,* Goessel (Kan.) Church, Dec. 17.

James Jantz, First Church, Newton, Kan., and *Catherine Louise Karl,* Zion United Church of Christ, Kansas City, Kan., on Nov. 26.

Howard Meyers and *Carol Penner,* First Church, Mountain Lake, Minn.

Victor Walter Penner, First Church, Newton, Kan., and *Jean Teall,* Nov. 5.

Robert Lee Smith, Fairfield (Pa.) Church, and *Linda Kay Warrenfeltz,* on Nov. 25.

Robert Wayne Thiessen, Buhler, Kan., and *Frances Irene Klaassen,* First Church, Newton, Kan., Nov. 10.

Lowell Unruh, Alexanderwohl Church, Goessel, Kan., and *Marna Canty,* Church of Latter Day Saints, Sanford, Colo., on Oct. 21.

Wayne Unruh, First Church, Newton, Kan., and *Patricia McCann,* Presbyterian Church, Garner, Kan., Nov. 25.

Douglas Huxman, West Zion Church, Moundridge, Kan., and *Frances Goering,* Eden Church, Moundridge, Kan., on Dec. 16.

David S. Inghram, Newton, Kan., and *Virginia Koehn,* Bethel College Church, North Newton, Kan., Nov. 3.

James Koehn, Bethel College Church, North Newton, Kan., and *Ramona Monarez,* Our Lady of Guadalupe Church, Newton, Kan., Nov. 17.

New addresses

Leonore Friesen, Box 282, North
Newton, Kan. 67117 [6]
Esther Patkau, 2206 Wiggers Ave.,
Saskatoon [135]
Loren Saxtons, 12029 Saticoy, North
Hollywood, Calif. 91605 [253]

LETTERS

Born of the Virgin Mary

To the Editor: As the Christmas season once again is close at hand, I cannot help but speak out once again as to what is happening in our church schools, and just recently it has been brought to my attention that even within our own Mennonite church, the young people are studying a book wherein the author says that they should not be alarmed if they find it difficult to believe in the virgin birth, because as yet it has not been proven as a fact.

Well, I would like to ask this certain author—just why does it have to be proven? Can it be positively proven beyond a shadow of a doubt, just who our earthly fathers are? I'm not highly educated, but I don't think it can, so why even suggest such a thing? It seems that just because it says so on our birth certificates, we are willing to accept it for a fact just who our father is, because none of us knew how, where, or when we were born, so we take it by faith just who our parents are, because they tell us so.

Then why is it so difficult to believe that God is the Father of Jesus Christ, when we have Holy Scripture after Scripture telling us just that. Oh yes, I know, too, that doctors and scientists have it all figured out just how a child is conceived, how it grows, and how it is given life, but who gives us our souls? By some great miracle our living souls come from God, so He is the heavenly Father of us all. So why should it be so hard to believe when He performed the biggest miracle of all and became the Father of the little baby Jesus?

I just can't understand how those of us who call ourselves Christians can just sit by and let this happen to our children and grandchildren. It fills my heart with shame and remorse when I hear that it has come to the place that young people of today ask, "Well, who was Christ anyway?" I do not pretend to fully understand the Holy Bible, and I can tolerate different views on different passages, but this is not one of them. If we do not believe that Jesus Christ is the Son of the Living God, and that He came to earth to save us from our sins, then what have we left? That shatters the whole foundation of our Christian faith. In 1 John (not St. John), chapter 2, it tells us how the antichrists will come, and I am inclined to believe that this is just exactly what this kind of teaching is.

Those of you who are inclined to think that these things are not happening right now are in for a rude awakening just like I was, and may God have mercy on all our souls if we do not work and pray for a spiritual revival to the only true gospel, and that is that "God so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

The Bible has not changed (although many people have tried to revise it in one way or another) and neither has God, so let us never forget that Jesus Christ was born of the Virgin Mary, and that He is the Son of the Livin
God, and that He lived, suffered, ble
and died on the cross so that we ca
have forgiveness for our many sin
and it is only by His infinite merc
that He is able to forgive us when w
ask for it, and that is still the one an
the only way that we can receive sa
vation for our souls, and we bett
believe it. *Mrs. Art V. Krehbiel, 130*
Lyndon Rd., McPherson, Kan. 6746

More Papas are killed

Marjorie Loewen, Route 1, Bingham Lake, Minn., wrote the following story.

Big tears form in Zomba's eyes, and slowly roll down his cheeks. Zomba is ten. He is a big boy, too big to cry. But Zomba is very sad. Papa is dead. Why did he have to die? Papa was a good man. He was chief of the village, and known for his kindness. Everyone knew that Papa was a big, generous man with enough rice paddies for all. Everyone knew how just he was with all the wrongdoers in the village. Then why did he have to die? Why?

Zomba knows a war is on. He knows a bomb was dropped; the air exploded. But why does his village have to suffer? Why did Papa have to die? Zomba does not know. He can not possibly know.

Slowly, Zomba's tears stop, and he goes into the field. Now he is the Papa. Now he has to earn the rice paddies. As Zomba works, the war continues. Bombs fall, and more Papas are killed. When will it end? When will the village again be at peace? Zomba does not know. The villagers do not know. They all pray it will be soon.

Fate of the Danzigers

To the Editor: "No Mennonites on
Mennonite Street"; Under this t ic
in your December 5 issue on page 15,
a few questions are posed tha I
would like to respond to.

I would suggest to the "young e-
ology student" posing those "indicti g"
questions to read at least one go d,
reliable history book relating to e
events in the Vistula area in the for s.
I would recommend to him the l-
lantine paperback booklet *Defeat in*
the East by Juergen Thorwald. T is
book costs seventy-five cents and is
on sale on most new stands.

Should there be any doubt in e
reader's mind as to the reliability f
this report, I suggest that such a re -
er come to our city. Here live h -
dreds of individuals who have co e
to this country after 1945 and wo
have lived through those horri e
years. They are eye-witnesses to w t
happened. There would be no di -
culty to get a few hundred of the
citizens to testify in court that Th -
wald's report is factual.

After having read this book ca -
fully, I think the "young theology s -
dent" asking those "indicting" qu -
tions, might have found the answer
them.

This is not to say that the peop e
who once lived on Mennonite Str t
were all that they could have bee .
The were very much like the peop e
of "Souderton or Archbold or De -
bigh or Sugarcreek or Kitchener
Steinbach." Not much better—n
much worse. Nothing that they cou
have done could have averted the
ultimate fate—removal from the Me
nonite Street. *Gerhard Lohrenz, 2*
Renfrew St., Winnipeg 9.

YOUTH

One of three thousand five hundred refugee kids.

yle Preheim

etter from a Paxman

Dong Ha, Vietnam

AR FOLKS,

don't really know what to write. Not much new happened around here lately. The feeding program ms to be going well. We're feeding about three usand five hundred refugee kids per day now, aged to twelve. We started a few more hamlets this week l now have fourteen mixing-and-feeding centers ving over thirty hamlets. The last few feeding stations e been started upon request of the hamlet chiefs. word is starting to get around, and that's ideal. ne pregnant and nursing mothers are also eating M, which, you, remember, is actually a finely-und powder of precooked cornmeal, toasted soy ır, nonfat dry milk, with vitamins and minerals led. And whereas it can be mixed with bits of meat fruit; for ease of preparation, we're still just boiling ter in the camps, mixing powder into it until a gruel ms and then giving about a cupful to each child as comes with his container. It looks and tastes like nmeal mush. We just recently started mixing in ins sent to us from Reedley, Calif. They're a tasty l nutritious supplement.

We are starting to see visual effects of the CSM we feeding. There is less of the common skin disease estering sores on scalps and legs. Their eyes, being ar and bright, show health. They really go for the d. For many, it is breakfast every day.

The refugees we have trained for mixing and distri- ion are doing well. Harley and I simply take sacks CSM to the various feeding stations and check on how ngs are going. We're planning to expand into the new settlement area where twelve thousand refugees from the demilitarized zone have been resettled. We hope, eventually, to feed ten thousand or more kids.

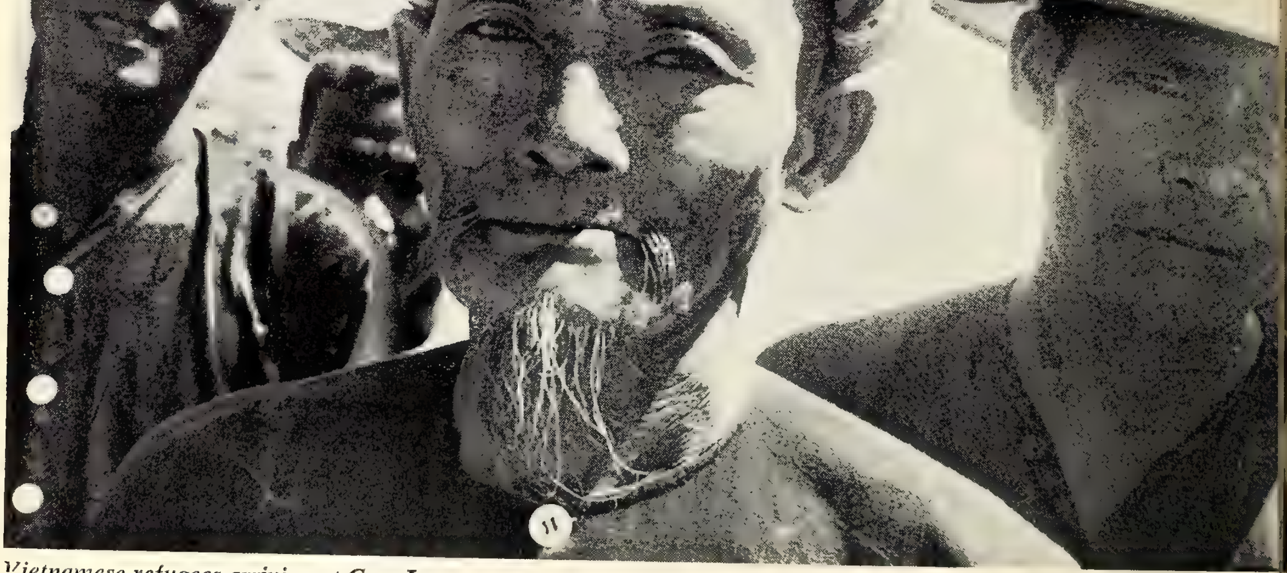
About the war, Mom and Dad, I wish I could write and tell you it will be over soon. We talk about "when the war's over" we'll hike in the mountains, fish on the river with our Vietnamese friends, visit freely the hamlets in the country or drive to Danang with the car. But we wonder if this will happen before we leave.

I am more convinced now than ever that the allied forces can never win a military victory here. They are fighting a phantom enemy. As we work in the camps we still look north and see the almost daily shelling and bombing around the demilitarized zone six miles away. Heavily-armed bombers fly overhead, streaking to targets in North Vietnam.

After six weeks of very quiet and seemingly settled conditions, we had a bad week with eleven rocket attacks. As usual, most of them landed on the military base about a half mile south of us, but several short rounds came into town again. Five civilians died during the week as a result of rockets hitting their homes. Three of them were our neighbors down the street. It seems so unfair to see innocent people die like this.

Please don't worry about us. Harley and I reinforced our bunker, and when we wake up to the whistle of incoming rockets, we hustle out to our bunker. Once inside we are pretty safe. Besides, we feel the presence of a greater power guarding and watching over us.

Traveling around the area to Cam Lo, north to Gio Linh and south to Quang Tri, we come into contact with many GI's. The same questions always come:



Vietnamese refugees arriving at Cam Lo.

"What are you guys doing out here?"

"You mean you don't carry any weapons?"

"How much are you guys getting paid?"

"You can't go home for three years?"

"You guys must be crazy!"

The average GI has no concept of sacrificial service. Some say they wish they had known that the government provides an alternative to military service. Some ask if it would be possible to come back with our organization after military service "to do something for the people."

You know, Mom and Dad, if it were possible to assess or know what our being here at this time means, if we can think in terms of witness, perhaps our presence here is just as significant to the GI's as to the Vietnamese refugees we are trying to help. I guess that's one thing we'll never know. I just know that I'm glad I'm not here with the military. Even though what we can do here now is limited, I am convinced it is more than what I could do were I in uniform—even if in militar civic action work. I think the alternative our government gives us regarding military service is a tremendo opportunity for constructive, positive service in the interest of our country and our God, be it hospital wo in the United States, or agricultural work overseas. It is tragic if our young men overlook this opportunity.

Well, this should get you up-to-date on things in my world. Although I don't always ask about things at home, you know I'm still interested. When the guns be hind the house blast away day and night, and when people press in from all sides, I sometimes long for a time to myself in the peaceful solitude of a day on a tractor, or a quiet hike in the country. So, keep writing I look forward to letters from home.

Love,
GAYLE

eace on Earth

ace on Earth
the rice paddies a man dies,
s warm flesh turned into a napalm torch.

ead. The man is dead.”

that all?
e wind still blows.
e bombs still fly.
Saigon the whores lie soft
d smooth behind warm doors.”

ut the man is dead.”

o he is dead.
ir spray sells well on the black market.
nerican soldiers keep right on whoring;
r. Johnson turns over and keeps on snoring.
clock—not one—stops.”

ead. A man is dead!”

nd? What else is new?
ly a few bones, rotting flesh
d awful stench prove that he once lived.
ey will disappear soon
d when they are gone
too will be forgotten, lost,
aving no sign that he ever ate,
pt, or had a toothache.”

ut he is dead. Dead. Dead!”

ietnamese lives are cheap.
American pulse will skip a beat,
siness is brisk, Green Bay
ll wins football games
d preachers proudly proclaim:
lory to God in the highest
d peace on earth
od will toward men.’ ”

mer F. Suderman

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COVER

"Balance of Power" is the title that the Associated Press gave to this photo of an American soldier balancing a machine gun on his shoulder as the village of Duc Pho, 325 miles north of Saigon, burns in the background. (The photograph on page two is from a village near Duc Pho.)

This issue is being devoted to our continuing concern about Vietnam. In updating our reports on this crisis, we are responding to the invitation of the Christian Century addressed to a number of editors of Protestant and Catholic weeklies and biweeklies asking that the first issue of the new year be used to focus on Vietnam. Other journals which have responded to the invitation include Christianity and Crisis, Commonweal, the National Catholic Reporter, Presbyterian Outlook, Christian Advcate, and the Nation.

CONTRIBUTORS

James K. Stauffer is a missionary to Vietnam serving with the Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

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The credibility of our witness

Eleven American missionaries in Japan addressed the following letter to Tokyo's Mainichi Daily News *in September. One of the signers of the letter was Carl Beck, a representative of the Mennonite Central Committee's peace section.*

CONFRONTING THE INTERNATIONAL situation the missionary is entrusted with a special responsibility. He has been given a different, and sometimes broader, perspective than those at home. Like the watchman in Habakkuk, he must communicate what he sees.

The gospel of Christ cannot be identified with any political system, but it affirms human dignity and worth in such a way that this becomes a norm in the light of which all systems are judged. The dissemination of this concept in Asia and Africa has been a by-product of the missionary enterprise.

In the light of this understanding of human worth in the sight of God, we cannot support a Vietnam policy which inflicts increasing destruction upon civilians. In the South, there are indications that for every casualty inflicted on the Vietcong, six or more are inflicted on non-Vietcong civilians. Of these, at least half are children.

In addition, 750,000 to 1,000,000 South Vietnamese have been made refugees. In the North, bombing has been escalated to include such targets as the Paul Doumer railway and highway bridge less than two miles from the center of Hanoi.

David Schoenbrun, formerly chief European correspondent for CBS, reported from Hanoi on Aug. 28 seeing at least ten bodies from the rubble of a block of shops and apartments in the center of Hanoi. The dead included a doctor and several nurses, killed in a medical clinic.

We believe that the deliberate destruction of non-combatants in this war is an offense in the sight of God. We agree with Professor Peter Berger, who has recently written: "I believe in a God who is outside ourselves and who confronts us in history. . . . It is this God whom American Christians and Jews would do well to remember these days, the God who, some twenty-seven centuries ago, promised the fire of destruction upon Edom—'because he pursued his broth with the sword, and cast off all pity' " (*Christianity and Crisis,* Mar. 6, 1967, p. 35).

We are, furthermore, compelled to point out that in a nuclear age, at some time in the future, our own cities and our own women, children, and old people may be in imminent danger of destruction by indiscriminate nuclear bombing. How can we at that time pray to a just God for deliverance if we have previously, by deliberate choice, rained down death on non combatants with conventional weapons?

Because the preaching of the gospel is conditioned by historical realities, this situation vitally affects our mission. In proportion as we and the church at home fail to make a prophetic response to this situation, the gospel itself is called into question in the minds of many around us.

We therefore call upon our government for a mid-course correction in Vietnam policy which will express contrition for the mistakes of the past and a willingness to take greater risk in the quest for peace by negotiation in the future.

This change in policy should include: a cessation of the bombing of the North without preconditions; explicit assurance that the U.S. will not oppose the inclusion of the Vietcong in peace negotiations; and a radical modification of tactics in the South to reduce the appalling toll of civilian casualties.

We call upon our fellow missionaries in Japan and over the world: to pray and to take counsel with one another in the conviction that we confront a moral crisis in which the credibility of our witness is involved; to search for keys to peace and reconciliation through study of the history of the Vietnam conflict; to bring the convictions stated above to the attention of our supporting boards and church; to give public expression to these convictions and on occasion to dramatize them in appropriate ways; and to recognize that if we neglect our responsibility for justice and mercy, our message is refuted by our lives.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:02 JANUARY 9, 1968

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Dark shadow in a smiling land

Omar Eby

LIKE REFUGEES THE world over, innocent victims of national ambitions, tribal blindness, and racial stupidity, the African refugee wanders in an alien land, waiting through years and wasting a life—a priceless gift. And if at times he curses the Giver of that unsolicited gift, surely, we can forgive him, we who have been born in the land of our father's grandfather.

While refugees from one African state flow to another in the common pattern of fear and misery, the various brothers in the central Africa family seem particularly cursed, especially the Congo, which has the dubious distinction of being the only (reported) sub-Sahara African country to have refugees flee both to it and from it. But then, no other sub-Sahara country is as large as the Congo and haps, none so multitribal.

During the past few years, ap mately 350,000 refugees arrive the Congo from the neighboring of Sudan, Rwanda, and A while, at the same time, 75,00 the Congo for the neighboring of Uganda, Burundi, Central can Republic, and Tanzania. the only encouraging note in s pattern is the fact that, at leas refugees were reported passing other, headed in opposite direc on the same lonely dirt road, Congolese fleeing to the Sudan Sudanese fleeing to the Congo.

Portugal is responsible for one-half of the total sub-Sahara rican refugee population of 750

Women in Kenya cook food distributed ing a recent famine on the Massai

fter five years of fighting rebellions ithin the African colonies of Anola, Mozambique, and Portuguese uinea, and in spite of mounting negive world opinion, Portugal's determination to stay in Africa is seemgly stronger than ever. With growg terrorism and clashes between frican guerrillas and Portuguese oops, thousands of nationals, who ant only to go on farming and herdg and living, quietly slip over their untries' frontiers to keep out of troue, seeking asylum in neighboring naons. It appears that many flee Portuiese territories so as not to get inolved, and perhaps forced into joing the rebels, on one hand, and the ortuguese to fight against their own llow Africans, on the other.

While Africans may be expected flee their homelands still under olonial rule, it should be inexplicable hy there are refugees among the inependent black African nations. On e contrary, it is too easily explainole—tribalism! The tiny Republic of wanda, one-third the size of Indiana, as the worst showing among those ations, with one out of every twenty its people having fled.

The United Nations, in 1951, for e purpose of regulating the legal atus of displaced persons, defined a fugee as "a person who, as a result events and owing to well-founded ar of being persecuted for reasons race, religion, nationality, memberip of a particular social group or olitical opinion, is outside the couny of his nationality and is unable unwilling to accept the protection his country of origin."

A comprehensive and workable defition, no doubt, for those adhering the UN convention, but only twen of the more than fifty nations on e African continent have subscribed. dequate protection for refugees as itlined by the UN requires that vernments subscribe to both the inciple of right of asylum and the inciples of humane treatment of refgees. And, unlike Europe, there are effective screening procedures for tablishing refugee status.

Some refugees are unrecognized. Those individuals who flee their countries following coups d'etat are seldom recognized as refugees. Such a status would be a form of embarrassment and strain between the host country and the country of origin. London, Paris, Moscow, Peking, New York, Accra, Brazzaville, and Dar es Salaam are the concentrated havens for such displaced persons.

What's being done?

All governments and organizations dealing with the African refugee problem recently concluded a nine-day conference in Addis Ababa. Summoned by Prince Sadruddin Aga Khan, head of the United Nations High Commission for Refugees, to formulate a joint policy, the conference was held under the auspices of the UN Economic Commission for Africa, the Organization for African Unity, and the Dag Hammarskjold Memorial Foundation. In the past few years, UNHCR spent half of its annual budget, or one and a half to two million dollars, on projects earmarked for Africa.

With organizations of such prestige and influence, and with budgets of considerable awe, it might be assumed that the African refugee problem is rapidly being solved. But that is not the case. In fact, a feature (on which several other facts in this article are based) appearing in the *Daily Nation,* an East African newspaper, noted that the African refugee population is actually increasing faster than the rate of resettlement.

The independent African nations have also been at work on the problem through OAU's Commission on Refugees, whose definition of a refugee is similar to that of the UN's—"nationals of countries whose political, racial, or religious regimes have made it necessary for them to expatriate themselves for fear of their opinions or of their race or their religious beliefs." It has called on those African countries with refugee problems to initiate or continue neighborly talks aimed at solutions.

In addition to the UN High Commission, numerous other organizations are giving assistance to the African refugees. Among them are the Red Cross, Oxfam, YMCA, several world Bible societies, several catholic and Protestant agencies, and the All Africa Conference of Churches' Ecumenical Program for Emergency Action in Africa.

The Christian churches and missions in Africa are often the ones who carry the load of a steady continuing ministry to refugees. Governmental concern, frequently too highly optimistic with solutions too easy, rises and falls. But religious agencies, peopled with enough pessimists to keep the program realistic, dedicate themselves for the long, tiring drag of the work. One East African newspaper correctly observed that "thanks to many religious organizations, the relief work has gone well in Africa."

The Mennonites of North America have been giving relief aid to Africa for years, through their mission and relief channels. Although the Mennonite Central Committee had a worldwide ministry of relief work, it was not until 1961 that they entered sub-Sahara Africa with a modest program, assisting Mennonite missions in the Congo.

In the wake of rebellions, revolutions, and counterrevolutions taking place in the Congo, Rwanda, and Burundi following their independence, MCC began to ship more food and clothing to these areas. In 1965, Tanzania was included, MCC funneling material aid assistance through the office of the Relief and Service Committee of the Christian Council of Tanzania. That year, MCC supplied more than a half million dollars worth of food and clothing to the three countries: Congo, Burundi, and Tanzania.

All material aid to the Congo is distributed through the Congo Protestant Relief Agency, which coordinates the relief work for all Protestant groups. In addition to the material stuff, MCC has also supplied personnel to CPRA for relief work.

This past year, the termination of the massive relief program in the Congo was in view, with the Kwilu

A refugee camp about fifty miles from Kikwit where one thousand refugees have temporary homes.

distribution being phased out, the Kivu project seeing the end of its emergency relief needs, and the Orientale program designed to shift from an outright relief operation to rehabilitation—housing, garden, and cattle projects. But another uprising put a crinkle in that view toward early termination.

During 1967, MCC has placed 290 tons of material aid, valued at nearly a half million dollars, in the Congo alone. By weight, 45 percent of this was meat and dried fruits, 15 percent medicines and hospital supplies, with the remainder being made up of soap, clothing, sewing materials and machines, and blankets.

"The CPRA management and workers are to be commended," writes John Gaeddert, MCC Congo director, "for their voluminous work, their efficiency, their vision in rehabilitation, their concern for those in distress, managing the difficult, and often distasteful, task of distribution and so effectively serving the various Protestant groups they represent."

While it seems that Congo news is too often that of civil strife, cat-and-mouse maneuvers between mercenaries and the national army, political uncertainty, mounting tensions and hostilities toward the European staying on to work, let us not become hardened to the dispossessed Congolese and other African refugees, telling them by the shrug of our shoulder that their misery is the result of their own countries' stupidities. While that may occasionally be the case, such attitude is hardly permissible by ev the most nominal of Christians. Co passion, not cynicism, is needed. A what is compassion? Sympathet consciousness of another's distre coupled with a genuine desire to leviate it.

And when this Congo is heale though it takes a hundred years (some writers predict) before ord results from the chaos, and oth troubles south of the Sahara result producing homeless, bewildered, hu gry men and women and children, l us demonstrate again that we are people of God who know compa sion, because we, too, have felt th incomprehensible expression of H love toward us.

NEWS

Africa hopes for long day in the sun

ıar Eby, secretary of information MCC, *has written the following vey of African life.*

Now IS THE time for Mennonite l other Christian workers of North ıerica to renew their confidence in rica and commit themselves to ıggle and suffer and delight with peoples.

The more hopeful developments of Organization for African Unity's ent meeting in the Congolese capof Kinshasa should be of genuine erest to many. The simple fact t thirty-seven of its thirty-eight mbers, including eighteen heads of tes, showed up for the four-day ıference, despite the suspicions and stilities within and between coun- s, is impressive in itself. More onishing are its accomplishments, ugh only paper work at this junce.

The delegates agreed to send a team Nigeria to attempt mediation of civil war, created a committee to vise underground freedom fighters Angola, Mozambique, Rhodesia, l South Africa, and arranged for ıiopia and Kenya to meet their ublesome Somali neighbor, in hopes ending a border dispute. The delıtes also gave moral support to Congo in calling for immediate ıcuation of the mercenaries.

Since its birth in Addis Ababa in 53, the OAU has been hard put to ve the continent's elusive problems. e Kinshasa summit's resolutions to pple with the nastiest of Africa's rent dilemmatic situations should ng hope to any person sympathetlly interested in African affairs.

In the past year, a strange whiff of enchantment appeared on the clean of optimism from liberal Euroıns—a term in Africa which also ludes North Americans—who beved so confidently in the romantic sion that newly-independent Afı could only do justice, love mercy, l live beauty. From the African ss and in conversations, also, from thoughtful nationals a chill of disillusionment was felt, though it was hardly a cynicism, about their own statesmen's capacities to deal with the continent's colossal problems of development.

One reading of newly-independent Africa's history during the years since 1960, when so many nations were born, can be a fairly bleak experience. To many friends of Africa, it is a surprising disappointment to find so soon on its recent historical landscape so many of the same evils which they had hoped were peculiar to European history.

First, there is militarism, with ten of the thirty-nine independent African states now having military regimes, and expansionism, with Somalia's designs for a Greater Somalia, particularly with an unwarranted claim to Kenya's Northern Frontier District. The breakup of Nigeria, a supposed showcase of democracy, along tribal lines, and the cleavage in the Sudan between north-Muslim-Arab and the south-Christian-and-animist Bantu are the ugly expressions of tribalism, racism, and religious fanaticism. The failures of the East African states, who hold so much in common, to federate suggests provincialism. With the faddish devotion of his subjects encouraged by the late "redeemer" Nkrumah, cultism blossomed. And finally, there is the inexplicable Congo.

Many great and good things are happening in Africa. The gloomy list of failures should be offset with at least one fine example of revolutionary thinking on nation-building which blends realism with vision: President Nyerere of Tanzania, his Arusha Declaration on socialism, and his document on education for self-reliance.

Few other African statesmen, upon bringing their nations to independence, have taken such a hard look at the package of institutions and stack of priorities they inherited as has this man. So many other leaders have seemed content with keeping the machinery of their bureaucracy running and consolidating their positions of power and influence.

Nyerere, a philosopher as much as politician, foresaw that a developing nation could not afford the luxury of a two-party system, and rapidly moved toward a socialism based on the consensus of the *Ujamaa*, a Swahili word for familyhood. Up until the Arusha Declaration in February 1967, the *Ujamaa* was a fairly vague idea or state of the mind. But familyhood socialism was put into swift action with the Declaration and the immediate moves afterwards: the nationalization of foreign-owned banks, import-export firms, and insurance companies, and a controlling interest in the more important industries and agricultural estates.

A month later in *Education for Self-reliance,* a policy paper, the president called for major changes in the school's educational system, ranging from content of curriculum to entry age into primary school. He also stressed that each school "should have, as an integral part of it, a farm or workshop which provides the food eaten by the community and makes some contribution to the total national income."

Reaction to such sweeping proposals was varied, as can be imagined, with some people seeing the statements on socialism and self-reliance of greater consequence than mere independence.

Tanzania is not alone in the show of good development, nor is its political and economical life the only areas of revolution. The church in Tanzania, as elsewhere in sub-Sahara Africa, has had its frequent days of warm growth and stature.

A time of hope must also be a time of realism—quiet and with love. While the hope continues that Africa will be spared the major sins of the east and the west, that God will give Africa a long day in the sun before

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Students in Kinshasa practice their skills in meteorology.

He closes out this history of world civilizations, that African society will be saved from the bareness in human relationships and personhood which western technology and urbanization bring—along with hope, we must admit, if we are Christian, that the African is also human and, like westerners, outside of Christ is inclined morally to evil, that he is given to the sins of selfishness, pride, and jealousy.

Hope, then, but not too much. As we work with men and women, we must discover their weaknesses as well as the strengths: as Alan Paton wrote recently, "My discovery of the complexity of human nature was accompanied by another—the discovery of the complexity and irrationality of human motive, the discovery that one would love and hate simultaneously, be honest and cheat, be arrogant and humble, be any pair of opposites that are supposed to be mutually exclusive" (*Saturday Review,* Sept. 9).

The presence of Mennonite and other Christian workers of North America in Africa is a statement of faith in the African nations and churches. And where the state functions incompatibly with one's ideals of freedom, or the church opposite to our theology, we must identify with the aspirations of the common people for basic needs of health, education, and faith; to keep an eye always for the people; to let the state—and church—use him, his training, and his gifts, for the sake of the people. Such a belief rarely works itself out easily for the Christian servant, but needs realism blended with hope.

That, possibly, is the chief message which the presence of a Christian worker makes anywhere in the world: that there is hope—seasoned by realism. And that we are not miserable men, who have hope in this life only.

Tapping Congo's resourc s
Many hands can aid in t k

Yesterday Congo knew only the ll of a drum. Today it is seeking its place among the leaders of the wo d. Its people are obsessed with e thought of nationalization. M y physical and mental resources, h w-ever, are untapped.

The Mennonite Central Commi e is aware of African struggles an is attempting to help the people p themselves. It seeks to communi te love, a common denominator to ll mankind, through four channel - Pax, the Teachers Abroad Progr , relief, and agricultural programs

Paxmen in the Congo outnum TAP teachers and other person They are busy throughout the Co as agriculturists, relief and rehabil tion workers, technicians, and yo workers. Six are on assignment w the Congo Protestant Relief Agen two with the Congo Mennonite Ag culture Service at Nyanga, and a nu ber of other Paxmen with numero mission boards.

In nearly every case, the Paxm gains the respect of those he serv "Try to find us another guy just l Lonnie when his term is up," a Pr byterian achitect, Bill Blake, said Paxmen Lonnie Goering. Goeri succeeded in communicating direc with a very international brand humor.

The Paxmen is a very popular p son in the Congo. Mission boards various denominations are asking f Paxmen to tackle a variety of jo so their missionaries can devote mo time to the ministry.

A Paxman may enroll in the P Education Program which w launched this year for the Cong During the twenty-six-month progra students can earn approximately full year of college credit. The pr gram is operated by the Mennoni Central Committee and the Counc of Mennonite Colleges in cooperati with the *Universite Libre du Con* (Free University of the Congo).

Congo has a critical shortage secondary teachers. Many Africa graduates are entering governme service or business, rather than th field of education.

3efore going to the Congo, TAP chers normally take a year of ench study in Europe. Their task o prepare youth for leadership roles they can carry out the affairs of an erging church and nation.

TAP teachers are teaching at Kin-sa, Kikwit, Luluabourg, Tshikapa, 1a Bata, and Sundi Lutete. They rk with the Baptist Mission, Swed- Foreign Mission, Mennonite mis-ns, and the Mennonite-Presbyterian ngolese Church.

The Mennonite Central Committee rks closely with the Congo Prot-int Relief Agency (CPRA). Last ar, for example, MCC sent sixteen pments which exceeded 250 tons clothing, meat, bedding, layettes, dicines, and hospital and school plies to the Congo valued at more n $425,000.

Several Mennonite Brethren mis-naries commenting on the work of RA said, "All were convinced that 1ad met a great need. Without it, sion effectiveness would have been atly reduced."

'What shall we preach to our peo- when they are hungry and despon-it?" asked missionary John Kliew- "Words seem so empty. With the program our words took on new aning."

Recipients included Angolan and lanese refugees who have fled into Congo. On one occasion, twenty-ht former rebels received supplies. ey said they had been misled into ning the rebels.

Relief work in the Kwilu is phas- out as these people become self-ficient, and the Angolan relief pro-m diminishing as the number of ugees goes down. Relief is now be-ning in the northeast Congo, the fe-torn areas, open to expatriates er the rebellion.

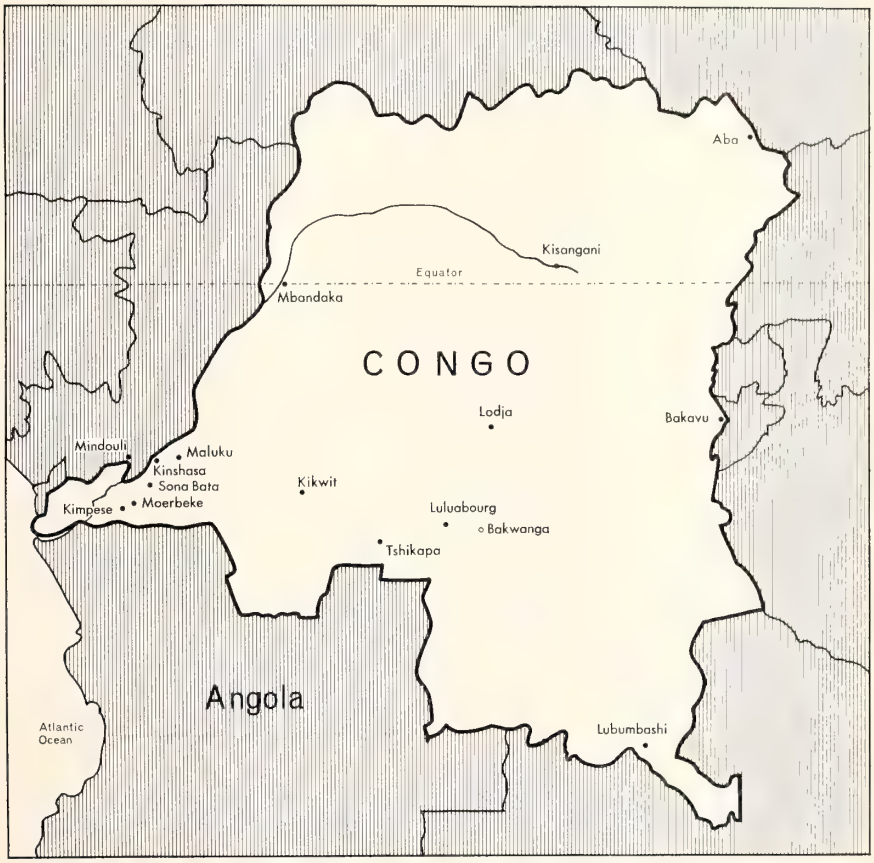
An experimental cattle project, ich was begun last year, has proven effective that plans for a much ger project have been launched. e initial efforts included the pur-use of twenty-one head of cattle distribution to three mission sta-1s located at Kafuma, Kandala, 1 N'Kara. Congolese farmers then have a chance to invest in an animal and properly care for it. This year, CPRA has an opportunity to purchase 198 head of cattle. MCC is providing $5000 for the purchase of thirty-six head.

The Congo Mennonite Agriculture Service, sponsored jointly by the Mennonite Central Committee and the Congo Inland Mission, is located at Nyanga. This forty-acre farm carries on an extension program and demonstrates farming methods suitable for the Congolese. Buildings were purposely made of local materials such as bamboo, grass, and mud.

Some objectives of the farm are to alleviate protein and general dietary deficiency, to help in Christian stewardship of natural resources and possession, and to teach healthy attitudes toward honest labor and conservation.

Paxmen, who generally come from rural Mennonite communities, are a real asset to the Congo Mennonite Agricultural Services. They go to villages where there is good agriculture potential, and talk about the value of the soil to the people. The Congolese generally have a low impression of any manual labor. They want a "white-collar job, where the money comes easy and fast." American farm boys can profitably share their experiences and enthusiasm this way.

Menno Travel Service, affiliated with MCC, provides commercial transportation service to church groups and individuals through their branch office in Kinshasa. Both agencies have a part in operating Union Mission House, a sixty-bed hostel there.



Words and deeds

Canada has all but eliminated capital punishment with the passing of the government's abolition-of-hanging bill which allows execution only of those convicted of the murder of policemen or prison guards.

Donald Evans, the editor of *Peace, Power and Protest,* a book published by the United Church of Canada, charges the Canadian Government with a lack of moral leadership in not dissociating itself from the Vietnam policy of the United States. Evans says that the only evidence Canada can give of having restrained the U.S. is that North Vietnam is not yet totally destroyed. Canada's efforts as a mediator have been totally ineffective.

Schowalter Villa, Hesston, Kan., a retirement home administered by the Mennonite Board of Missions, Elkhart, Ind., has begun a $260,000 building program to double the capacity of its main building which now houses thirty-four residents. In addition to its main building, the center has a number of duplex housekeeping units.

Vietnam Christian Service received 2,727,004 pounds of Public Law 480 commodities under the Food for Freedom Program of the U.S. Agency for International Development in 1967. The supplies included 236,874 pounds of bulgur wheat, 75,900 pounds of CSM (cornmeal, soya, milk) and 2,238,696 pounds of wheat flour. In the same period, Vietnam Christian Service distributed 2,954,885 pounds of food, cloth, clothing, medicines and medical supplies, and school and health kits. More than 40,000 pounds of medicines valued at $120,000; 35,000 pounds of laundry and commercial soap; 25,000 pounds of meat and meat products and 90,000 pounds of cloth, clothing and blankets were among the supplies sent to Vietnam Christian Service by the sponsor agencies: Church World Service, Lutheran World Relief, and the Mennonite Central Committee. The recipients included approximately 33,000 men, 30,000 women and 63,000 children in all four corps areas of South Vietnam.

Mission student ordained

On Nov. 12, Musa Paharu Nand was ordained as elder in the Korba Mennonite Church of India.

Ministers and friends were present for the occasion. Philip Lader was in charge of the meeting, and P. A. Banwar performed the ordination rites. Paul I. Dyck, in his message, spoke on the necessity of the minister keeping spiritually fit, the responsibility of the church to the pastor, and the responsibility of the pastor to the church. A number of ministers participated in the laying on of hands.

Musa P. Nand was born forty-three years ago into a poor family. He attended mission primary, middle, and high schools. He recalls the Mauhadih flood of 1937, when John Thiessen stayed with the boarding boys as the water rose, ready to die with them if need be.

Following a spiritual crisis in 1955 which led him to commit his life to God for service, Nand attended Yeotmal Biblical Seminary, graduating in 1958.

During this time his wife, Rajo, a former Champa mission boarding girl, taught school to support and educate the children. The Nands have six sons and two daughters.

In March 1958, Nand began work in the Korba reading room, and helped with the evangelistic work in the Korba industrial area.

He was installed as pastor of the Korba church last January.

Musa Paharu Nand and wife.

Mennonites meet in Bog ta
Members from 15 nation

A Latin America all-Mennonite nference is scheduled for Feb. 1 18. in Bogota, Colombia. This will a representative gathering of the M nnonite churches of Central and S th America. This conference will fo w up a Latin America literature co rence held in Puerto Rico in 1 3.

The conference is being enlarge in scope, however, to provide a bro er forum for fellowship and discuss n.

Nelson Litwiller is acting as o-ordinator for advance planning n behalf of the Council of Mis n Board Secretaries. This inter-Mer onite group will carry forward the p nning of the conference and will e financial assistance.

The conference program is b g planned to include reports from e churches, Bible studies, and spe l presentations on such subjects as pe e and social concerns, leadership tr ing, revolutionary faith, and literat e.

It is hoped that there will be w e representation from the fifteen co tries in Latin America where M nonite churches and fellowship ex t.

Entrance denied to five

November has been a month of appointments in negotiating visas r volunteers for Mexico and Colomb.

Permission to serve has been den by Mexican immigration officers Delmer and Elsie Epp, Waldhei Sask., and Margaret Willms, Coalda Alta. They were to serve in a fr tier village medical clinic in Nue Namaquipa. Urgent actions are ing taken to locate persons abo fifty years of age, trained in nursi and maintenance skills, for service Mexico as "retired North Americans Persons interested should call t Personnel Office of the General Co ference Mennonite Church, (31 AT3-5100, or write to the same offic Box 347, Newton, Kan. 67114.

In Colombia, residence visas we denied in late November to Stev and Elizabeth Pankratz. They we to begin work as rural communi development volunteers assigned the General Conference Mennoni Mission near Cachipay, Colombia.

JOURNAL

aces of peace seen on TV

ace has many faces and some of em will be examined on a series of evision programs in February.

The National Broadcasting Com- ny will present "Is Peace Possible?" *Frontiers of Faith,* a Sunday pro- am aired at 1:30 P.M. EST. Love, man rights, economics, and vio- ice are the angles to be tested.

On Feb. 4, Edwin Newman, NBC ws correspondent, interviews the out- oken anthropologist, Ashley Mon- gu, on the nonscientific subject of ve. He asks how it concerns him a scientist and how its frustration eates behavior contrary to man's iginal peaceful nature.

Philip A. Johnson of the World uncil of Churches, on Feb. 11, in- views Ambassador Patricia Roberts arris, U.N. delegate to the General sembly of the United Nations and ofessor of Law at Howard Univer- y, Washington, D.C., on the ways assurance of human rights are re- ed to peace and why the standards behavior for governments, which U.N. can provide, are vital to us.

Economics comes up for discussion Feb. 18. Alva I. Cox, independent igious program producer, inter- ws Chief S. O. Abedo, Ambassador d permanent representative from geria to the United Nations, con- ning Chief Abedo's position relat- to new and emerging nations. He ieves that true economic coopera- n among nations and the develop- nt of efficiency is essential to keep- peace in the world.

Pauline Frederick, another NBC ws correspondent, on Feb. 25, talks Arthur Waskow of the Institute for licy Studies, Washington, D.C., a vate teaching and research institu- n formed in 1963. Advocating the vancement of liberty without weap- ry, Waskow will note the social and itical aspects of order, disorder, d violence, the fictional report from n Mountain, and the idea that mass rder is not necessary to society to vive.

The series is being produced in co- eration with the National Council Churches' Broadcasting and Film mmission.

DECEMBER 21. "War Mocks Christmas" was the title of an Advent meditation that appeared on the front page of the Newton *Kansan* this evening. Vietnam, thus, intruded itself in a series of devotional pieces written by local clergymen. But the interruption came not from a Mennonite minister, but from Jack Tesch, the assistant pastor of St. Mary's Catholic Church. The war makes a mockery of our celebration of Christ's birth, he said. And he called on responsible citizens to take a stand against the war rather than being silent in the face of serious wrong.

"Is it unpatriotic to oppose the war in Vietnam?" he asks. He thinks not. He also finds the position that supports "my country, right or wrong" to be morally irresponsible.

These seemed to be strong words in a town that has been sensitive to the point of hysteria about dissent, so I purposed to check with Tesch in a few days about the response he received to this little testimony. He said that all the comments that came to him were positive except one. A long letter from a Protestant repeated many of the old anti-Catholic accusations that Protestants have often preached and found the article further proof of the decay of Catholicism. But a Mennonite lady phoned to say that while she had once been suspicious of Catholics, the article had caused her to change her mind.

DECEMBER 22. I've been looking for a record (phonograph variety) for almost a year. Today it finally came, and it was, I felt, an appropriate supplement to my Christmas thinking. Last January 15, John S. Wilson, a music critic for the New York *Times,* reviewed various efforts to interpret religious ideas through jazz. Many of these experiments have used the mass of the liturgical churches. But Wilson said of one record that he reviewed that it "comes alive in jazz terms only when it gets completely away from the Mass." Edgar Summerlin, who has written a number of jazz liturgical works, makes the standard plea for jazz in religion or religion in jazz. "If the church is going to meet the needs of young people," he says, "it must recognize that 'The Old Rugged Cross' is not a very real part of our contemporary society."

To this, Wilson retorts, "But if the church wants to reach out to young people today in their own musical terms, it has missed the mark by a couple of decades by trying to do it with jazz. For well over ten years, rock and folk music have far superseded jazz as a youthful musical common denominator."

And he went on to recommend one record that brings the gospel to this medium, *A Man Dies* (Odeon 1609). He evaluates it as "an uneven but provocative treatment of the Nativity in folk and rock terminology." Since the record was made in Bristol, England, it was hard to locate it in the record shops that I patronize. But I finally got it, and it is provocative. I wish I could duplicate some of the sound track right here so you could put it on your turntable and hear it. But stop by the house sometime, I'd like to spin it for you if you're interested.

As I listened to the rather strange sounds (for a sheltered Mennonite, that is), I had to think that this was much the same thing that Rembrandt and most all of the other classical painters were trying to do when they painted biblical subjects. Rembrandt, for example, portrayed the Nativity and the life of Jesus in the garments and scenery of seventeenth-century Holland. We often think of his subjects, of course, as being literal because the mode seems non-modern as biblical times are now non-modern. But Rembrandt was trying to bring the biblical images down to the seventeenth century.

Rembrandt and Bach continue to be helpful to us. Their works show us how they brought the gospel to their age. But if we do not repeat their efforts in terms of our own age, we haven't learned the main lesson they have to teach us.

DECEMBER 25. Discussions in Sunday school and a sermon have called my attention to the dimension of poverty in the Christmas drama. God chose to enter the world through a poor family in a poor village in a poor country. We celebrate this affirmation. But is it not also a judgment? If God chose the avenue of poverty for His supreme revelation, is He still sending messengers down that same boulevard today? I'm disturbed because I suspect that the church that I belong to lives as far from the Bethlehem where God is working as did Caesar.

DECEMBER 27. Every day has its own deadline in this office, and I was trying to meet today's, when I stopped everything for a magazine article. It was "The MAD Morality: An Expose" by Vernard Eller in the Dec. 27 *Christian Century*. The article deals with the new morality, something I don't quite understand, and a magazine called *Mad,* which I thought I did. While I would not want this to get around too far, I have seen a few copies and when no one was looking, browsed through a page or two or three. Would you believe four? (It's read mostly by the high school gang, so you will understand why I need to pledge you to secrecy.)

Mad, Eller says, is teaching the old morality without moralism. It takes out after alcohol, tobacco, drugs, licentiousness, deceit, hypocrisy, and a myriad other human foibles. Its morality "is based on the old, realistic, biblical anthropology" which believes that "the human animal is at base a rather stupid and hypocritical clod." He finds the *Mad* morality in opposition to the new morality.

Satire is *Mad's* stock in trade. "The church would do well to take a lesson in honesty from *Mad* rather than to keep on trying to sweet-talk its young people into being good."

Mothers who haven't known how they should react to *Mad* when they see it in their teen-agers' rooms might find the Eller article reassuring if they can figure out how to react to Eller, a card who is a professor of religion at a Church of the Brethren college in California. *Maynard Shelly.*

RECORD

Calendar

June 13-16—Ritzville, Wash., Pacific District Conference.

July 3-7—Calgary, Canadian Conference.

July 13-20 — Estes Park, Colo., General Conference.

Deaths

Benjamin Samuel Ummel, First Church, Ransom, Kan., was born Aug. 1, 1884, in Gentry Co., Mo., and died Dec. 17.

H. B. Unrau, Goessel (Kan.) Church, was born Mar. 19, 1881, and died Dec. 21. He was a charter member of the congregation.

John Voth, a charter member of Tabor Church, Newton, Kan., was born Oct. 15, 1888, and died Dec. 17.

Ministers

Richard Barron became pastor of the Second Mennonite Church, Philadelphia, Pa., this month. He will be installed as pastor Jan. 14. He is a native of Philadelphia and a student at the Philadelphia College of the Bible. Former pastor of the congregation was Ray Linberger.

Workers

Leona Cressman, Kitchener, Ont., missionary to India, has returned for a three-month furlough. She has been teaching at the Woodstock school for missionary children since 1947, except for furloughs and an extended leave of absence from 1950-55.

Merle D. Duerksen, Lehigh, Kan., has joined the Wheat Ridge, Colo., voluntary service unit for two years of service. He will be campus bus driver at the training school for the retarded. He is the son of Mr. and Mrs. Mildor Duerksen.

Terry and Adeline Fast, Abbotsford, B.C., will serve a two-year voluntary service term at Gulfport. Terry will be recreational supervisor and maintenance assistant and his wife will be office stenographer. He is the son of Mr. and Mrs. Armin Fast. Adeline's parents are Mr. and Mrs. Henry George Penner, Rosetown, Sask.

David Ray Hiebert, Aberde Idaho, has begun a two-year vol tary service term at Rosthern, Sa He will be an orderly at the M nonite Nursing Home, Rosthern. is the son of Mr. and Mrs. Henry Hiebert, Sr.

Robert Ratzlaff, Burrton (Ka Church, is serving a two-year Pax signment in Bolivia. He is the of Mr. and Mrs. Paul J. Ratzlaff

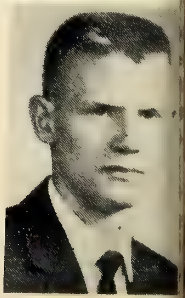
Marianne Reimer, Vineland, O a volunteer assigned to Menno Tra Service, Newton, Kan., has b transferred to the Kinshasa office. left in October for three months language study prior to taking her work in Congo.

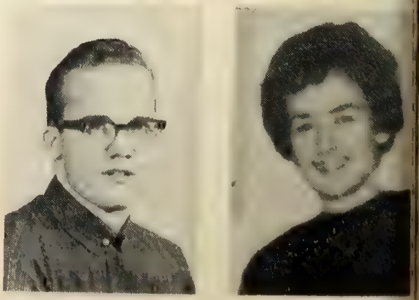
Published

Service Openings is the most rec listing of service opportunities pu lished jointly by Mennonite Cent Committee and the General Conf ence Menonnite Church. It is pu lished about every two months by t Board of Christian Service, 722 Ma St., Box 347, Newton, Kan. 6711

Marriages

La Verne Goosen and *Arlene Fa* Goessel (Kan.) Church, on Dec. 1





Ratzlaff (right)
Fast, Fast

LETTERS

e the church in mission

AR Sir: I have just finished filling
. a report form for the General
nference and District Conference.
reflecting upon this experience, it
kes me that our Conference is
l very heavily oriented in the di-
tion of "church work" instead of
"work of the church"; very much
the business of ministering to our-
ves in "program" rather than be-
the church in "Mission" to the
rld.

see this reflected in statistical con-
n with choirs, Sunday schools,
ıth groups, men's groups, women's
ups, midweek classes, and boys'
gue. Perhaps it would be appropri-
to ask some other kinds of infor-
tion in order to get the mission
ıperature of a congregation. Some
ht be:

How many of your members are
olved in the local CAP Committee
other poverty-and economic-assist-
e programs? What organizations
they working with?

How many of your members are
ing leadership to educational prob-
s in your community? Teachers'
anizations? School boards (public
l private)? PTA Boards? School
nmunity Relations Commission?

How many of your members are
mbers of Human Relations organ-
ions, committees, or commissions
king at the issues of racial injus-
, indignities, prejudice, and mi-
ity-group problems? Which organ-
ions are they working with? What
ıctures or channels are they using
vork at this?

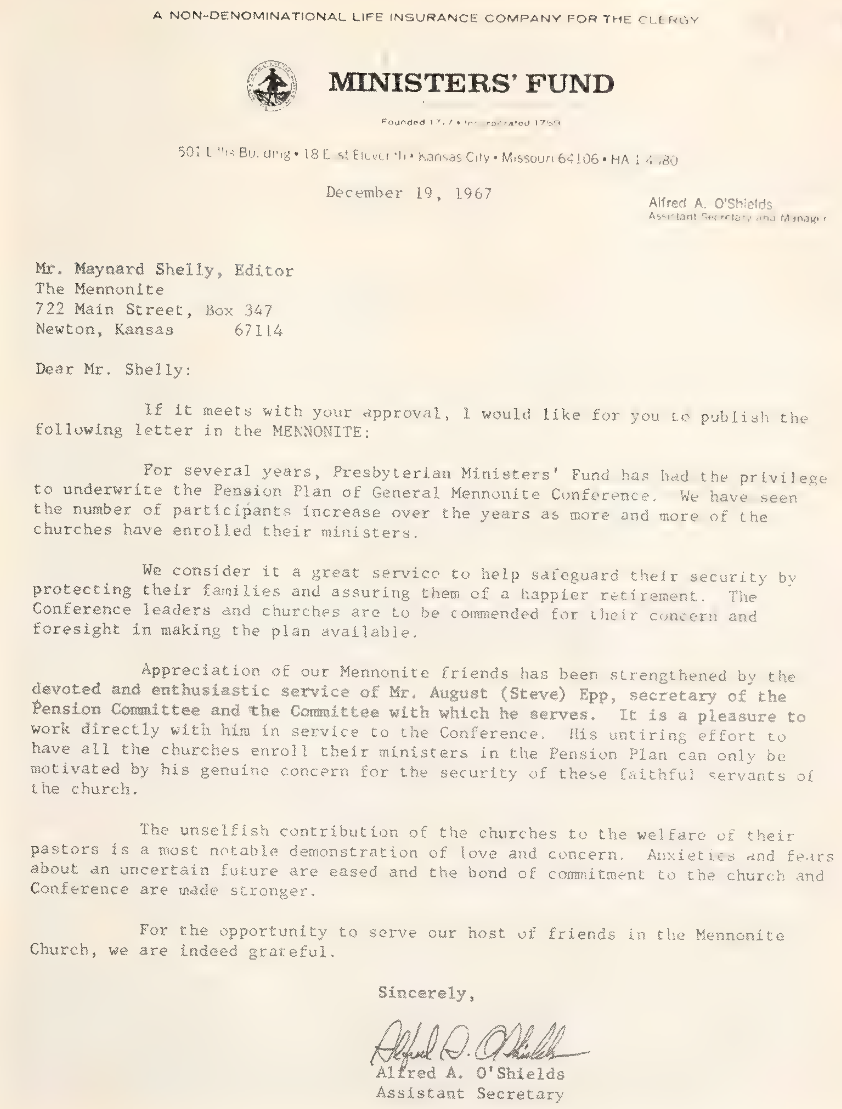
How many of your members are
olved in inter-faith and interde-
ninational dialogue groups? What
d of groups are they leading or
ticipating in?

How many of your members are
olved in ministries to the handi-
ped, the sick (emotionally and
sically), the confined aged? What
ctures, handles, organizations, in-
ıtions do they work with?

How many of your members are
king with or relating to organ-
ions that are concerned with job
ning and job placement for the
ny unemployed and underemployed in our society? Through what channels are they working?

How many of your members are working with the persons on the fringes of our society on a personal ongoing relationship basis—the alcoholic, the prostitute, the drug addict, the imprisoned or not imprisoned juvenile or adult offender, the parolee—not just an occasional program at the city mission? To which groups are you relating and ministering?

I am not overly fond of filling out forms, but questions such as these may be of great significance to both the local congregation and the Conference. *O'Ray S. Graber, 504 N. E. 16 St., Oklahoma City, Okla. 73104.*



A NON-DENOMINATIONAL LIFE INSURANCE COMPANY FOR THE CLERGY

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Alfred A. O'Shields
Assistant Secretary and Manager

December 19, 1967

Mr. Maynard Shelly, Editor
The Mennonite
722 Main Street, Box 347
Newton, Kansas 67114

Dear Mr. Shelly:

If it meets with your approval, I would like for you to publish the following letter in the MENNONITE:

For several years, Presbyterian Ministers' Fund has had the privilege to underwrite the Pension Plan of General Mennonite Conference. We have seen the number of participants increase over the years as more and more of the churches have enrolled their ministers.

We consider it a great service to help safeguard their security by protecting their families and assuring them of a happier retirement. The Conference leaders and churches are to be commended for their concern and foresight in making the plan available.

Appreciation of our Mennonite friends has been strengthened by the devoted and enthusiastic service of Mr. August (Steve) Epp, secretary of the Pension Committee and the Committee with which he serves. It is a pleasure to work directly with him in service to the Conference. His untiring effort to have all the churches enroll their ministers in the Pension Plan can only be motivated by his genuine concern for the security of these faithful servants of the church.

The unselfish contribution of the churches to the welfare of their pastors is a most notable demonstration of love and concern. Anxieties and fears about an uncertain future are eased and the bond of commitment to the church and Conference are made stronger.

For the opportunity to serve our host of friends in the Mennonite Church, we are indeed grateful.

Sincerely,

Alfred A. O'Shields
Alfred A. O'Shields
Assistant Secretary

Letters from students

The following comments come from an Indiana student (in a letter to our subscription department) and from an Ohio student in a non-Mennonite school.

I want my *Mennonite*. I love to read the editorials. I like to read about the workers and the marriages and the babies. I even read the youth section. In today's world, we Mennonites have to keep *informed*.

I appreciate all the literature and so on that is sent. In fact, my friends here, who are mostly Catholics, are now reading my copy of *The Mennonite* whenever it comes. They always thought the Mennonites were "strange people," but by reading the articles in the paper, they have changed their opinions.

Tossed out of Context

TO THE EDITOR: Thank you for taking the trouble of posting copies of *The Mennonite* to me, which enables me to make some reply.

It is regrettable that you chose to present what was actually written in such an abridged way as to fit your purpose [Letters, Nov. 7].

The original letter did say "Much of the misery of Negroes is of their own making (not asking)" and support for such assertion was based on state statistics, and continues: "Individually, Negro Americans can reach an absolute pinnacle of achievement." (Please print that.)

And: "There are Negroes who are thankful for having been born in America."

To make a distinction in sufferings is in no wise singularly an idea of the writer, the editor implies that when expressing that some indeed did suffer for Christ, some were caught in circumstances (in Russia). This applies to people of any color of skin.

In no wise did the writer "toss out" suffering on any scale, unhappily, the editor "tossed out" of the context of the letter as originally written the expression to the fact that "white people are by no means immune" to suffering on every scale and the very expression of concern for innocent suffering in Vietnam (or India, or elsewhere) by taking up Dr. Harding's suggestion that travel expenses might have been diverted to feed the hungry was voiced: "I should not be surprised to find that in actual fact some Mennonites may have done just that, restrained themselves to be able to give more." Dr. Harding's reference to *selbstsichere Mennoniten* was contrasted with the suggestion that "the Board of Missions can give information on many self-sacrificing Mennonites serving in all parts of the world."

Concerning a "suffering for righteousness," the full implication of the words of Jesus would well be found in the book by Richard Wurmbrand *Tortured for Christ* (published in England by Hodder and Stoughton). It is not likely to be found "piously egotistical."

The whole essence of the whole letter was: While indeed Christians may see Jesus identified in *innocent* suffering (it would put the hero of "Uncle Tom's Cabin" on holy ground), Christ will not be "out there" with vengeful violence. This is identically expressed in the Mennonite "way of life." God's will that "the innocent die for the guilty rather than the innocent kill the guilty" as well as in a publication of Agape ". . . martyrs . . . called to proclaim such peacemindedness."

The writer is in full accord with the editor's expression: "If we will not learn from history, we will be forced to repeat it." The sins of the white nations copied by the colored peoples will not become a blessing.

There has been no attempt to whitewash the wickedness of the white nations, for which God already is bringing down reckoning on England and the United States of America.

May it be anticipated that the editor will be prompted by his own conscience to print all that, too?

In the printing of the parts of my letter, the liberty has been taken to deduct from Dr. Harding's name; this is untrue to the actual writing. Such error—I do believe—calls for correction in the secular press. One may not agree with all that Dr. Ramsay says, but I personally should not call him Ramsay on that account. *A. Jackman, 85 Winchester Rd., Andover, Hants., England.*

We are sorry that our correspondent feels that we misrepresented him by abbreviating his letter as published in our columns on Nov. 7, and we are happy to publish his letter of clarification. We deny that our condensation represented any bias other than toward our correspondent himself. If he is not willing to accept this claim, we would be happy to submit his original letter to a disinterested scholar or journalist whom he might choose and whom we could both accept and we would be happy to publish the resulting verdict and pay the fee of the consultant out of our personal funds should the verdict go against us. Editor.

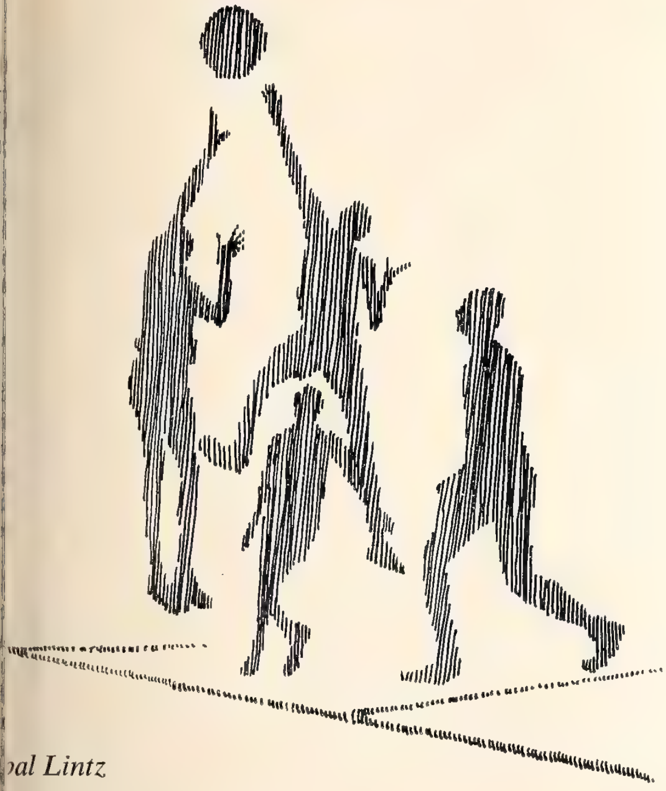
Open door in Poland

DEAR EDITOR: The report of the M
nonite tour group to the Mennc
church on *ul. Mennonitow,* [No M
nonites on Mennonite Street,
5] brought back memories of
many similar pilgrimages which w
the MCC Relief Unit made to this
some of the other Mennonite chu
es of the former Danzig Free St
The MCC carried on relief work
this area for two and a half y
immediately after World War II.
my memory, some of the outstanc
events were the Sunday morn
when we gathered the remaining ha
ful of Mennonites, who at that t
were still stranded in Poland,
brought them to this meetingho
for worship.

We, too, would assemble on "
two front benches," then we,
would raise and ponder these sa
questions. Our native Danziger M
nonites had simple answers to
profound questions which we Am
ican Mennonites asked. Space
not allow me to elaborate on these
cussions, important and interesting
they may be, instead, I would like
raise one more question which
found missing in Hackman's fine
port; and that is the question: "W
the Mennonite Church ever be
established in this area again?"

This, to me, is an all import
question which we, as North Ame
can Mennonites, need to pond
Perhaps we are the only group
Mennonites in a position to provi
a positive answer to this questi
Perhaps the solution is simpler th
we think. When inquiry was made
regard to the status of the Menn
nite Churches within Poland, the
ficial reply from Warsaw was th
the Mennonites had never been d
possessed of their churches, and th
were still regarded as the right
owners of all their churches a
church-related properties. Does th
not sound like the door is ope
Menno Fast, 345 Columbia Av
Lexington, Ky.

You Too Steiner



al Lintz

/ER HERE," COACH Enstrom shout-
Mike fell behind the other boys
the basketball squad. He could
make himself believe that he,
ce Steiner, a farm boy, belonged
n them, or that they wanted him.
Now, then," the coach went on.
erybody out tomorrow afternoon.
'll be making up the team for the
nt's game. Remember, be on time.
at means you, too, Steiner."

Mike gulped and mumbled, "Yes,
course, Sir." Could it mean that
ach intended to play him? Could
ossibly mean that?

Be on time." Of course he would
on time. With a chance like this,
ce Steiner would be the first one
e.

ut what if the teacher gave her
atened test tomorrow in that silly
edial English that he had been
uired to take? It would be just like
old sourpuss; and just his luck.
here was no possible way to ditch
class. Mike had to pass all her
s with decent grades if he ever
ted to finish school.

f course, there had been an under-
ding with the teacher that she was to keep him just half an hour after school every day so he could get to basketball practice on time.

Only once had she made him stay overtime. Mike could still remember Coach's bawling out: "Who needs passing practice? Goal shooting? Rebounding? You tell me, Steiner. Who?"

Mike did not try to imagine what Coach would say if he came in late to practice on the day of a big game.

By the time the next day's English class came around, Mike was really keyed up. He was even worse when the teacher started handing out the tests—worse still, when he saw that he had to write a theme. Themes were Mike's waterloo. Try as he would, he could not summon any quick ideas on the assigned topic.

When he finally finished two paragraphs, twenty minutes had ticked by on the big classroom clock. There were still the sentences to correct, and the punctuation. Mike wasn't worried about them. He had studied his rules until he knew them by heart.

But there wasn't time. When the bell that marked the half hour rang, he still had two more pages to finish. An echo sounded in Mike's mind, "Remember. Everybody be on time. That means you, too, Steiner."

Mike finished one more question and then jumped up from his seat, leaving his paper on the desk.

The teacher walked over and picked it up. "You'll have to finish this, Mike," she said in a hard, gravelly voice.

"Can't possibly. I have to get down to basketball. You said I could leave at the end of half an hour. That's what you said, and now you're changing it."

"They can do without you until you've finished here. I'm sure you're not that indispensable," the English teacher sneered.

Unaccustomed to being sneered at, Mike suddenly felt all shriveled up inside. He dropped back down in his seat.

Of course, he wasn't indispensable in this big school. Coach's "You, too, Steiner" probably didn't mean a thing. Coach could do without Mike. So could that smart-aleck captain of the team, Deke Cramer, who always called him Farmer.

Mike started punctuating the sentences. Deke was right. He was a hayseed. He belonged back living on the farm, going to Elmdale High. He would still be there if the reduced acreage of the wheat program and the rise in the price of machinery had not driven his father from the land. "They didn't want us on the farm anymore, and they don't want us here," Mike thought, sullenly.

He took his time turning in his paper. Two of the other boys walked out of the room with him. They were boys from small-town high schools, too—schools where the overworked English teachers didn't have much time to grade compositions.

"Figured you'd be hurrying along over to the gym," one of the boys said. "Aren't you afraid you'll be too late?"

"I'm too late already. I'm not going. They won't miss me." Mike shoved in between Emil and the other boy, a readhead, whose name was Tom. He didn't feel like being alone. He needed company.

He could have gone home. But he

was not up to putting on the cheerio act with Mom, who had been sort of quiet and lost acting since they had moved.

"You'd make a great guard. But you don't have a chance. None of us farm boys has a chance to do anything here," Tom griped.

Emil said, "You'll cheer up, Steiner, once you get down to Zeke's Corner Club. There's a good bunch down there—jukeboxes, too, and pinball games. No gambling, of course."

The crowd at the club was a strange lot of all types and sizes, but everyone was friendly. Right off, a trio of girls invited Mike's group over to their table. The girls kept up a steady flow of chatter to the music of the jukebox that the boys kept feeding. At Tom's suggestion, they had hamburgers and cokes all around, for which the boys paid.

When their female companions finally drifted on, the boys decided to play the machines. Surrounded by a crowd of onlookers, they mechanically dropped in their coins, pulled the plungers back, and released the balls to shoot around the tracks.

"Dull was the word for it," Mike thought — a word which very well fitted the whole club setup, with everybody trying so desperately to have fun, and not really making a go of it at all.

When Mike discovered that he had foolishly squandered a dollar and a half of his good money, he said a brief goodbye to his friends and started home. He circled around so he wouldn't have to go past the school gym. He wasn't proud of himself for junking practice. But he wasn't sorry, either, that he'd missed Coach's bawling out.

He had a bad moment when his dad asked him at the supper table about the first game of the season, questioning whether Mike had a chance of playing in it.

Dad had always gone to every game at Elmdale High. It would mean a lot to him to have a son playing on the team in a big city high school.

"Don't think I'll get a chance, Dad," Mike said evasively. "I had to miss practice today on account of a test in that make-up English."

Dad said, "Keep on practicing. You'll be playing before long." And then he told how he had just volunteered to take a class in training for operating a new kind of machine at the plant where he worked. You could tell that he was really afraid of being in a class with a bunch of younger fellows, but he was going to try, anyway.

"You won't have a chance—an old farmer like you," Mike wanted to say. But he couldn't. You didn't say things like that to Dad Steiner.

Later, when he was drying the dishes for Mom and she mentioned being short for the next rent money, Mike remembered the one-fifty he lost at pool. "But it'll be all right," Mom said with a newly discovered cheerfulness, "I got some dresses to alter today. I'll have more when folks see my ad in the grocery store."

Mike went to the bulletin board beside the remedial English room first thing the next morning, to see whether he'd passed the test. "If I flunked after missing practice, I'll quit school," he thought.

But he hadn't flunked. He was third highest on the list. It wasn't much consolation, but it was some.

"Hi, farmer. How come you didn't show at practice? Coach was really raging." It was the big shot talking—Captain Deke.

"Why didn't he rage at the right person? Her—the teacher, she kept me overtime to finish a test. That's why I didn't show."

Deke's black eyes flashed disapproval. "So — you're bellyaching about that. Why didn't you come even if you were late? I'll tell you why. You were too big a baby to take Coach's dressing down. You're never going to make any team, whining around, thinking you're an underprivileged character."

Mike doubled his fist, thrust it toward Deke's jaw. The next thing he knew, he was on the floor, gasping for breath. Then he heard Deke's laugh. "Judo—farmer boy," he said. "Ought to learn the art if you're going to live in the big city."

Mike crawled to his feet, shoo head, stared after Deke as he tered down the hall. Strange Deke had looked him up — Coach had gone into a tailspin he didn't show for practice. must think he had something, or wouldn't have bothered. They have figured he had a chance of ing the team.

But not the way he was going Deke said, nobody wanted a cry on a basketball squad.

He went down to the gym, three times before he had the r to knock on the door of Co office. Finally, he made it. He d offer any excuse, just said he sorry that he missed practice, a whether Coach wanted him to su for the night's game.

"Do as you like, Steiner. I won playing you. Not for a long time. until I can feel sure of you."

Mike felt hot tears welling up i eyes. "It was that English teac fault. She kept me in her old cla wouldn't have missed practice i

"All right, Steiner. I can't take your problems. It's up to you whe you show up tonight, or not. promising *you* nothing."

Mike slunk away. Why had he g soft again? That was the trouble feeling sorry for yourself. Once started that way, you couldn't s But he would. He had to.

His bench sitting started that ni He sat alone. Nobody paid any tention to him. But he loved the ga so much that it wasn't long before was absorbed in watching it. Betw halves, he went out to shoot bas with the second-string boys.

Coach mostly let him alone at pr tice sessions. But Mike had learned now how he had wanted the ga played.

From the bench, he often watc Deke—noticed how he dribbled, h he shot the long baskets, how pivoted to escape his guard. Deke a crack player, and he worked at game, every minute.

One afternoon, Coach let the pl ers off early. Mike stayed on to wa eke practicing a new shot. When ike recovered the ball for him after skipped over the back of the board, eke said, "Want to try a few, your- lf, farmer? You ought to practice ore. You're a natural for this game."

For over an hour they worked to- ther—on shots and dribbling and arp pivots. "We'll do it again to- orrow if you like," Deke offered.

Mike walked home with a firm step, new hope.

On the night of the next game, Mike ked his dad to go with him. Dad einer had been in a glum mood nce he had been dropped from the ass at the plant. "Wasn't fast enough r them," was his only explanation.

"Why not stir yourself out of that air and come along with me?" Mike ked, adding with false bravado,)ne of these nights I may get to ay, you know."

It was like old times walking to e game with his father. The night as cool, and the shadows of the tall ees were friendly and quiet.

Dad was back in his old form ;ain, once the game started—stomp- g and shouting for the home team. hen Mike and his father left the m, they bumped into Coach. "Your ad, Mike?" Coach asked. "I heard u rooting for our boys, Mr. Steiner. e need rooters like you."

It became an accepted practice now r the two Steiner men to go to the me games together. "Don't mind aving Mother, now, since her sew- g customers are dropping in of an ening. D'ya notice? She's finding a ace for herself here. Never thought e would."

The game that night with Lupton igh was a rough game, and it took toll of injuries on both sides.

After Coach had lost three of his st men, he went over and tapped ike on the shoulder. "Get in there, einer. And if you ever want to play one of my teams, do something."

Mike's chance at last. "Come on, einer. Go!" Dad's shout could be ard all over the gym. "Go"—that's hat Mike wanted to do. But none of s teammates fed him the ball. They dn't seem to know he was there.

"They don't want me to make good. They're making it hard for me on purpose," Mike muttered, with the old searing self-pity he thought he had lost. But he couldn't—he wouldn't slip back now.

"Under the basket, Steiner. Get the rebound. You can do" he heard Deke bark.

Mike squirmed his way through three men, landing beside the goal-post. He was there when the ball came down. He pivoted, bounced the ball twice, and whiffed it through the basket.

"Steiner. Come on, Steiner." It wasn't his dad calling now. It was the hard-boiled fans, who were beginning to have faith in him.

Mike had a sturdier build than the other players. His muscles were hard from years of farm labor. The rough boys from the opposition team could not spill him, nor wrangle him from his position under the basket when he waited for rebounds.

Suddenly it did not make any difference to Mike that he was in a big city school with people who were practically strangers. He was playing the game he loved for *his school.*

He landed the ball through the hoop three times in quick succession before he realized that he was hot. The other members of the team knew it now, too. "Throw to Steiner." "To Steiner." "One, more, Steiner, and we've got 'em."

Mike made his one more just before the whistle blew. It was great to find himself surrounded by shouting friends, to hear Coach say, "Good enough, Mike. You're in," to feel the grip of Dad's hand as he proudly announced to a man nearby, "Yep, he's my son."

He was finally on his way to the locker room when Emil and Tom stopped him. "Guess you showed 'em," Tom said. "Maybe they'll know better now than to shut us out because we came from hick country."

Mike threw an arm around Tom's shoulder. "They don't shut us out, Tom," he said. "We do it to ourselves. That's something I had to learn before I could play their game."

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COVER

Patients waiting for treatment at a hospital in Kikwit, Congo: "The African refugee wanders in an alien land, waiting through years and wasting a life—a priceless gift."

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"A world lost for want of fertilizer" was prepared by the Division of Interchurch Aid, Refugee and World Service of the World Council of Churches.

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THE MENNONITE

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A world lost for want of fertilizer

The *extra* fertilizer needed each year by the underdeveloped countries, and at present there is no sign that it will be met, calls for an outlay that would be no more than one-fifteenth of the U.S.A.'s annual military budget, or one-seventh of its annual expenditure on the Vietnam war.

This is the calculation made by Rene Dumont and Bernard Rosier, two agronomists of international reputation, in a new book, *Nous Allons a la famine* (We are moving toward starvation), which was discussed in a long article in London's *Times Literary Supplement* of Aug. 17.

"While the United States," the *Times* said, "in a vain effort to make a political point which is now certainly not worth making, rains fire on both the Vietnamese people and their crops, India and Pakistan, on the verge of starvation, choose to go to war over a bit of remote mountain territory, and the United Arab Republic, faced with the virtual impossibility of feeding its swelling population, even when it gets the Aswan High Dam into operation, commits the idiocy of trying to drive the Israelis into the sea.

"These, of course, are only the most obvious examples of a higher lunacy which, unless very rapidly replaced by a very earthly sanity, will lead, with an almost mathematical precision, to the extinction of our civilization."

Dumont and Rosier point out that more food could be most easily produced in those countries where it is least needed. Rich societies subsidize farmers and restrict the amount of food they produce. "No one doubts," says the *Times,* "that the stuff could save life in Bihar [India], but the wretched people cannot buy it and there is a persistent suspicion that giving it to them—at least for more than the supposedly brief period of an emergency—will clog up the normal commercial channels and undermine incentives. . . .

"Dumont and Rosier show that the world is already urgently in need of all the food that all its agricultural areas, both developed and underdeveloped, can possibly produce. The restrictionist, therefore, is a man who, for want of a world view of the problem, would have us commit race-suicide in order to preserve 'sound' commercial principles.

"Repeatedly, they emphasize that the ordinary commercial attitude is grotesquely inappropriate in this area. The question has become one of worldwide human solidarity, and its answer can only be in terms of the planning of production and distribution on a world scale. They do not, however, fail to meet the objections of those who rightly deplore a policy of mere doles; for such a policy is, at least in the long run, incompatible with the kind of effort that is needed.

"Their specific suggestion is that gifts of food from one country to another should be, as far as possible, used as a means of employing the hungry in public works designed to increase the agricultural potential."

There are, moreover, other bright patches in what is, generally, an extremely dark outlook. One of these brighter patches, according to Dumont and Rosier, is North Korea where agricultural production has been doubled in twenty years. For this, North Korea is indebted partly to the Japanese who, during the time in which they occupied the country, familiarized the Korean peasants with the use of chemical fertilizers. The North Korean chemical industry is today producing more than 750,000 tons of fertilizer a year.

According to the *Times,* there can be no dispute about the general characterization which Dumont and Rosier make of the crisis confronting the human race:

"If the population explosion continues a little longer; if the developed countries, the elder children of the industrial revolution, insist on monopolizing its fruits; if they go on doling out, in penny packets, the aid they make available to the backward countries, as at Geneva in June 1964; if the socialist countries, whose cultural and industrial achievements are undeniable, continue, as a result of their devotion to dogmas, to retard their own agricultural and economic growth; if the privileged minorities of the Third World do not change their attitudes and show sufficient concern for the welfare of their fellow citizens, (then) the whole world is threatened with a catastrophe without precedent in history."

The *Times* comments: "This is the fundamental fact that must now be recognized. Day by day, the shadow of its wings covers ever greater areas of our earth, bringing malnutrition, starvation, death, and—above all—bitter hatred. The epitaph of our civilization may well be 'Perished of protein deficiency' rather than 'Murdered by the H-bomb'—or perhaps, as Dumont and Rosier suggest, 'Murdered by the H-bomb as a result of protein deficiency.' For as men become aware of the pinch in their bellies, they become less amenable to reason."

IER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

HE MENNONITE

83:03 JANUARY 16, 1968

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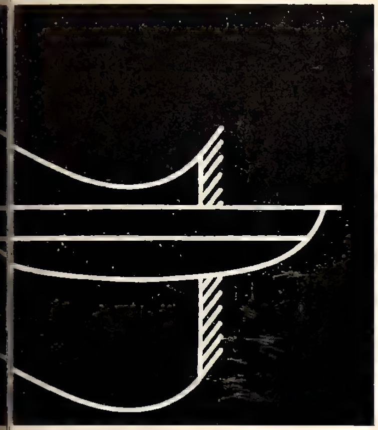

nd his gifts were that
ome should be apostles,
ome prophets, some pas-
rs and teachers, for the
quipment of the saints,
r the work of ministry,
r building up the body of
hrist. Ephesians 4:11, 12.

Trying to find out what the minister should do

When you ask what a pastor does, you get a lot of different answers. He's a little bit of everything and that's just what is squeezing the life out of our ministers. Efforts to define the pastor's work by following biblical patterns don't seem too helpful. But the same Holy Spirit that once shaped the early church, can work through our congregations and can open our eyes to patterns for today's pastors. The process is not easy and we will have to rediscover the church itself.

When you hear the word pastor or minister, you immediately think of several things. You think of the leader of a certain church. Or perhaps you get the image of a spiritual leader—someone who is, somehow, kind of sanctified—a little different from you, although you're not really sure how or in what way. He's sort of a spiritual authority who has all the theoretical answers. although he doesn't always understand your practical situation. Or maybe he's just a nice guy —sort of everybody's friend and, homehow, underneath it all you suspect that he doesn't really expect you to be all the things he preaches about.

In the final analysis, he's a little bit of everything—depending upon how you as an individual have experienced him in your own personal life. But it's pretty hard to put down on paper just what he is or, for that matter, the real function he serves.

I made a small survey among a few of my own people, asking them they felt the function of the p was. I was surprised by the va of answers, such as preaching th gospel, keeping the church toge caring for personal problems o congregation, being the spiritual er and shepherd, being the consc of the church, keeping harmony, ing a stand for what is right, up ing the church program and its ers, a counselor, a go-between people; an ex officio member of mittees, visitor to all members struct children, be an example.

One person honestly stated tha looked upon the pastor as sort o answer to all church problems.

You will note that no one tioned such things as being a father and husband in buildin Christian home.

But it was more surprising to that several gave no answer at all cause, offhand, they just couldn't

A Bible class in Japan: "The pastor's role in a given situa will be shaped by the form of ministry given in Jesus Chr

nald Ropp

t the pastor's function was. At
point, I began to wonder if I
y had a function, if my own
ple couldn't call to mind my role
purpose in their church. It's not
igh for a pastor to, somehow,
aware of his function, unless his
ple regard him in these roles.

rnold Nickel, Moundridge, Kan.,
that when the minister works a
to seventy-hour week, he is either
g the work his people ought to
oing, or else the church is under-
ed. The average urban minister,
ays, puts in a sixteen-hour day,
and a half hours of which are
ed with performing practitioner
of administrator, organizer, pas-
preacher, priest, and teacher.

e believes that the average pastor
s to become a great deal more
ient with his time, and he pro-
d a fifty-hour work-week sched-
forty-four of which would be
t in efficient and diligent labor
he church. "It has too often be-
e the pattern that the church *uses*
pastor, even beyond his own phys-
imitations, at times. Not only this,
it often *uses* him for tasks that
d and should be done by others."

harles Smith in his satirical book
low to Become a Bishop Without
g Religious makes this point when
ays: "The seminaries would be
r advised to devote courses in
ical theology to such subjects as
Efficient Operation of Duplicat-
Machines and the Financial Struc-
of the Sunday School. These, at
the new minister could use in
arish work."

hen the pastor is made to be a
ch administrator, preacher, and
nunity leader, with all the pres-
which accompany just those
he becomes frustrated. Wayne
in his book *The Christian Pas-*
ays, "The result of these pres-
has been that responsible pas-
tend to fret under four great
ations: they do not have time to
, they do not have time for
own families, they do not have
for a face-to-face ministry to
people, and they do not have
for the cultivation of their inner spirits before God. The pastor becomes an isolated, lonely, tired individual, who is cut off from the fulfillment of the four basic functions in society that offer him personal satisfaction in fulfilling his call to service."

Russell Mast, in his paper on "The Ministry and the Church," tells of a successful New York minister who quit the ministry after twenty-five years, and in his letter of resignation he stated among other things that, "Clergyman, like myself, have become bound by the web of programs and mechanics till they have no time to be quiet and hear the still, small voice." Clergy and laity alike, he adds, are "not sure what ministry means or who a minister is or ought to be."

Amid this confusion about his role, where are the guidelines to help us determine what the real and God-intended roles and functions of the pastor are? First, the pastor is no more and no less than one who gives of himself to fill the needs of individuals and the church as a whole. He has some abilities, and, perhaps, some training in the type of work he is called to, but above this, his uniqueness lies in the fact that he has been called and led by the Holy Spirit manifest, through the congregation, as well as in his own heart. His role is flexible—geared to the needs which he is called to meet and the resources which he has to fill those needs.

And who decides what the needs are? The congregation should evaluate its own needs, seriously and honestly, not being afraid to change patterns that have become outmoded and of no further value to the church. Further, those needs which the church calls the pastor to fill should not include anything which the members of the church could and should do out of their own resources and dedication.

The minister's calling is, perhaps, summed up most simply by the sign behind the pulpit of one church, which every minister could read as he prepared to preach, which read, "Sir, we would see Jesus." This is, perhaps, the simplest way of putting the minister's function, but this in itself is a task which no minister can completely fulfill and one from which no layman should exempt himself.

As we turn to the Scriptures for specifics regarding the minister's function, we have some real difficulty. As James Smart in his book *The Rebirth of Ministry* says concerning even the apostles: "They did not represent themselves as the great heroes of the faith, spotless in virtue and unshaken in courage; rather, they confessed how blind they were, how slow to grasp the truth that confronted them in Jesus Christ, how ready to give way to human prejudices that alienated them from the Spirit of Jesus. In the New Testament, we do not have a perfect church and a perfect ministry taking over where Jesus left off. Far from it! Rather, we have men like ourselves, stumbling and sinful and able to get terribly confused, yet called into the ministry of Jesus Christ, commissioned with His gospel, and encouraged with the promise that, if they held fast to their faith in Him, His Spirit would lead them into all truth."

Christ, himself, the head of the church, doesn't give us any pattern for the church's leadership.

In fact, He gives us little or no clue for an organizational structure at all. He *does* say a great deal about those who would lead being servants. He not only taught, but He lived that pattern. "He who would be great among you, let him be your servant."

I think the best study of this and, perhaps, the guideline for our study of this matter in our churches is a book by Paul Miller of our Associated Mennonite Biblical Seminaries taken from his Conrad Grebel lectures entitled *Servant of God's Servants*. He says that "The minister has no other task than the church's task, and that it is his calling to serve within the congregation as it seeks to continue the preaching, healing, and teaching ministry of its Lord. The minister serves because his congregation, his Christ, and even his God take the servant posture as they confront unredeemed mankind."

It is true that, when we turn to the life of Christ, we do not find a pattern that will fit our traditional ideas about what has become a "professionalized ministry." If we turn to earlier times of Hebrew history, we get a clearer concept; or if we turn to thirty years after Christ, we begin to see a definite structure appearing in terms of church organization, but even here the terms used and the functions implied have evolved along with our social structures. But we cannot follow patterns *exactly* as they were in the first hundred years after Christ.

If we want to be biblical in a literal sense, we would have to develop at least three different patterns of organization and, maybe, more. First, is the Old Testament pattern, with priest and prophet; second, the servant-leader pattern which Christ exemplified, with the emphasis upon serving and not on organizational structures for self-maintenance; and third, the first-century structure hinted at in the Epistles developed out of a sense of need and calling to the functions to which the early church felt led of the Spirit to establish.

But before we jump too quickly to adopt those first-century patterns for a different age, let us ask, "Do you believe that that Spirit which led those early followers as much as a hundred years after the death of Christ is still leading the church and calling men to fulfill specific functions for the kingdom of God in this changing day and age? If so, then why are we afraid to seek His leading?

I sometimes get the feeling that we, pastors and laymen alike, hesitate to probe too far into the Spirit's leading for fear that God might be asking us to change and to do something that might either challenge our dedication or draw us out of our complacency.

Some final guidelines for us to turn to in solving this problem of the function of the church's chosen leader come to us in some of the ten points drawn up by Erland Waltner in a suggested theology of pastoral ministry. And I quote from points two to five and seven and eight. "In order that the church may fulfill its ministry in history, God endows, calls, and prepares certain men from within the church for particular ministries as servant-leaders of the larger body (1 Cor. 12; Eph. 4).

Golden Wedding

Her fingers touched
the calluses on his hands
and felt the sculpture of wind and
and sun,
but she sensed more:
a lifetime's work of art
his love had fashioned with antique
tools—
hammer of hope
and chisel of faith.

Alice Kay Rogers

"These particular ministries are primarily functions rather than offices. They are flexible rather than fixed. They have nothing to do with status. Several ministries may be combined in one person. They may be recognized by the church, through specific ordination. Such ministries may be supported financially for functional reasons.

"The general purpose of these particular ministries (such as apostles, prophets, evangelists, pastors, and teachers) is to equip the entire people of God to minister, as is stated in Ephesians 4:11, 12.

"The spirit and method of these servant-leaders is humble service, not lordship, working with the people, not instead of them (1 Pet. 5:2, 3).

"The pastor role in a given situation will be shaped by the form of ministry given in Jesus Christ and by the particular circumstances and needs involved (for example, size of congregation, presence and development of charismatic gifts among other members, spiritual development of
the congregation, and the needs
community beyond the church).

"The pastoral role in the conte
rary situation generally in
preaching, teaching, shepherding
toral care and counseling), evan
ing, leading worship, and admi
ing. These ministries are not
limited to the one pastor but a
be promoted and coordinated by

What, then, is the function o
church's chosen leader? I believe
what the body of believers, unde
direction of the Holy Spirit,
mine it to be, based upon their
and situation and the abilities
the leader has committed to their
ice. And I say that because I d
believe that the Holy Spirit has
en only once and then for all
tical purposes died, but that the
it does, in fact, still lead and
where men are willing to seek
direction and follow.

"What, then," you say "would
pen if we follow this through in
churches in establishing the pa
role and function upon our
agreed-upon concept of our needs
the Holy Spirit's leading?" I thin
answer is almost self-evident. Be
I believe that for the first tim
many people's lives they would
ally encounter those whom so
we have tritely called our bret
and secondly, that as we work
search and pray, we will find
the God who spoke in the
through His Son Christ Jesus,
speaks through His Spirit to men
women who today are committe
seek His will with all their heart,
mind, and strength.

In fact, what I may indeed be
ing is that before we can disc
more fully the function of the chu
chosen leader, we are going to
to rediscover the church itself.
as we give ourselves in the search
the true function of our leaders,
may, to our great surprise, find
in the process we have reawake
if not rediscovered that church!

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scri
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Hanoi civilians get Mennonite aid

ᴍᴇᴛɪᴍᴇ ɪɴ Jᴀɴᴜᴀʀʏ, a large ship-
ent of medical equipment and chil-
en's clothing will arrive in North
etnam. The relief goods will be a
t to civilians injured by the war.
nders of the supplies are the Men-
nites of the world.

The funds have come from varied
urces. Student groups in Menno-
e colleges and seminaries have
ade contributions. But the largest
t, to date, has come from an offer-
g received at the closing session of
Mennonite World Conference
en it met in Amsterdam last July.

While smaller parcels of relief
ods have been sent by Mennonites
Canada, the January gift is the
st substantial Mennonite donation
date. Value of the supplies was re-
rted to be over $9000, according to
Canadian Mennonite group han-
ng the details of the shipment for
Mennonite churches.

Until this time, Mennonite relief
orts in Vietnam have been con-
ed to South Vietnam, where relief
rk was begun in 1954, following
adoption of the Geneva Accords.
is treaty resulted in the displace-
nt of a large number of people
m the north to the south. Men-
ites began an aid ministry for
se refugees through the Menno-
Central Committee while the
tern Mennonite Board of Missions
Charities began a mission pro-
n in Saigon in 1957.

his relief effort was sharply in-
ased in the fall of 1965 as mili-
action in Vietnam increased. The
nnonite Central Committee became
administrative agency for Vietnam
istian Service which was organ-
to serve as the channel for Prot-
nt relief work. Other agencies par-
ating in Vietnam Christian Serv-
are Church World Service and
eran World Relief.

hile aid has been limited to South
nam until now, Mennonite church
ps have insisted that aid given
"the name of Christ" should be
n impartially on the basis of need
not political affiliation.

1965, one hundred dollars was
d by the students of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., for war sufferers, relief in North Vietnam. Seventeen students took part in a fast on May 1 and 2 to symbolize their regret concerning the United States policy in Vietnam and indicate their willingness to suffer with the Vietnamese people.

Contributions came from other campuses. In December 1966, Goshen College students raised $483 for use in aiding North Vietnamese war victims. Said the Goshen group, "Jesus Christ warns that love which is extended only to friends has little meaning."

Last November, the Peace Club at Bethel College sponsored a week-long fast. Limiting their daily meals to a bowl of rice and orange juice, the students raised $530 which was designated for relief in both North and South Vietnam.

In September 1965, the Mennonite Central Committee made a token contribution of five hundred dollars to the East Asia Christian Conference for medicine for North Vietnam. Medicine was later sent to Hanoi via the Canadian Friends Service Committee and the International Red Cross. No reports on receipt and distribution were received.

The peace section executive committee of the Mennonite Central Committee in November 1965 called on Mennonites in other countries "to establish contacts and implement relief efforts in areas of Vietnam not accessible to a United States agency."

At about the same time, William T. Snyder, executive secretary of the Mennonite Central Committee, said, "Our words . . . actually mean very little unless we are prepared to enter into the suffering of the people of Vietnam. We must find ways and means to identify ourselves even more completely with the victims of the United States' bombings by pouring out our personnel and treasure in amounts that we heretofore have not considered. Our willingness to suffer with the people of Vietnam is the acid test."

Edgar Metzler, the secretary of the ᴍᴄᴄ peace section added, "The real need is for identification with those in need, regardless of the side of the struggle on which they happen to find themselves."

In the early part of 1967, the Board of Christian Service consulted by mail with the church councils of General Conference congregations on their attitudes concerning Vietnam. Asked about church aid to North Vietnam, most of the councils responded favorably. (See "Grass Roots Conference," March 7, 1967.)

Said a church council in Ontario, "We are all for helping people in need. This is a good way to witness. That is what Jesus asked us to do."

An Oklahoma church said, "We feel that this would demonstrate that love is not determined by the flag flying over us but by the love of Christ in us."

The Board of Christian Service at its annual meeting last month affirmed its desire to send relief goods to North Vietnam as well as to South Vietnam. A resolution by the board gave support to a "medical-aid program to North Vietnam as well as South Vietnam." The board also said it was "open to supporting a person visiting North Vietnam who could carry medical supplies or using other channels to get such aid to those in need."

But Mennonite groups have found it difficult to discover satisfactory channels of sending aid to North Vietnamese civilians. Both the United States Government with its legal restrictions on such activities and the North Vietnamese with their hesitancy to allow representatives of western relief agencies to enter their territory to supervise distribution have presented obstacles.

In a telegram to President Johnson on Aug. 23 of last year, the Old Mennonite General Conference asked that American restrictions be lifted. Said the Mennonite delegates, "We commit ourselves anew to our ministry among the victims of war in Vietnam but must also plead once more that the way be cleared for relief to be brought in the North as well as in the South."

No relaxation of restrictions has

come from the American Government. An application to the U.S. Department of State by the General Conference Board of Christian Service in 1967 for a license to send relief goods to North Vietnam was denied.

But delegates to the Amsterdam meeting of the Mennonite World Conference were assured that Mennonite agencies had found a channel outside of the United States to transmit supplies to North Vietnam in a satisfactory manner. It is understood that it is this channel which is being used for the January shipment.

The amount of the funds raised at Amsterdam and through other sources was $2800. No special appeal is being made at this moment for additional funds, though nine thousand dollars has been invested in the January shipment. Such a transaction is encumbered with a number of legal restrictions which will require more definite instructions as to where and how funds might be transmitted. Relief administrators have indicated that further information will be released within the next few weeks.

Holy Land study trip

The Holy Land Seminar as planned for next summer by the Associated Mennonite Biblical Seminaries of Elkhart and Goshen, Ind., has been rescheduled for July 1-26. It had been cancelled due to the political situation in the Near East.

The personnel remains as last year. Howard Charles and Jacob J. Enz, professors of Bible at the Associated Mennonite Biblical Seminaries, will serve as Bible study and seminar leaders; Anson Rainey, professor at the University of Tel Aviv, will serve as coordinator and resource leader.

The cost is set at $1150 including round trip transatlantic air travel (via Icelandic Airlines).

The number of openings is limited. Write Dean Ross T. Bender, 3003 Benham Ave., Elkhart, Ind. 46517, for further information.

Volunteers aid in research
Hospital for the healthy

A hospital dedicated to ministering to both the sick and the healthy? Sounds strange, but healthy volunteers are an important commodity at the National Institutes of Health, Bethesda, Md.

This is the medical research branch of the United States Department of Health, Education, and Welfare. One of the basic purposes of NIH is to obtain new medical knowledge in order to control disease, especially the major killing and crippling diseases.

Normal control patients, as the volunteers are known, provide "research laboratories," and participate in various studies. It is important for researchers and doctors to know how healthy patients react to various methods of treatment. The findings furnished by the normal control patients serve as norms for judging the progress of the afflicted.

The hospital conducts research in seven areas: cancer, heart disease, mental health, neurological diseases and blindness, arthritis and metabolic diseases, allergy and infectious diseases, and dental research.

All the studies which volunteers participate in are thoroughly researched and strictly controlled. Any study having the possibility of permanent or temporary damage to the volunteer is forbidden. The investigator must also prove: 1) that the study is needed, 2) that it is apt to be fruitful, 3) that it is constructed in a biologically sound way, and 4) that he has the skill to carry it out and use the data gathered from the test.

Each volunteer is given a thorough physical examination on arrival at NIH, in order to make sure that he will be able to participate in the various studies. He also receives a thorough physical checkup before he leaves NIH, to assure both the doctors and himself that his health has not been impaired.

All details of a project, including whatever discomforts, restrictions, and special diets there may be are first presented to a volunteer. He is then given the option of refusing to participate in that particular study. Even after the assignment has begun, he is under no obligation to follow
through to completion.

One group of volunteers was
volved in an investigation of
dietary modifications affect the b
cholesterol level in both normal
tients and heart patients who su
from hyperlipemia (excessive quan
of fat in the blood).

Another group participated in
study concerning cystic fibrosis, a
ease of the mucous membranes. C
dren with this disease are chronic
sick and underweight; usually
die before reaching maturity.

Others participated in studies
quiring the control patient to rem
absolutely quiet for a ten-day per
in sleep studies, fever studies, an
variety of other studies relating
diseases.

Volunteers at NIH find they must
just to a new concept of service. Si
they live in a hospital, are conside
patients and may room with ano
patient, their daily schedules m
conform to hospital rules.

Meals are served, laundry and
cleaning services are provided, ther
rooms are open to the volunteers,
tickets for musicals and theaters
provided, and Washington, D. C.
close by.

Some tests require only a few m
utes each day and volunteers fin
hard to think of themselves as actu
serving. "At NIH we learned that se
ice is not always difficult or dema
ing. At times, we became discoura
because our contributions seemed
insignificant.

"At such times, the doctors wo
remind us that the daily blood s
ples, the mornings spent in the sw
chamber, and the nights in the sl
lab supplied information about
normal human body that might pr
invaluable in curing the patients w
whom we lived.

"As normal control subjects we w
available when needed for clinical
search studies. This was our servic
reports the 1967 summer MCC vol
teer unit at NIH.

Although summer is the time wh
the largest majority of studies
undertaken, a smaller number are c

mal control patient at National Institutes of Health.

ted throughout the year. Seventeen
nnonite volunteers served during
1967 summer tests; three are there
'.

ne of the real challenges a volun-
faces is the constructive use of
leisure time. As mentioned before,
e tests may take only a few min-
a day, some may require only
or three hours, some may take
e during sleep. When not partici-
ng in their assignment, volunteers
on their own.

areer assignments provide one
ns of using this spare time. Four-
thousand separate research proj-
are being carried on throughout
grounds, plus clerical, artistic, or
e's aide jobs for the less scientifi-
minded. This provides a wide
variety of career assignments.

"Working for one of the doctors in my career assignment was exciting. I saw one small portion of what they are trying to earn and the work involved in reaching an answer. In this assignment, I learned scientific procedures, basic laboratory techniques, and a curiosity for facts that will be useful later," said Leanne Converse, a 1967 summer volunteer.

Violet Zehr, another summer volunteer, found a different type of opportunity. "I worked at the library, bibliographical services section, and received valuable training in my anticipated vocation—library science."

The Mennonite Central Committee has been providing volunteers for NIH since 1954.

Gifts go to Galilee hills

David Osborne, Hesston, Kan., a Paxman in Israel, wrote the following.

Six hundred Christmas bundles were recently distributed to children living in the Goulan Heights, an area of hills northeast of the Sea of Galilee. This section was captured by Israeli forces during the June Middle East War.

Prior to last summer's fighting, the Goulan Heights belonged to Syria and was occupied by approximately 70,000 people, most of them Syrian army personnel and their families. At the outbreak of war, most of the population fled eastward, only seven thousand people remaining in the area. Quneitra, the large center town in the Heights, now resembles a ghost town. It is occupied by only several hundred Arabs and a large number of Israeli army personnel.

After the initial amazement on observing the endless Syrian trenches, gun emplacements, tank pits, one is, then, impressed by the hard, bleak atmosphere of the northern end of the Heights. The rock, largely volcanic in origin, is black and its use in construction creates ugly villages. The air is cold, and often, one or two feet of snow covers the ground during the winter.

The Israel Social Welfare Department told Dave Kanagy, MCC director on the west bank, that since there is no agency distributing material on the Goulan Heights, perhaps the Mennonite Central Committee would be interested in a clothing distribution. Dave acknowledged the offer, and suggested a Christmas bundle distribution to the children. The Social Welfare Department notified their representative in Tiberias. He is also responsible for the Goulan Heights.

A large majority of the recipients were Druz children. Their parents, neither pro-Arab nor pro-Israel, are active in both the Israeli and Syrian armies. They love the life of a soldier, and the more danger involved, the better they like it.

One thousand four hundred children are in nine schools on the Heights. Each school had been asked to designate which students were especially needy. All the schools, except one Arab school, made a list comprised of nearly half of the student body. Authorities in most schools in the Middle East who have come in contact with the MCC Christmas bundle program have stated that “all or none” receive bundles. This was not the case here. The sincerity of the Druz is especially appreciated when one learns that most of the school principals are teen-agers.

Duane Kauffman and I assisted with the distributions on Nov. 14 and 15. An Israeli probation officer and secretary of schools for the Heights organized the distributions. The secretary was cooperative and his help was essential. On the first day, we were accompanied by Bob Martin, of Nazareth, and on the second day, by Margaret Dyck.

One village, in which we distributed thirty-six bundles, stands out not only as the neediest village we visited, but also, as having the coldest weather and being the nearest to the Syrian border. The village, Ishayta, is on the windward side of a mountain. We reached it only after we walked one thousand yards over a rocky path. The distribution was carried out under the watchful gaze of a UN observer, an Israeli border guard, and, probably, a Syrian soldier.

Sierra camp needs help

Camp Keola, the new retreat grounds for the California Mennonite Fellowship, is looking for four volunteers (two fellows and two girls) to assist in its summer camping program from the middle of June to the end of August. The fellows will be asked to work on maintenance and camp improvement; the girls will work in the kitchen.

Camp Keola is located about sixty miles northeast of Fresno above Huntington Lake in the Sierra Mountains of central California. The altitude of the camp is seven thousand feet.

Anyone interested in this summer service opportunity should write to Ronald Ropp, 1223 N. Adler, Fresno, Calif. 93702.

Colony needs loan funds Paraguay leader on tour

Friesland Colony in Paraguay recently sent its *Oberschulz,* Alfred Fast, to North America to seek a substantial loan from the members of the Mennonite church.

The colony hopes to refinance its obligation because of the exorbitant, but normal for Paraguay, interest rates (up to 24 percent). Long-term loans for land purchases were not available when they needed to purchase land. Additionally, they need to secure a financial base.

Fast will visit various Mennonite communities during the next several weeks to share with them Friesland's objectives and solicit potential lenders who will offer their assistance. Twelve-year loans, totaling $100,000 at 6 percent interest, are being sought. The loan is directly between Friesland Colony and the lender. Their refinancing plan is similar to the ones used successfully by Fernheim Colony in 1953 and Menno Colony in 1947. Both of these loans were paid in full and the colonies were substantially strengthened as a result of this assistance.

Friesland, one of the five Mennonite colonies in Paraguay, was established in 1937 by 146 families who had fled from the Russian revolution in 1929 and immigrated to Fernheim. Later, they decided to pioneer a new settlement in east Paraguay in more agreeable climate with a better market for its products and, generally, more hopeful conditions.

The growth of the colony is readily seen by the amount of their land and the acreage under cultivation. In 1956, for example, Friesland Colony only had 19,747 acres of land and 1782 acres under actual cultivation. Today it owns 50,000 acres of land with 6205 acres under cultivation. Other property, including farm machinery and household items, has likewise increased.

Friesland Colony began experimenting with the production of wheat in 1959. Since Paraguay imports 91 percent of its wheat, it is no wonder that wheat production would be a priority of national concern. By 1967, 2718 acres of Friesland wheat produced an average of 20-30 bushels per acre.

Church rebuilds houses Effort to save community

The East Central Improvement C poration of Fort Wayne, Ind., started work on the renovation of first two homes. The exterior of homes is in average condition, the interiors are termed unliva This nonprofit organization plans purchase homes like these in the central area of Fort Wayne, fix th up, and sell them at a reasonable r

The Maplewood Church spe headed the formation of the corpo tion. Pastor Leonard Wiebe said corporation plans to renovate five seven homes during the first year, ten to fifteen homes during the sec year. Most of the renovation w will be done by volunteers under direction of Paul Holsopple, althou specialized work will be done by censed tradesmen.

These homes, thoroughly repai and inspected, will then be resold prices somewhat lower than the m ket price of homes in the area.

This housing rehabilitation orga zation raised funds by soliciting tw ty persons to invest $1000 each in project. The East Central Hous Corporation, whose president is W bur Biggs, is one of a number of p grams trying to halt deterioration the east central community of F Wayne.

In 1967, the Secretary of Agric ture said to Paraguayan President fredo Stroesner as they inspected ripe wheat fields, “This is a dre come true. Here is a pilot project all Paraguay.” Robert Unruh, veter MCC agriculturist, feels the wheat terprise is sound and holds good pro ise for the future.

The Friesland Mennonites are timistic about the future. They n have the necessary land to incre their crop allotments. Eighty perc of their timberland has not be cleared. Furthermore, the populati figures and colony leadership ha have been stabilized.

Alfred Fast prepared a “Prospect for the Economic Development Friesland.” Copies of this are ava able upon request from the MCC offi

ible lessons on peace ope to cure timidity

"Are we really doing the best job can in peace education?" is a ques- n that many church leaders are ask- . They suspect that *No* could be a ssible answer.

Recent developments have given the nnonites some strange bedfellows. rrently, peaceniks and dissenters, nonstrators and revolutionaries are eiving extensive coverage on the ws media. Where is the relevance of historic peace church which has 1 nonresistance as its distinctive demark since the church's sixteenth-tury origins? It appears to some t the radicals are gaining promi- ice while — and because — those ristians who base their peace posi- n on the Scriptures have been too id to keep it vibrantly alive and to date.

Adult and youth Sunday school sses of Mennonite churches will dy *Peacemakers in a Broken World* ing the second quarter of 1968. ginning Apr. 21, the Sunday after ster, the eleven-lesson course ex- ds through June 30.

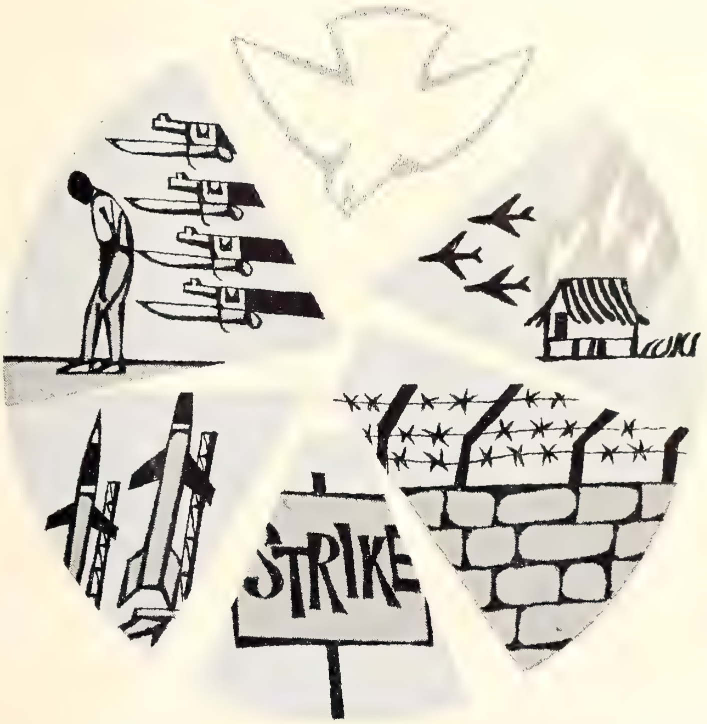
Plans for the peace lessons were first cussed in detail at a November 56 meeting of Mennonite educators l editors. These men planned the cemaker series to replace the regu- Uniform Series for these eleven sions from Apr. 21 to June 30, in h adult and youth classes.

Lessons will emphasize not only oretical education but, especially, on and witness. The whole course built on a broad and solid base of Scriptures.

Beginning with this biblical base, quarter, as well as each lesson, ves to various specific ways of ce witness. Included throughout study course are the issues that a Christian in today's world: the er-force-conflict-war complex, race, erty and hunger, and nationalism, uding church-state relations and s for the military.

The lessons will provide germinal s for groups to pick up. The print- materials will interpret the Scrip- s, clarify issues, raise questions, suggest action alternatives.

n this quarter, peacemaking, or reconciliation, is seen as God's mission in the world, and thereby His purpose for His people. Thus peacemaking is a living option in today's broken world—both an opportunity and a duty—as compared to nonresistance, which often stressed what *not* to do.



Theme design for Peacemakers in a Broken World.

Aggressive peace, according to the lesson materials, changes individuals and changes society. Christians are to get involved inside the world's problems, even getting their hands dirty. It will not be enough to define peace as keeping things calm, retaining the status quo, and remaining safe on the outside of conflict.

Adult and youth lesson materials will be published cooperatively by Herald Press, Scottdale, Pa., and Faith and Life Press, Newton, Kan. The materials, though published in separate editions, will have the same authors. Writing adult lessons are Vernon Leis, Elmira, Ont., Arnold Roth, South Bend, Ind., and Ernest Martin, Columbiana, Ohio. Editor is Daniel Hertzler, Scottdale, Pa. Youth writer is Nick W. Dick, Toronto. Teachers' helps that appear in the leadership magazine, *Builder*, are by Paul Zehr, St. Petersburg, Fla., and Wayne North, Louisville, Ohio.

Beginning in February, regional peacemaker workshops will be held across the United States and Canada to help prepare teachers and leaders for this course. Also available as resource for one aspect of the course will be Atlee Beechy's new booklet, *Vietnam: Who Cares?* to be published in March by Herald Press.

Orientation in Manitoba
Leaders study stewardship

Lester E. Janzen, stewardship secretary of the General Conference Mennonite Church, will conduct several stewardship-in-mission orientation programs in Manitoba. On Jan. 27, he will be in Winnipeg, on Jan. 28, in Boissevain, and on Jan. 30, in Altona.

"The meetings, each about seven hours long, will familiarize local church leadership with stewardship procedures for the local church," says Janzen. The objective is to confront a cross section of the church membership with the biblical teachings on stewardship, to help congregational leaders (pastors and laymen) see that stewardship means responsible Christian living in a world of need, to help leaders see themselves as channels through whom God speaks to the congregation, and to provide congregational leaders with a vehicle or tool which will guide them in planning their strategy of penetration and witness in the world.

Words and deeds

The Mennonite Churches in Taiwan opened the Hong-Hok Chapel in Taipei on Oct. 8. The chapel is located in an area of new apartment buildings. Pastor Chen, former pastor of the Ta-Tung Mennonite Church, is leading the ministry which includes English classes, children's meetings, and worship services.

Six hundred bales of used clothing have arrived in Bombay and Madras from the United States for distribution among the needy in India. A gift from North American Protestants, the clothing will be distributed through 244 centers, including hospitals, educational institutions, and social welfare departments. The Committee on Relief and Gift Supplies of the National Christian Council of India distributed $437,000 worth of clothing during the period July 1966-June 1967. The clothing came from U.S. church-related organizations such as Church World Service, Lutheran World Relief and the Mennonite Central Committee. Recently, the MCC (Canada) also sent 10,000 cases of canned meat.

December 29. Sometimes you learn more by staying at home than by traveling, but, of course, neither is a substitute for the other. Last August 12, while on a brief visit in West Berlin, my wife and I witnessed a student domonstration in the heart of the city's commercial district. What seemed to be a thousand students milled from one side of the street to the other, waving palm branches, throwing flowers, shouting, and occasionally arguing with bystanders. But unlike most demonstrations, everyone seemed happy and in a festive mood, though policemen stood a nervous guard around the fringes of the throng. One girl shouted, *"Der Teufel ist los"* (the devil is free). I assumed that this was the name of the student insurgents, much as Amsterdam's militant youth group calls itself the *provos*—from the word for provocation.

After taking a photograph of the crowd, I was asked by one non-youth Berliner whether I knew what was going on. Admitting that most of the older generation in the city didn't know much about it, he began to explain, but his German was so sophisticated with such a strange vocabulary that I couldn't follow very well. I heard him saying something about Iran, but I couldn't relate this to what was happening at the moment. When he finally noted that I was hung up on Iran, he explained that it was a country once called Persia, which only made me think that the whole tale must have something to do with the Arabian Nights. The man wanted to explain the rest of the story, but we were also trying to catch a sightseeing bus for the Berlin Wall, so I was torn between this year's political history and that of 1961. I chose the wall.

Later, a lady in a railroad station told us that the students were celebrating the release of one of their leaders who had been involved in a scuffle with the police in June during a demonstration protesting the visit of the Shah of Iran to Berlin.

Today, I was reading the December 24 issue of the New York *Times* and the words *teufel* and Berlin leaped out at me from a solid column of type.

David Binder, the *Times* corres ndent in Berlin, reported that itz Teufel, a twenty-four-year-old stu nt was cleared of a charge of sed on after a month-long trial ending his month. He had been charged th throwing a rock at a policeman in he June demonstration. (The celebra on in August was apparently for his elease on bond.)

Teufel is pleased that his n e means "devil" and is a leader of t se German youths who despise "cont nporary German society and prac e nonviolent rebellion against it, part ularly with ridicule."

In his article, "European Yout s Found Mutinous Against the Es blishment," Binder surveyed youth nrest throughout Europe. "In o r ways and on other issues, thousa ds of young Europeans from Prague o Madrid share Mr. Teufel's passio e conviction that present-day life on e Continent is being oppressed by uthoritarian' institutions."

These militants represent little m e than 1 percent of Europe's populati n but they claim to speak for a m h larger group of young people.

And they produce political ripp if not shock waves. One small brea washed up on the Mennonite Wo Conference at Amsterdam this su mer. For the traditional address welcome from the municipal gove ment was given by the acting *bur meister*. And what happened to regular mayor? No one seemed know. But Binder reports that " inability of the Socialist mayor Amsterdam, Gijsbert Vanhall, to co with riots inspired by the *prov* forced him to resign."

But when I asked a Dutch Menn nite youth about the *provos*, he to me that they were totally ineffecti and had all but disappeared. If so, th took the *burgomeister* along wi them, no small accomplishment.

December 30. I put in part of t last working day of the year readi some of the manuscripts that come my desk from writers and would- writers everywhere. Fortunately, o volume isn't large—probably less th fifty items a month. Our rate of pa nt is low and the amount of mate- l that we buy from writers outside r church is small. Yet it takes time read even fifty articles and poems. / day at the office is never long ough, so they end up on a table in basement at home where I try to an out the pile once a month.

've never had a rejection slip print- though a printed rejection slip ws that you are a big-time operator l would be quite simple to produce. t now I don't believe in them, ugh the pressure of work may netime make me change my ways. ch manuscript is returned with a ld-scrawled note in which I try to plain why I can't use a particular ce. Decisions are always hard to ke, but trying to explain them is ce as hard. I suspect that I may, netimes, have kept an article be- se I couldn't clearly state what I ught I didn't like about it.

Vhen a subject doesn't fit our needs, l, that's easy enough to put into rds. But when a piece is poorly tten, then what do you say? I try to mention every fault I can find, I try to find some good in every ement. One can usually appreciate sincerity and industry of any ter. No good purpose is served by shing a would-be writer. But if an est effort is not suitable for use a poor editor in a poor paper, then writer deserves to know. So in a short sentences that will fit on side of a note card (or on both s if the issue is complicated), I to pinpoint a major weakness. So ther I want to be or not, I be- ne an informal teacher of writing, ugh with limited credentials, for ple I will never meet. The rewards such a ministry are scanty, for few ple are grateful for a contrary nion of their work, no matter how ly stated. Some do respond with ds of appreciation. My most sur- ing response came from a lady agreed with my criticism of her ns, saying that she did write bet- poetry, but since most editors ght only tripe, that's all she cir- ted. She sent me a set of her er poems.

RECORD

Calendar

Jan. 18-25—Week of Prayer for Christian Unity.

Jan. 29—World Day for Leprosy Sufferers.

Feb. 11—Race Relations Sunday.

June 13-16—Ritzville, Wash., Pacific District Conference.

July 3-7—Calgary, Canadian Conference.

July 13-20—Estes Park, Colo., General Conference.

Central

Jan. 25—Elkhart, Ind., Oaklawn Forum, Elton Trueblood.

January 2. The voice on the telephone said he was Ted Fiske from the New York *Times.* He was trying to find out whether he could write a story about the effort of several Protestant and Catholic papers to discuss Vietnam in their first issues of the year. He had read that *The Mennonite* was one. Where in New York could he get a copy? My mind went blank momentarily, but I finally gave him a few names. Well, just in case he couldn't find a copy, would I read him a few quotations? I reached for my copy and started reading at random. But I picked a poor passage, and both of us agreed that this could be a futile exercise. Perhaps he'd call back tomorrow and I could read into a recording machine.

January 3. Toward the end of the morning, I remembered my perhaps appointment with the recorder. So I went through our January 2 issue and underlined the best quotations I could find. Fiske called in the afternoon. He hadn't found our paper, but he wasn't so interested in our articles anymore. He wanted to talk about trends in Mennonite thinking about Vietnam. Again, I was almost unprepared. But I talked as he typed on a typewriter. He was a gentle interviewer, but I was a rattled interviewee. The responsibility of being a footnote in the country's newspaper of record pressed down on me. It was pointless, I knew, to say too little, and dangerous to say too much. But I kept on talking. I gained a new sympathy for the people I sometimes put on the spot. *Maynard Shelly.*

Deaths

Henry J. Bartel, First Church, Hillsboro, Kan., was born July 24, 1882, and died Dec. 25.

Mrs. Henry J. Brandt, Tabor Church, Newton, Kan., was born June 12, 1891, and died Dec. 27.

Kathrina Martens Goertzen, Clearbrook (B.C.) Church, was born Oct. 19, 1888, in Gnadental, Russia, and died Dec. 2.

Emma Janzen (Mrs. William), Grace Church, Dallas, Ore., was born Aug. 25, 1902, and died Dec. 23.

David Latscher, Deer Creek (Okla.) Church, was born Feb. 5, 1901, near Moundridge, Kan., and died Dec. 23.

Amelia Ummel Miller, First Church, Normal, Ill., died Dec. 23.

Mrs. Susie Schultz, Bergthal Church, Pawnee Rock, Kan., was born Oct. 27, 1882, and died Dec. 23.

Verna Yoder (Mrs. Frank), 77, Fairfield (Pa.) Church, died Dec. 21.

Marriages

Walter Friesen, Eigenheim Church, Rosthern, Sask., and *Ruth Malechenko,* Sask., on Dec. 27.

Rodney Goertzen, Bethel Church, Mountain Lake, Minn., and *Mari Bell,* Assemblies of God Church, Windom, Minn., on Dec. 29.

Ronald Hamilton, Danvers, Ill., and *Esther Schertz,* First Church, Normal, Ill., on Dec. 16.

Allyn Loewen, Gospel Church, Mountain Lake, Minn., and *Linda Hofer,* Hutterthal Church, Carpenter, S.D., on Dec. 30.

Don Allen Penner, Trinity Church, Hillsboro, Kan., and *Sandra Sue Kaufman,* Wooster Church, Orville, Ohio, on Dec. 29.

Michael Penner and *Marjorie Hiebert,* Bethel Church, Mountain Lake, Minn., on Dec. 17.

Orville Schultz, Bergthal Church, Pawnee Rock, Kan., and *Mrs. Clara Lowrey,* Presbyterian Church, Manhattan, Kan., on Dec. 26.

College basketball

Bethel 79—McPherson 73
Bluffton 105—Malone 83
Bethel 84—Sterling 55

LETTERS

Ministers

Robert Friesen, Laird, Sask., a Bethel College junior, will become the interim minister of Bethany Church, Kingman, Kan.

Lyman Hofstetter, pastor of Bethel Community Church, Santa Fe Springs, Calif., will become director of Christian education at First Church, Berne, Ind., next summer. He has been with the Santa Fe Springs church since 1957, the year he graduated from Fuller Seminary with a bachelor of divinity degree. Before that, he received degrees from Grace Bible Institute in 1952 and from Wheaton College in 1954.

Earl Nefzger was ordained as elder of the Bethel Church, Wolf Point, Mont., on Dec. 17. August Ewert, Marion S.D., a member of the committee on the ministry of the Northern District Conference, officiated. The service was held in the sanctuary of the United Church, since the Wolf Point congregation had lost its building by fire on Dec. 9.

Peter Neufeld, minister of Bethany Church, Kingman, Kan., will shortly become pastor of the Fairview Park Church, Cleveland, Ohio. He has been in Kingman since 1960. He received his bachelor of arts degree from Bethel College in 1957, and his bachelor of divinity degree from Mennonite Biblical Seminary in 1960.

Workers

Fremont and Sarah Regier, Whitewater, Kan., and their three children will return to the Congo in early January. Fremont works with COMAS (Congo Mennonite Agricultural Services), a program of village agricultural extension services and rural development. This program seeks to help struggling farmers to increase the productive capacity and efficiency on their farms. The Regiers returned to the United States last January for medical treatment for Fremont's back.

Helen Willms, a missionary nurse, returned to Taiwan on Jan. 2, after a six-month furlough. She will again work at Mennonite Christian Hospital in Hwalien. She is a native of Coaldale, Alta.

Morsels of doubt

DEAR MR. SHELLY: You stated in your January 2 *Mennonite* [Journal, entry for Dec. 19, p. 11] that you would like to have some answers to some questions, regarding the item I wrote concerning the virgin birth [Letters, Jan. 2], and, truthfully, so would I, but the reason that I did not give the name of the book or the author's name is because he only speaks in generalities and does not say where he got his information. Please let me explain what I mean. For instance, in this book when he first mentions the virgin birth, he writes, "Good Christians differ sincerely concerning these matters . . . [though] most Christians, from the first century to our own day, have believed . . . in the familiar phrase, 'born of the Virgin Mary'. . . . On the other hand, some Christians find it hard to believe that Jesus had no earthly father. They say that God seems to have worked out a plan by which babies are born into this world, and it is likely that He would follow this same plan in Jesus' case. They point out also that Mark and John say nothing about the virgin birth; nor does any other book in the New Testament except Matthew and Luke. Besides, they call attention to the fact that it was common in our Lord's day to explain a great person by affirming that God (or one of the gods) was his father."

Then, further on, he goes on to say, "If you can believe in the virgin birth, well and good. . . . If you cannot believe it, do not worry about it. . . . In either case, try to view with understanding those who differ from you."

Need I say more? He doesn't tell us who these good Christians are, or where or when they said all this, but he subtitles his book, "A Christian Faith for Youth."

Oh yes, before anyone else is ready to put me on the witness stand, I will readily admit that this book contains many good things, but isn't that just the way that the evil one works? He comes to us like a wolf all dressed up in sheep's clothing, so that he can lure us into his fold before we realize what happened, and, oh, how he relishes at these juicy bits and morsels of doubts and disbeliefs that are bei dished out these days.

I am also fully aware, and I a sure that you are, too, that there a vast amount of literature just li this being circulated around in this o world of ours, and that, especiall the young people have access to anytime that they want it, so it seem to me that the least we can do is put forth a genuine effort to keep th kind of literature out of our churche If we don't do everything in o power to at least give our young pe ple a basic foundation for their fait then how much hope is there f them? And now, Mr. Editor, if the are no more questions, the defens rests. *Mrs. Art V. Krehbiel, 130 Lyndon Road, McPherson, Kansas.*

According to the evidence given, *book to which our correspondent* *referring is* I Believe *by Nevin* *Harner.* Editor.

Things that concern us

DEAR EDITOR: Recently there h been several letters to you concern Vietnam, and the peace issue [Lett Dec. 19]. I suppose these could taken two ways, but I took them a questioning of our church's stand nonresistance.

Our pastor gave a sermon a weeks ago on the war. Unfortunat I missed it, but I have heard it his best and most challenging mess since he came to our church seve years ago. However, this serm brought strong criticism from so church members, supposedly, pea loving Mennonites.

The letter said how easy it is "point the finger at Vietnam," but w not work where we are, with things that concern us? Possibly writer of the letter is past thirty-fi has already served his term of du However, I am fifteen. In less th three years, I will face one of the m important decisions of my life. The fore, I wish to thank you, and yo entire staff, and also the many min ters throughout the conference, f not being scared to speak on pacifis upon which our church was founde *Edward Liechty, Berne, Ind.*

Mary and Martha" by George Buday

EXPERIENCING FORGIVENESS

As children in our home in Chicago, it was our custom before retiring to ask forgiveness of our parents. This was part of our Low German good-night ritual. Our home was a "Low German island" in the middle of an "English lake." As the waters of the lake gradually overran the island, the Low German language and customs disappeared to some extent and with it this good-night ritual. I cannot imagine that we no longer needed forgiveness, but we may have felt that English was not suitable for this custom. It didn't sound right.

Asking for forgiveness was not difficult, since it was a part of the "good night" and was said in the same nonchalant way; but at times, when I most needed forgiveness, I was reluctant to repeat or tried to dodge the usual good-night ritual.

There was a time when I thought of "Forgive us our debts" as a charm. This idea was suggested by a book written a few decades ago. I was in need of forgiveness, and the remainder of that verse in the Lord's Prayer provided the solution. I still did not understand how much I should be involved in "As we forgive our debtors." I was certainly willing to forgive others. If I did not, there was a possibility of dire results—a root of bitterness springing up and bearing the fruits of bitterness.

To eliminate bitterness toward others—friends, relatives, parents, associates in work, and even Christians of opposing views—is something every Christian desires or should desire to do. I have had to question myself: Why does this feeling of bitterness recur? Is there no deterrent?

An evangelist (in the Freeman area) provided further understanding of personal involvement in forgiving others. Christ bears the cost of our sins when He forgives us. A person who cancels a debt bears the cost of that debt. I find in this reasoning the deterrent I need. How can I be bitter since the bitterness is against myself, that is, if I have involved myself in this way of forgiving.

Having arrived at this point in my understanding of forgiveness, I felt I had really learned something. I dare not minimize the value of this understanding; but as in all other endeavors for spiritual improvement, this step must lead into the next one: Forgiving—A Way of Living. This second step I have not fully attained.

Martha Ewert

Material for this page provided by the Women's Missionary Association.

Dave Pomeroy

People who pass in the night

REMEMBER NORMAN JEWISON? He directed *The Russians Are Coming,* which successfully poked fun at Russian-American relations. Remember Rod Steiger? He should have won an academy award as the withdrawn and depressing *Pawnbroker.* Remember Sidney Poitier? He did win an academy award for *Lilies of the Field* and hasn't had a role worthy of his talent since.

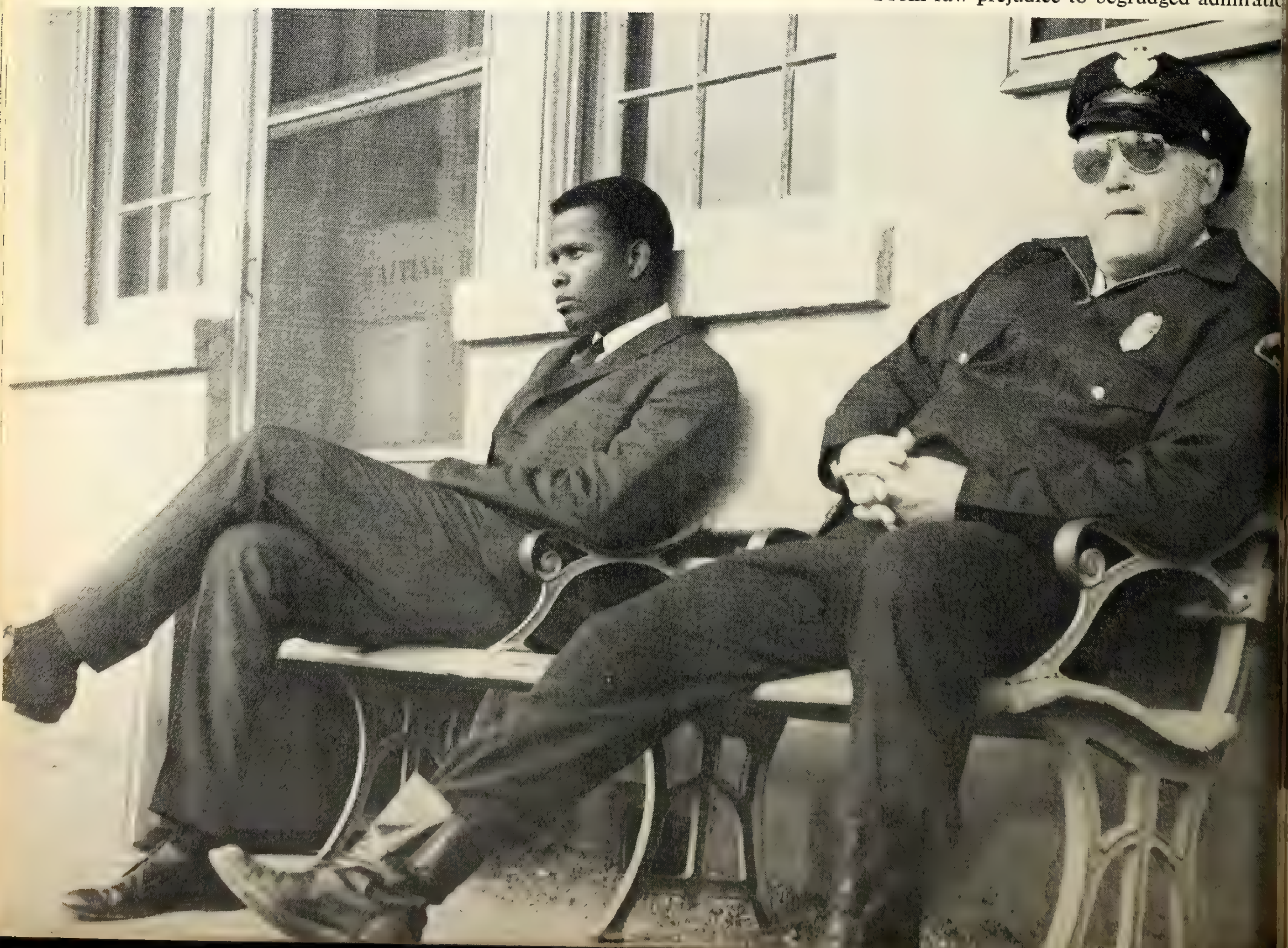
The combination of these three extraordinary talented men has made for an extraordinary movie. *In the Heat of the Night* takes what for us has become the ordinary—passions enflamed by prejudice, a murder solved by basic homicide technique in the face of potential miscarriages of justice — and uses this medium to convey a very definite message about the similarity of people.

Night can be seen at three lev
On one level, it is a suspenseful m
der mystery right out of the Aga
Christie tradition. Jewison's crisp
rection here lends credence to
clues and calculations.

An industrialist, who had come
Sparta, Miss., to give the town a f
tory, is murdered. A Negro is fou
leaving town and is immediately s
pect, until it is discovered that he
actually the Philadelphia police
partment's number-one homicide m
Virgil Tibbs (Poitier.) Police ch
Bill Gillespie (Steiger) must grudgi
ly swallow pride and prejudice as
is forced to accept the assistance
this expert.

On the second level, then, the st
concerns racial tensions in the de

From raw prejudice to begrudged admirati



uth, and the ugliness of these ten- ns has never been more convinc- gly portrayed. When Tibbs returns slap of a powerful plantation ner, Eric Endicott (Larry Gates), owner says, "A few years ago I uld have had you shot for that." st impressive, though, is the way bs' prejudice is shown. When he ates Endicott, Chief Gillespie, with ck-jawed amazement, indicates at is one of the basic themes of movie: "Why, you're no different m any of us."

The third and most significant level that of individual personalities in- acting and reaching out for some ch of communication. The near possibility of this is shown in a ne of rare relaxation for the two icemen, as the viewer gets the feeling that they are beginning to respond to one another as persons.

But this mood is broken when Tibbs responds to Gillespie's question about loneliness by saying, "No lonelier than you, I imagine," and Gillespie snaps back, "Don't get smart, black boy. Don't give me any of your pity." The old walls which were down for an unguarded moment are back up. The traditions of a segregated society quickly overcome the tentative beginnings of open communication. However, the hope of something having been reached is held out in Gillespie's farewell: "Virgil, you take care. Y'hear."

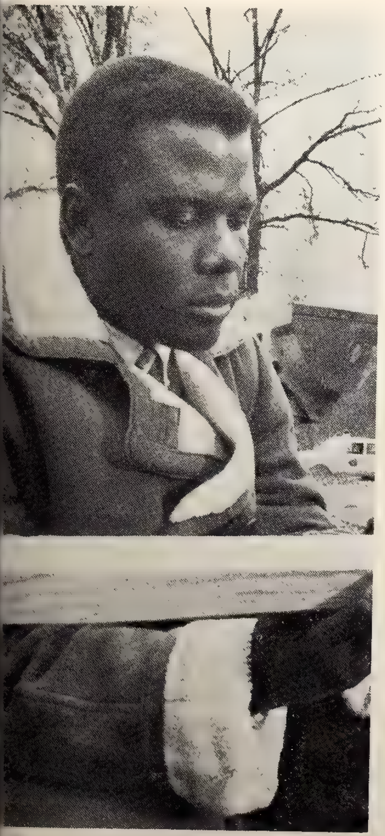
Steiger and Poitier exhibit masterful control of dramatic emotion—especially compared to the rest of the cast who tend to overact. To watch hatred simmering in Poitier's eyes or the difficulty of overcoming pride in Steiger's face muscles, is to view an unparalleled lesson in drama craftsmanship. In terms of emotional control and understatement these two must be the Oliver and Gielgud of American actors.

Here is a role which finally places demands on Poitier. And even though it has to do with race, it is so much more real than the sentimentalized *A Patch of Blue*. The range of Steiger's characterizations is phenomenal: from the effeminate Mr. Joyboy of *The Loved One*, and the subtly evil Komorovsky of *Dr. Zhivago* to the aforementioned *Pawnbroker*. In *Night*, perhaps the most impressive aspect of his characterization is the change in Chief Gillespie from raw prejudice to begrudged admiration — a believable change.

In the Heat of the Night offers no easy solutions to racial prejudice or the difficulty of interpersonal communication. It does offer insight into these areas—valuable insight for a nation torn by riots and the inability truly to communicate.

In the Heat of the Night. United Artists. Produced by Walter Mirisch, directed by Norman Jewison. Color, 109 minutes.

easy solution.



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*Supplemental reading for the Sunday school lesson of Jan. 21, "Becoming a New Person."

COVER

The Christian minister is a preacher, teacher, evangelist, servant, and many other things. See "Trying to Find Out What the Minister Should Do."

CONTRIBUTORS

Ronald Ropp, 1223 North Adler, Fresno, Calif. 93700, is the pastor of the Mennonite Community Church. His article is adapted from a paper on the pastor's role given to the Pacific District Conference, June 3, 1966. Next week, an article by J. C. Wenger will discuss another dimension of the function of our ministers and congregations.

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CREDITS

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THE MENNONITE

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Teach the pilgrims

CHRISTIANS ARE PILGRIMS who journey toward the heavenly city. Christian education helps them walk worthily on this pilgrimage.

In order that they may walk worthily in the present, they need to look into the past from which they have come. And they must look into the future to which they are going.

So, the first task of a Christian education program is to teach pilgrims about the *past*. Several things happen when the Christian casts his eye over his shoulder and learns about the great events of God's history. He identifies with the saints of the ages. And this gives him encouragement in his walk. He hears the story of the holy history and, henceforth, understands God better. An undersanding of the past helps the pilgrim to know how he arrived at this point in the journey, why he is walking this pilgrim way, and who he is. He understands that he is a product of the hopes and anticipations of man in the past. He is fulfillment of a promise. He is the carrier of a promise.

The meaning of the church-present takes on great significance when Christians understand that once they were no people, but now they are God's people. Christian education communicates this understanding to pilgrims so that they might know how to walk worthily of their history.

At the same time, Christian education teaches persons about the *future*. The pilgrim looks forward along the road which stretches before him. He is given some insight into the temptations and barriers which lie ahead. He receives guidance in the art of carrying the cross. Faced with the task of cross-bearing, the pilgrim hears words of hope and anticipation and promise and expectation. Above all, he learns that God can create out of nothing after death. This gives the pilgrim courage to carry his cross faithfully.

This emphasis upon the past and upon the future serves the greater purpose of the present. The story of the past helps the Christian interpret the present. The hope of the future helps the Christian walk worthily in the present.

This view of Christian education has two meanings for the church. First, Christian education is an integral part of the life of the church. The church cannot be the church without Christian education which gives the church's mission its shape. More particularly, Christian education supplies the Christian with the vocabulary he needs when called on to explain the reason for his pilgrimage.

Take a lesson from Jesus. His message to the world came primarily through His action—incarnation, healing, dying, rising. His teaching by word of mouth served His revelatory action by interpreting what He did. We need to hear the words He spoke in order to understand His acts.

The same thing applies to the church community and the individual Christian. The message—the good news—is given primarily through life, act, action, ethics. But the world might not understand why we are walking worthily. When the world asks why, the pilgrim has the vocabulary in hand to offer an explanation. He has learned these words in the Christian education program of the church.

As the pilgrim makes his way along the road to the heavenly city he may pass through a city. Someone who is not walking the way calls to him: "Where are you going and why?" The pilgrim is able to explain his destiny and the reason for his travels. If he can do so with clarity, the questioner can decide whether or not he should also walk that way.

Secondly, Christian education is primarily for youth and adults. Christian education is for disciples, for those who carry the cross, for those who are expected to walk worthily. It is crucial that youth and adults be engaged in Christian education. They are the leaders of the pilgrim group. They decide upon the way when a fork is reached in the road. When those who stand at the side of the road hurl their questions, and youth and adults must take responsibility for giving answers.

Walking along the pilgrim's way, youth and adults realize they must have an understanding of the Christian way which equips them for challenge and confrontation. The study group becomes for them a sounding board and a reference group.

The children are also walking along the pilgrim's road, in the sense that they are in the church community. The adults hold them by the hand. The children learn, mostly, from the way they see adults walking. The devotion with which the adults tell them the story of God's history, and speak of future hopes, convinces the children of the value of the Christian faith. They get the impression that adults are ready to give everything for the faith. The life of the disciple becomes the message to the children. *Helmut Harder.*

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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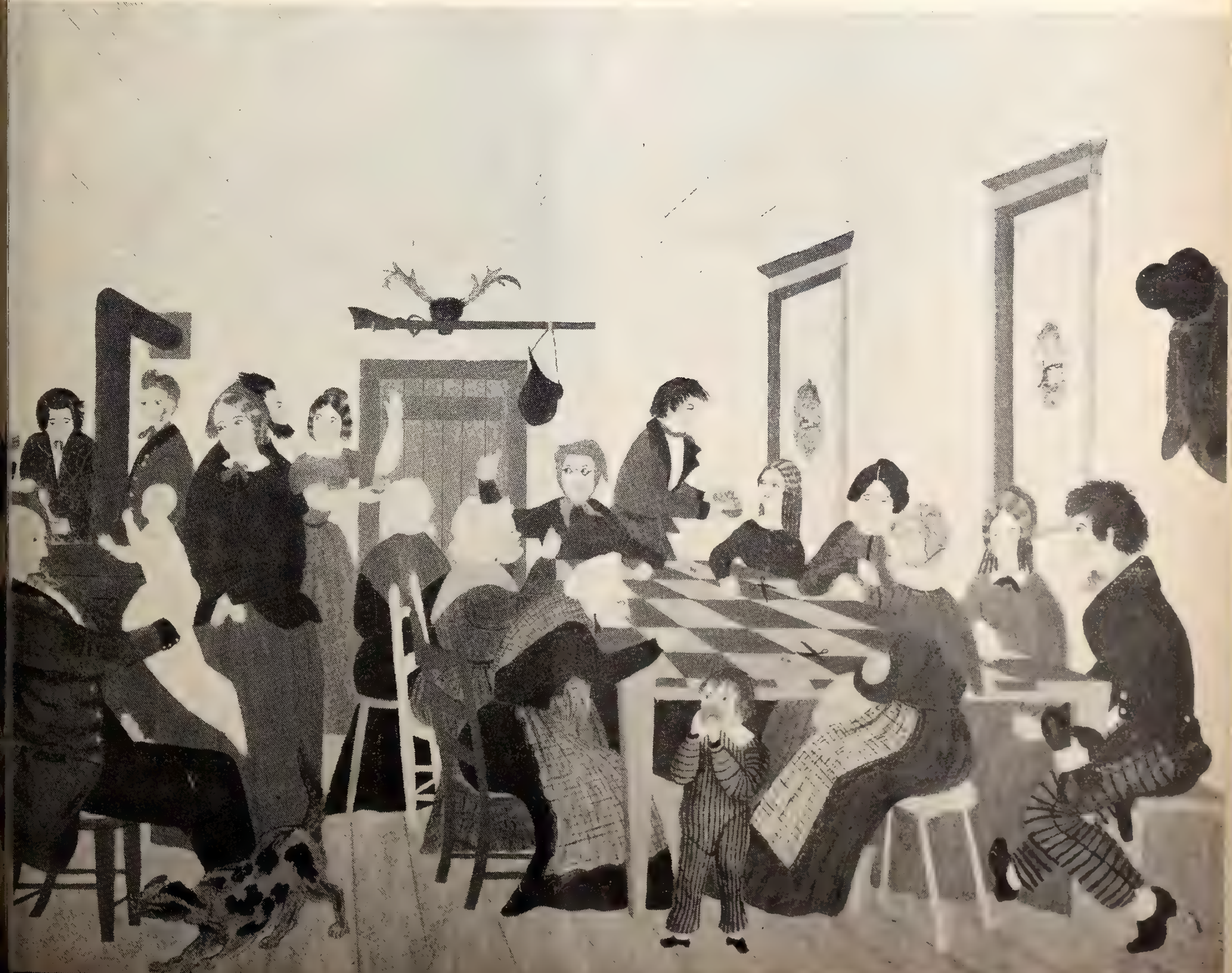

Endless chang amid eternal fait

1968
JAVELIN
Javelin

C. Wenger

e role of the minister has
nged. He is no longer a
oic figure at the front of his
k slaying its spiritual ene-
s. He is a servant of God's
vants equipping them to be
church in tomorrow's
ld. But has his message
nged? His message has
ht elements that do not
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t vary, items that have
nged and will change as the
rch faces questions and
ns more. Christ is leading
church through this pain-
experience.

s almost trite to point out that
are living in an era of change.
is nothing new. What is, per-
, somewhat new is the rate of
ge.

ur mode of life has changed more
he last hundred years than in the
ious several millennia. Only a
generations ago many diseases
h have now been conquered by
ern medicine were running ram-
, maiming and killing people by
thousands: tuberculosis, diabetes,
myelitis. The quiet way of life
losed rural communities is also
: a way of life which involved
ng our own food, boiling apple
r, making soap, baking bread,
ing homemade dresses and chil-
's clothing, lighting our homes
kerosene lamps, heating with
l and coal stoves, making our mat-
es of straw, and driving with
and carriage.

ow that we are living in an era
many of our young people are
ing in college, university, and
nary, our view of the universe is
ging somewhat: its age, its im-
ity, its intricate design — even
n the atom—and we are being
d to face questions which earlier
ations did not worry about.
anted that we believe in a personal God, One who created all things visible and invisible, just what is the nature of His creation? And how long has man been on the earth?

This deepening of learning is not confined to questions of science, but extends to our view of the Bible, also. Now we are facing questions about the sources which the writers of the Scriptures may have used; the date, authorship, and unity of various books of the Bible; questions of transmission and textual criticism; and problems of translation.

Even the raising of these questions can be a painful experience for our older ministers and members.

The ministry is also changing. No longer is the man who is ordained always chosen right out of his home congregation. No longer is it assumed that the ordained brethren are the ones to bear the burden of the work of the church alone. No longer is it taken for granted that this church work can be done on marginal time, as the minister earns his own living.

Now it should not be taken for granted that all these changes are for the worse. Is Christ not leading in them? Is it not His will that men of science subdue the earth, bringing an end to high infant mortality? Is it not His will that our standard of life be elevated so as to end the agonies of the poverty, malnutrition, and inadequate housing? Is it not His will that we should learn more of the marvelous creation which He made: from the amazing world of the microscope to that of the telescope?

The variables of the faith

Yes, is it not His will that we should dig into the deeper questions associated with His Word? Should we not discern what it is which the Bible does attempt, what its very intention is, and what it leaves open for human research? Is not Christ able to lead His church totally, including its scholars, if they are willing to work hard, pray fervently, and humbly seek to be honest learners?

Somehow, by the grace of God, we must, as a church, learn to distinguish between the eternal verities of the faith, and the cultural accidents of our rural way of life.

It is neither more nor less Christian to ride in an oxcart rather than in a Chevrolet. It is neither more nor less Christian to wear the conservative clothing of the eighteenth-century Quakers, rather than the heavy furs of the Eskimos or the lighter garments of Tanzania. It is neither more nor less Christian to speak an Indo-European tongue such as German or English, rather than Spanish or Swahili. It is neither more nor less Christian to eat the foods of North America, rather than the fish of the islands of the Pacific or the fruits of the tropical areas of the earth.

One of the hardest lessons for men to learn is how to be relevant. The industries which fail to remain relevant simply fold up. The churches which do not remain relevant either fossilize into the legalisms of a bygone age or become quaint sociological sects or die.

It is much easier to try to freeze the culture of a bygone age than to seek, in the power of the Spirit, to speak and witness to one's age. As the world about us is in rapid transition, we must seek to forget about dead issues and try to speak to the issues of our day. A world of jet travel has no need for discussions on the best kind of horseshoes for gravel roads.

But this does not mean that the church of Christ should, uncritically, follow its culture in its sub-Christian aspects. Indeed, the old attitude of freezing our outward forms and regulations fails precisely because it is too easy.

How easy it would be to maintain our historic stand against hoopskirts, but fail to grapple with the issues of our day: racism, nuclear warfare, the population explosion. Our ethical discrimination must be more sharp, not more dull. Nonconformity is an issue of burning importance!

What is needed in a day of escalating social change is not a minor tinkering with our discipline, but the willingness to turn away from dead issues and to be dynamic witnesses for Christ in today's world. *The variables are, therefore, all the details of a given culture and a given era: here the rule is endless change, and the changes —by virtue of being changes—are neither to be adopted uncritically nor opposed uncritically.*

Let us learn from our mistakes in opposing English, Sunday schools, higher education, and newer forms of clothing. But let us unitedly seek for the mind of Christ as we try to be Christian, and therefore discriminate between the genuinely unchristian attitudes and practices of today's world and the morally neutral changes which are taking place with ever-greater frequency.

The constants of the faith

When we turn away from the variables—those elements which always change from one culture to another, and from one era to another—and begin to turn attention to the eternal verities, we discover that we are right in the center of the concerns of the Scriptures. What are these constants which were just as fresh and relevant in 1950 as in 50 A.D., and which will continue to meet human needs until the return of our Lord?

1. Man will remain a sinner. He will, in the flesh, be self-centered, self-willed, unwilling to yield to the lordship of Christ. (This does not mean that man by good homes, good nurture, and good education may not be able to conquer, at least in part, such evils as the racial ghettos of our cities, drug addiction, and other things.) But the natural man, he who is not in Christ, will ever stand in need of the new birth and the grace of God in Christ. To the church has been committed the good news that there is health and healing in Jesus, and that He can and will take unhappy and guilt-ridden and defeated persons and bring to them joy and peace.

2. With the authority of Christ and His Word, the church must say that God is for us. God's great love for the human family, His own special creation, was so great that He sent His Son into the world to become our sin-bearer, to die in our stead, and to conquer the forces of sin and death. The empty tomb was the climax of the redemptive work of Christ. The Apostles' Creed, although too brief and although lacking in emphasis on the meaning for life and character of being in Christ, is a good summary of the marvelous redemption which God effected in Christ. Mark never mentions the love of God by name in his Gospel, but the whole story is a vigorous demonstration of His beneficent attitude toward us. The emphases of Christ can help the church at this point: even the very hairs of our heads are known to God.

3. The church also needs to correct its traditional theology which, too much, saw in Christ only our substitute, stressing only that He took away our guilt by His vicarious death, but leaving even the saints only justified forensically. The symphony of voices of victory in the New Testament is largely muted. Every worship service is a recital of how we do nothing but break the holy law of God, of how unredeemed we are in life. This is out of tune with the New Testament. The Apostles see men in Christ as new creatures, as walking in holiness, as loving God and man, as being able, through the Spirit of Christ, to walk "in the resurrection." The bondage of sin is, in Christ, definitively broken. What the law could not do, Christ is able to accomplish in us by His Spirit. God accepts us where we are, but does not leave us there. He lifts us up, transforms us, saves us from sin (not in it), and enables us to bring forth fruit unto God, in genuine healing and holiness. This message will be just as much needed from now until the end as it was in the past.

4. Paradoxically, the church also needs to proclaim the grace of God toward those who are in Christ. By virtue of being in the flesh, man experiences weakness and tends to
short of God's glory. It is als
glorious aspect of the gospel to
claim the steady and unwavering f
of God toward those who are
faith. They are not dependent u
their performance for their ac
tance with the Father. God fully
forever accepts those who turr
Him in Christ. He is able to save,
He is able to keep. And though
of faith may, in human weakı
fall short of even their own high
tention in Christ, they are fully acc
ed with the Father. Grace, in
sense, is and remains *unmerited fa*
and this is a bulwark of joy and p
to those who believe in the gos
(The church cannot turn from
weaken this glorious truth out of
of a twisted doctrine of security
sin.)

5. Men will, also, ever stand in r
of the security and satisfaction of
ing full members of a redeemed br
erhood, a fellowship of caring
and concern, of having brothers
sisters who stand by one ano
through thick and thin. To rivet
lesson of brotherhood love and car
Jesus gave the object lesson of
basin and the towel, which have b
too much passed over in much
Christendom. The concern or bur
of one member is the concern
burden of all. We are no longer
dividualists when, by baptism, we
initiated into the redeemed brot
hood of faith and holiness and *ag*
love. Christian mutual aid is b
material and spiritual. Materially
involves deep sharing in the econo
need of the brother. Spiritually,
means suffering with the brother w
has fallen, giving him the reassur
word of forgiveness and acceptan
And to the one who is in error, p
haps even unaware of it, it means
word of correction or even of lov
rebuke. All is done in *love* and
meekness, which makes even the w
of rebuke acceptable and wholesor

6. One of the most precious a

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Script and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gen Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and C ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan 671

My winter will be good

Life's autumn days are bright and clear,
But wintertime is almost here.
Winter is a white time,
A lonely, brooding, quiet time
Of freshly fallen snow.
A skies of darkening gray time,
A long night and shorter daytime
With deepening sunset glow.
Bleak days of bitter cold,
Bare, leafless trees etched bold
Against the evening sky.
Sharp chill of blustering winds
But warmth, too, of fireside and friends.
And green—the evergreen of fir and pine
And stately cedar in the silent wood;
The latent green of leafbud
Still hidden now from human eye.
My winter will be good—brave and serene,
With the assurance of new life again.

Amelia Mueller

y symbols of the Christian faith is
communion of the Lord's Supper,
thankmeal (Eucharist) of the an-
nt church. In the sacred hour of
nembering the Lord's broken body
l shed blood, the world and flesh
ık into the shadows, and Christ ap-
rs to the eye of faith with singular
rity. How many secret commitments
love and devotion are made to Him
he sacred communion service!

Vith visible elements, the church
eminded once again that God in
ist is for us, that we are His sons
daughters of the New Covenant,
ch was ratified eternally by the
od of the Lord. Our brotherhood
ds to see that we are not Christian
virtue of Swiss culture, of the Ger-
n language, or of rural background,
by virtue of being disciples of the
ly Nazarene, the glorious Son of
l, who redeemed us by His blood
of every tribe and tongue and peo-
and nation. If we once see this
dily, then the minor changes in
gious practice will no longer be so
ırbing.

. As Christian believers, we hold
the God who in the old-covenant
spake in a fragmentary manner by
prophets has now spoken in full-
through His incarnate Son. We therefore treasure His inscripturated Word, the Holy Bible. These Scriptures are able to make us wise unto salvation through faith in Christ Jesus. For all the Scripture is given by God and is, therefore, profitable for teaching Christian truth, for reproving sin, for the correction of doctrinal error, for instructing us in the way of righteousness. The Holy Scriptures equip the man of God for a life of effective service as a member of the Body of Christ. We must maintain a high view of the oracles of God, and we must even deepen our understanding of this Word of God. We must see in sharper focus the real message of this Word: the message of Christ and His salvation. The Bible is neither a universal history nor a comprehensive interpretation of the creation: but it is God's gracious Word of forgiveness and life and healing in Jesus Christ the Savior and Lord. This gracious Word will always come to a thirsty world with freshness and attractiveness in the power of the Spirit.

8. The members of the church will, increasingly, need fundamental and clear teaching on the basic nature of repentance, of conversion, of the new birth; on the meaning of faith, of holiness and separation, of Christian love and nonresistance; on the meaning and significance of the gospel, of Christian discipleship, and of the blessed work of the Holy Spirit; on the meaning and significance of the church, of separation of church and state, of the centrality of missions and evangelism. Man's need of a devotional life needs stress, as does a life of prayer, of meditation, and of a quiet walk with God. The church needs to give clear teaching of the sanctity of the human body, the temple of the Holy Spirit, on the intention of God that sex experience is to be realized only in holy matrimony, that marriage is for life, that in Christ we have resources to make our homes successful. Christians need to see in each age the centrality of kingdom-concerns in life, the need of strict ethics in business life, the importance of building the church in an age of secularism. In short, it is a major undertaking to try to proclaim *the whole counsel of God*. There is no time available for trivia.

Who is sufficient for this enormous task? Only he who gives himself to God afresh each day, asking for divine guidance, divine enablement, and divine keeping, and praying for yieldedness and for an open ear for the promptings of the Spirit. He will spend much time in Bible study and meditation, knowing full well that God's Word is not a mystical phenomenon, but is inscripturated.

Increasingly, the minister of the future will not be a heroic figure at the front of his flock slaying its spiritual enemies and overcoming all dangers: rather, the Christian pastor—preferably minister (servant)—will be the servant of God's servants, seeking to equip all the saints for the work of ministering. And to a minister who is fully consecrated to the great task which lies before the church of tomorrow, and to a church which is deeply committed with him "to the work of ministering" there comes the blessed Word of assurance from the Head of the church, the One who is nourishing and cherishing His body, "Lo, I am with you alway, even unto the end of the world."

Brush with war and race at Urbana

At least three hundred Mennonite students, missionaries, and missions and services representatives attended the eighth intervarsity missionary convention at Urbana, Ill., Dec. 27-31. Among the subjects they heard discussed were war and race.

Other Mennonite students who did not register at the Mennonite mission board displays, attend their denominational meetings, or make themselves known among the nine thousand registrants were scattered over the large University of Illinois campus. Thus Mennonites contributed between 3 and 4 percent of the total registrants.

This was the largest Mennonite attendance at any of the Inter-Varsity missionary conventions.

Total attendance of nine thousand, constituted the largest student missionary gathering in church history.

A total of 206 Mennonite Brethren registered at its Board of Missions and Services display, and 164 attended their meeting on Saturday afternoon.

Approximately ninety Mennonites attended a meeting called by the General Conference and Mennonite Church Mission Board and student services representatives.

"How does a Christian face the obligation of the military draft? Is all war immoral?" was one question submitted by the students to a panel of missionary leaders.

Mennonites at Urbana heard some non-Mennonite students say they found difficulty in entering military service because of their commitment to Jesus Christ, and expressed interest in alternatives to military service.

Convention director, Eric S. Fife, noted that many of the missionaries present have served in past wars, but that participation did not mean they had a final answer.

John R. W. Stott of London, chaplain to Her Majesty the Queen, noted that many generations have sought an answer to the question of war.

"Personally," said Mr. Stott, a Bible study leader at the convention, "I believe the New Testament gives the state authority to use force for law and order. I cannot agree with Tolstoi that all force is wrong."

He added, "Nuclear warfare can never be justified, because it is indiscriminate."

Arthur Glaser, North American director of the Overseas Missionary Fellowship, noted that a great change in the attitude toward war has occurred in Protestant circles.

"Dwight L. Moody was a conscientious objector, but in Calvinistic theology we see a defense of war," said Dr. Glaser, "Today's situation is one of ferment."

Negro students attending the missionary convention analyzed the racial tensions in the church and submitted a plan of action for further study.

"Social reformation, in the past, has come from a spiritual awakening in the church," the students noted. "Therefore, the answer to the race problem is the breaking of racial barriers reinforced by evangelical churches."

They asked that evangelical churches "open their doors to Negroes in America, out of genuine love, not of hypocrisy."

The statement concluded, "This cannot be done until white evangelical churches realize their failure in this respect and with repentant hearts allow the love of God to flow through them to the black man."

Paul Gibson, a senior at Harvard, was named corresponding secretary to continue efforts for racial peace.

They asked that interested Christians read "Shall We Overcome?" by Negro evangelist Howard O. Jones.

An informal meeting of African students attending the student convention expressed concern for reaching other black students.

A total of seventy-eight students now in U.S. and Canadian colleges came to the convention. In the special group meeting, attended by over forty of them, they developed a resolution which was read to the entire body.

John W. Alexander, general director of the Intervarsity Christian Fellowship of the U.S. met with one of the students, Joel Kenduiywa, of Kenya, a student at Bluffton College. Alexander told him that the organization has never had a color line.

The following response to the missi ary conference was written by Paul Shelly, professor of Bible at Bluff College.

Nine thousand persons participa in the eighth Inter-Varsity Mission Convention at Urbana, Ill., Dec. 27-

Students and faculty members fr American and Canadian colleges a universities, along with a number persons from other countries, met discussions in small groups in th dormitories and as a total group the large assembly hall on the U versity of Illinois campus.

Many students from other countr attending colleges and universities the United States and Canada a participated in the convention.

Following a communion servi the convention was concluded with few minutes of silence as the N Year began.

I would like to make a numb of observations about the conventic These are my own! Each pers brings himself to a meeting of tl nature: his background, experienc and ideas. These are reflected in n observations.

1. It was a meaningful experien to be among nine thousand perso who were involved in studying the B ble in a serious way, in listening to tl proclamation of the gospel, in liste ing to the call of God to the work missions, in singing the hymns of tl church—some in the old tunes ar also some with the folk-song moti A convention of this kind needs to l experienced; it is difficult to share i impact on those who attended.

2. My involvement in a small grou was a rich experience. Groups of te met in the dormitories for Bible stud for forty-five minutes each mornin The same groups met for prayer eac evening for a half hour.

Eight of the persons in our grou were students. The other two wer faculty members. We came from var ous parts of the country—Arizona Pennsylvania, Illinois, Ohio. We wer from different denominations. Thi experience was one of the highlight of the entire convention for me. Th members of our group shared thei

hristian experience, sought for an-
vers to issues that faced them, stud-
d the Bible, and engaged in prayer.
'e were able to share our Christian
ith in a more personal way than is
ually done in groups.

3. The emphasis on evangelism,
issions, and witnessing was a needed
nphasis. This was a part of the ap-
oach in the meetings in the assem-
y hall. An opportunity was given on
turday evening to respond to the
spel: to become a Christian, to
dicate oneself more fully to Christ.
ie call at this point, was given
nply—an invitation to stand, fol-
ving a prayer. Yet, this emphasis on
angelism, missions, witnessing per-
ated the entire convention.

This emphasis was one which was
o a part of the faculty luncheons,
ich were held each day. Yet, here as
heard about the Inter-Varsity pro-
im carried out by faculty members
university campuses, we noted that
ile the emphasis is clear, the ap-
oach to evangelism is carried out
efully. This emphasis was also a
rt of the life of the individual groups
t met mornings and evenings.

4. Some of the Mennonites at the
ivention felt that the issues of our
y were not given an adequate place
an adequate interpretation in the
sentations. I felt that the approach
the gospel of Christ in a personal
y was a needed thrust.

Yet, I also felt that the convention
not deal adequately with some
the great issues of our day. The
ie of participation in war was dis-
sed briefly in an answer to a ques-
i. The approach taken was that
olvement in war is permissible for
Christian. An attempt was made
deal with some social issues more
quately toward the end of the
ference. The race issue was dis-
sed in the last of three periods,
en members of the staff and the
akers of the convention discussed
es raised by students. A Negro
ied the group for this discussion.

t a meeting held on the final eve-
g, Joel Kenduiywa read a statement
ch was developed in a meeting of
African students. Joel and Sarah, from Kenya, are first-year students at Bluffton College.

The African students issued the following statement:

"With Dr. Alexander, we express our concern that in such a National Christian Organization as IVCF we find that there are no black men in leadership positions in the national field.

"We also support him in his opinion that there is a great need for black students to prepare for responsibility in the staff.

"With our prayers, we encourage more black Christian Americans to be active in local IVCF fellowships."

5. There is a need to have both the thrust of the gospel in its personal aspects and its relation to the social issues of our day as a part of the same gospel. We, as Christians, find it difficult to combine these two parts of the same gospel. The very fact that two conventions were held on the same days during the Christmas vacation is an evidence that we do not combine these thrusts on our college campuses. I found that the convention at Urbana added a dimension which I need in my life, and on our Mennonite campuses —the need for a clear witness and a need to confront students to a call to mission. Those who attended the conference of the University Christian Movement in Cleveland, Dec. 26-Jan. 1, also found it meaningful. This Conference dealt more with the social issues of our day. We need to find ways to break this dichotomy between that which we experience and that which we practice in our lives.

6. The Mennonites who attended Urbana had varied reactions to the convention. The Old Mennonites and the General Conference Mennonites met together for one meeting. The Mennonite Brethren also had a meeting. Most of the persons who attended the meeting of the Old Mennonites and the General Conference Mennonites were university students. Students from Bethel, Goshen, Hesston, Eastern Mennonite, and Canadian Mennonite colleges were also represented.

Most of the Mennonites had a rich experience at the convention. Students from universities were already a part of the Intervarsity Fellowship program on their campuses. These students pointed out that they could contribute to the thinking of the group on their campuses and that groups were open to discuss the implications of the Christian gospel in action.

It was pointed out that the Intervarsity Fellowship is designed for university campuses, even though Christian colleges can make use of their resources and can be involved in the regional and national conventions. Some Christian college campuses do have an Overseas Missionary Fellowship which is sponsored by the Intervarsity Christian Fellowship.

Some of the Mennonites found that it was difficult to make the adjustment from the usual approach taken to evangelism and other issues in their background to that taken at the convention.

The Mennonites at the meeting appreciated the displays that were at the convention from the Mennonite mission boards and the Mennonite Central Committee. They found the displays meaningful, and also said they provided openings for conversation with others at the convention concerning Mennonites and other issues.

7. I found that the overall experience I had at Urbana was one of the rich experiences in my life. It is difficult to spell this out concretely. I appreciated the way the correspondence was handled prior to the convention. I appreciated the leadership. I appreciated the music. I appreciated the emphasis on missions, evangelism, witnessing—areas which we need in our day. I appreciated the reality of the Christian life in the persons I met in the small group. I appreciated the readiness with which persons were ready to share their Christian faith—in any kind of a setting—in the assembly hall, at meals, at the faculty luncheons. I feel that Urbana contributed something real to me and our students at Bluffton which should make a worthwhile contribution to our college. I feel that the impact of the convention on the Mennonite students should also have its effect on our total Conference.

Young Americans in Europe A one-year chance to learn

John W. Hilverda, Hilversum, Holland, has written the following invitation for the European Intermenno Trainee Committee.

A new language, new friends, new spiritual and cultural inspirations, lessons on how to make adjustments in unusual situations, a warm welcome into new churches, new homes, and new youth groups are part of the benefits when you become an American trainee in Europe.

Although the trainee program is a work program, it is also a chance to learn about the continent of Europe and the European people. Your work experience in Europe may be on a farm, in a children's home, in a factory, a home for the aged, or a private home. The Intermenno Trainee Committee tries to place each person in a job that fits his former experience and education. You will be able to take an active part in the cultural and religious life of the community where you live and work. Many of the host parents and people you will work with speak English.

You will also have the opportunity to learn to know the European continent as a place of many traditions, full of historical atmosphere, as well as a continent with four-lane highways, too many cars, and television.

You will discover that there are many differences among the Mennonites in Europe, just as there are many differences among the Mennonites in America. But there are many similarities, too. We all cling to Jesus Christ as our Savior; we all try to live a life of practical Christianity; we all consecrate ourselves to the cause of peace and better understanding between the people of the world.

We are glad to welcome you in our countries, our churches, our homes, our youth groups, and our hearts.

Trainees must be between the ages of twenty and thirty. Each will receive round-trip transportation costs, room, board, and a small monthly allowance. For further information and application forms, write to Emma Schlichting, Mennonite Central Committee, Akron, Pa. 17501. Applications should be in by Feb. 1.

Mary Keim, Bay Port, Mich., and Jenelle Lehman, Kidron, Ohio, learn about Europe while working in a home for the aged in The Netherland Others can have work experience on a farm, in a factory, or in a hom

Words and deeds

Mission in the Seventies, a program structured by the National Council of Churches' Department of Church Renewal, held its first major consultation on Jan. 18-20. The General Conference was represented by Orlando A. Waltner, executive secretary of the General Conference, and Malcolm Wenger, home missions and evangelism secretary. It is hoped that cooperation with other churches in sharing goals, objectives, and methodologies on church renewal will be helpful. It is not the intention of the meeting to structure one set of goals or one program to which all groups would have to subscribe, but rather to allow each group to pick up what it can use.

A record number of persons, 628, are currently serving under the Mennonite Central Committee in projects located in thirty-six different countries and in North America. This does not include persons employed in Mennonite Mental Health Service institutions. During the coming year, M has special needs for physicians, nur es, and administrators. For its Teac ers Abroad Program, teachers wh have majored in chemistry, physic natural science, biology, and math matics are in demand. Agriculturis with degrees in agriculture are al needed.

Clergymen and laymen concerne about the war in Vietnam are urge to meet in Washington, D.C., Fe 5 and 6 "to visit with congressmen i this 'political' year, to meet by stat to talk tactically about increased opp sition to the Vietnamese war, and t make clear our concern for the youn men of draft age who, in conscienc cannot fight in Vietnam." Intereste persons may write to Clergy an Laymen Concerned About Vietna 475 Riverside Drive, New York, N. 10027, Room 547—Attention: Rich ard Fernandez. Or they may telephon (212) 870-2283 or (212) 870-202

JOURNAL RECORD

UARY 6. Several years ago, the ited States tried to observe the cen- nial of the Civil War (or the War ween the States). As a centennial, vasn't very successful. There really 't much to celebrate about a war n one hundred years after it is r, except perhaps that it is over. pentance would be more appropri- . *Gone with the Wind* is a thirty- r-old motion picture whose story es place during the Civil War. The , noted for its length—four hours has been taken out of mothballs l is once again being shown com- rcially in a new dress. I found the nes of the Civil War, during the two hours, absorbing. With more e on my hands, I suppose I could ome a Civil War buff. From this distance, it is fascinating to read ut and study. And the film takes hing of this attraction away. But film also forcefully portrays the ror of the war. No one in these rs can view the film without being ressed that, after a century, this lness continues in our world.

ANUARY 7. Today was the day for congregation's annual business ting. It is a day of hard work. Sit- in a meeting for over four hours ot my customary Sabbath occupa- . While I appreciate the value and d of these business meetings, I ld rather see the congregations t more often and, perhaps, not ong or intensively at a time. Which what we tentatively decided to do, the hope that we could study e of our spiritual problems besides legal and technical concerns of ing an organization shipshape. ainly, the congregation must have e important things to decide than naintain a building or even pro- a program of activities, good as things might be. The congrega- should grapple with the many lems that bombard its members, after week and year after year. h and conduct head the list and, aps, include everything. War, pol- poverty, stewardship, and evan- m would be examples of some ral things. But the major ques- it seems to me, is to find out what it means to be the church in our local communities.

Here it is 1968, and the several dozen churches in a small town have virtually no significant contact with each other except that some of their ministers may sometimes meet each other to discuss some common concerns. Things like this give me such a bizarre feeling when I think of them that I can only conclude that I must be having a bad dream except that once in a while I meet someone who is having the same nightmare. But when are our congregations going to become troubled enough to do something about this?

An interesting footnote to our meeting was the assertion of our moderator that he would call for a ballot vote on all important questions. This put me on my guard, of course. I wanted to know what items at a congregational meeting could possibly be important. Two ballot votes were taken, I believe. But he decided to secure a building committee by a voice vote. I have long felt that church buildings were not too important and I was glad finally to have this feeling confirmed. *Maynard Shelly.*

Calendar

Jan. 28—World Day for Leprosy Sufferers.

Feb. 11—Race Relations Sunday.

Mar. 6-8—Akron, Pa., Association of Mennonite Mutual Aid Societies.

June 13-16—Ritzville, Wash., Pacific District Conference.

July 3-7—Calgary Canadian Conference.

July 13-20—Estes Park, Colo., General Conference.

Central

Jan. 25—Elkhart, Ind., Oaklawn Forum, Elton Trueblood.

Feb. 4-11 — Berne, Ind., First Church, union evangelistic crusade, Malcolm Cronk.

Pacific

Jan. 28 — Phoenix, Ariz., First Church, homecoming, Don Yoder and Wesley Gunther.

Deaths

Adina Albrecht, Salem-Zion Church, Marion, S.D., was born July 13, 1908, and died Dec. 13.

Irene Badertscher Morand (Mrs. Daniel), First Church, Berne, Ind., was born in Pandora, Ohio, Nov. 17, 1894, and died Jan. 4.

Mark E. Diehl, Upper Milford Church, Zionsville, Pa., was born Aug. 7, 1897, and died Dec. 18.

Herman P. Fox, First Church, Berne, Ind., was born Mar. 13, 1907, and died Dec. 16.

Adina Gilliom Gerber (Mrs. Jacob), First Church, Berne, Ind., was born Apr. 13, 1891, and died Dec. 13.

Magdalena Gittinger, Meadows (Ill.) Church, was born in Germany July 30, 1877, and died Jan. 2.

Arthur Hopf, Salem-Zion Church, Marion, S.D., was born Jan. 2, 1886, and died Dec. 27.

Herman Kroeker, Bethel Church, Mountain Lake, Minn., was born Apr. 21, 1891, and died Jan. 5.

Mrs. Esta Treece, Carlock (Ill.) Church, was born July 18, 1882, and died Jan. 1.

Helen E. Neufeld, Hoffnungsau Church, Inman, Kan., was born Feb. 11, 1893, and died Dec. 30.

Otto C. Rupp, Bethel College Church, North Newton, Kan., was born May 25, 1879, and died Jan. 3.

Mary Voth Schmidt, Zoar Church, Waldheim, Sask., was born June 21, 1885, at Inman, Kan., and died Dec. 9.

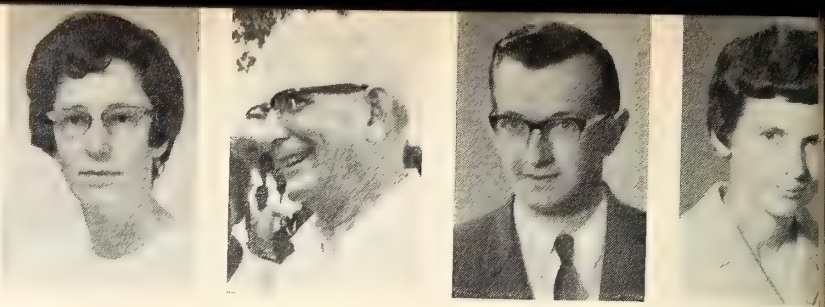
Charles M. Shelly, Deep Run Church, Bedminster, Pa., seventy-eight, died Dec. 25.

Ernest Samuel Voth, Saron Church, Orienta, Okla., was born Mar. 4, 1910, in Syracuse, Kan., and died Dec. 9. He had worked in the Gideon ministry and the Go Ye Mission.

Jacob J. Wiebe, First Church, Beatrice, Neb., was born Jan. 27, 1886, in Lysanderhoh, Russia, and died Dec. 30.

College basketball

Bluffton 84—Urbana 83
Cedarvale 102—Bluffton 88
Ottawa 81—Bethel 69
Findlay 78—Bluffton 70



Dyck, Graber,
Zacharias, Zacharias.

Workers

Dale Dickey, pastor of the First Presbyterian Church, Peru, Ind., will become assistant professor of speech at Bluffton College next fall. He was on the college faculty from 1953-59.

Margaret Dyck, Eden Church, Chilliwack, B.C., will be a nurse at the Mennonite Christian Hospital, Hwalien, Taiwan. She has attended Bethel Bible Institute, Abbotsford, B. C., (1949-52), Canadian Mennonite Bible College (1957-58), and Royal Columbian School of Nursing, New Westminster, B.C., (1959-62). She is the daughter of Mr. and Mrs. Gerhard Dyck of Chilliwack. A brother, Philip, is active in agricultural work in Mexico.

Alan Flaming, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment in Houston, Texas. He will be associated with the new church there. He is the son of Mr. and Mrs. J. G. Flaming, Hillsboro, Kan.

Ronald Franz, Menno Church, Ritzville, Wash, has transferred from overseas Pax Service to 1-W Service. He began an assignment at King's Garden, Seattle, Wash, doing custodial work.

LaVerne Goosen, Alexanderwohl Church, Goessel, Kan., is in alternative service at the University of Colorado Medical Center. He is the son of the Mr. and Mrs. Ferd Goosen.

Archie Graber has concluded six years of service in the Congo with the Mennonite Central Committee. In 1961, the Congo Inland Mission loaned Graber to the Mennonite Central Committee, who, in turn, made him available to the Congo Protestant Relief Agency for refugee, relief, and resettlement work at Mbjui Mayi in South Kasai, because of his knowledge of the Baluba language and customs. He helped direct the movement of the Baluba refugees from Katanga to their former tribal homeland around Bakwanga in South Kasai. He was instrumental in organizing these people in various congregations for worship. He also devoted his time in Kasai to establishing gardens, supplying thousands of chickens to replenish the flocks lost during tribal and political upheavals, distributing Christian literature, and building churches and schools.

Richard Keeler, formerly of Harrisonburg, Va., has been named Letcher County's Outstanding Man of the Year by members of the Whitesburg, Ky., Junior Chamber of Commerce. He completed an MCC voluntary service assignment there in November. He went to Whitesburg two years ago to serve as the Letcher County Public Health Officer. Under his leadership, the health department expanded its services to include maternal and child health clinics, baby clinics, dental clinics; to promote sanitation services and to carry out a school immunization program. Finding satisfaction in his job, he and his family have elected to remain in Whitesburg and continue work there. Recently, he assumed additional responsibility as Public Health Officer for a second county.

Mr. and Mrs. Fred Lee Klitzke, First Church, Ransom, Kan., will serve a three-year assignment as members of the Machoma Hospital staff in Mashi, Tanzania, Africa. He is a medical technologist, and she is a registered nurse.

Janet Lehman, R.N., First Church, Berne, Ind., has accepted an assignment to work in Junior Village, Washington, D.C. Her parents are Mr. and Mrs. Weldon Lehman.

Orlyn Lehman, First Church, Berne, Ind., is serving a 1-W assignment at the National Institutes of Health, Bethesda, Md. He is the son of Mr. and Mrs. Willis Lehman.

Stanley Naylor, Fort Wayne, Ind., office manager for Mutual Security Life Insurance Company, joined the Bluffton College staff as financial aids officer and assistant in development in December.

Mr. and Mrs. Ramon Neufeld, First Church, Reedley, Calif., are serving a short-term MCC assignment in Haiti.

Harold Regier, associate pastor of the Mennonite ministry in Gulfport, Miss., participated on the *Guideline* television program on KTVH, Wichita, Kan., on Dec. 31. An interchurch panel discussion of the Sunday school lesson is televised each Sunday at 9:30 A.M. Harold is the regular speaker on the *Sunday School of the* radio program in Gulfport and *Faith and Life* programs on Satu This was an attempt to relate the program to the unfamiliar lights cameras of a television studio. *Guideline* program is sponsored b Wichita Council of Churches. A Regier of Newton, Kan., will be technical director in 1968.

Ruth Von Gunten, R.N., Church, Berne, Ind., is serving a signment at Junior Village, Wash ton, D.C. She is the daughter of and Mrs. Paul Von Gunten.

The Frank Zacharias family, E gelical Mission Church, Win Man., will leave for Paraguay, 7, where Frank will teach in the no Colony. Both are teachers. F has a bachelor of education de from the University of Manitoba has taught for eleven years in province. His wife, the former M Anne Enns, has taught in Mani for five years. At present, Fran completing work toward a degre Mennonite Biblical Seminary.

Marriages

John Balthrop, Wichita, Kan., *Lois Jackson,* Bethel College Chu North Newton, Kan., on Jan.

Robert Bertsche, Meadows (Church, and *Jody Powell,* First B tist Church, Chenoa, Ill.

Edward Graber, Bethel Chu Wadsworth, Ohio, and *Emma Roh* Oak Grove Church, Smithville, O on Dec. 30.

Thomas Lester Gross and *J Beth Osborn,* on Dec. 30. From vary Church, Washington, Ill.

Thomas Dean Harms, Eden Chu Moundridge, Kan., and *Darlene Wall,* Burrton (Kan.) Church, Jan.

Lynell Klassen, Park View Chu Hillsboro, Kan., and *Jolene Schm* Lehigh, Kan., on Dec. 23.

Dewayne Kliewer, Grace Chur Dallas, Ore., and *Sherry McFarla* Community Church, Pitt, Minn., Oct. 14.

Stanley E. Meyer and *Sharon L Claassen,* Menno Church, Ritzvi Wash, on Dec. 31.

LETTERS

Keep His Holy Word pure

Dear Gentlemen: Thank God for the letter from Mrs. Art Krehbiel in *The Mennonite,* Jan. 2, who is also concerned about some of the material and books that are used and sold in our churches today. Some have also questioned this book she mentioned.

In the youth Sunday school books, sent out by Faith and Life Bookstores, 1968, first quarter, is a poem on page 19 that is shocking to say the least. Also the lesson Jan. 14 on drinking can be misleading and dangerous to our youth's future. In the last quarterly 1967, also, the youth Sunday school book on page 41 made this statement and I copy or quote, "It is not in the amount of giving, for the widow was *saved* by giving two pennies." The Bible says, "By grace are ye saved, through faith" (Eph. 2:8).

Aren't our youth deserving of better, true, and solid Christian material? Are undermining the truths of the Bible our aim for our youth? From Psalm 19:7-9: "The law of the Lord is perfect, the testimony of the Lord is sure, the statutes of the Lord are right, the commandment of the Lord is pure, the fear of the Lord is clean, the judgments of the Lord are true and righteous altogether." God has the power and right to keep His Holy Word pure, so what the Bible says is true. *Mrs. Geo. H. Plett, Rt. 2, Turpin, Okla.*

A sorry spectacle

To the Editor: About dancing [Dec. 21, p. 757]. It is a sorry spectacle of the degeneration of the Christian spirit of two of our leading colleges, when one sponsors dancing and the other tolerates it. It is sometimes suggested that even David danced. This certainly does not apply. Note the circumstances: David danced for joy that the presence of God had been restored, and he danced *alone.*

The situation in our colleges finds its verdict in 1 John 2:16, 17: "For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world." *Jacob L. Friesen, Mountain Lake, Minn.*

More important issues

To the Editor: In regard to the letter "Born of the Virgin Mary" in the Jan. 2 *Mennonite,* let me make it clear that I have difficulty believing in the virgin birth but not "because it has not yet been proven." Whether or not Christ was born of a virgin is not the important fact. The really significant event was that He was born. I think the author of the Sunday school article should be criticized for his suggesting doubt because of insufficient proof, but he should be commended for providing us with a "rude awakening."

Christ, although greatly enlightened, was a human being. He knew where He was born and who His parents were and He was proud of them, even though His radical ideas give Mary and Joseph reason for some concern. Like Christ, we also know our parents, our birthplace, and our existence is a factual experience.

I don't view the soul as a separate part of the human anatomy and surely it doesn't fly off to heaven after death. If we are talking about gifts from God to man, His greatest gift is our existence.

At the height of His ministry, Christ and His ideas were a threat to the status quo. He was called a blasphemer which is worse than an antichrist. Christ was a social revolutionary equal in disrupting ability with Gandhi, H. Rap Brown, and Martin Luther King. He was crucified! But it's important to remember that with the death of Christ came the spreading of His revolutionary message, *love* and *peace.* Let's not crucify the author of the church school material, simply because we can't adjust to the changing times.

Everyone is entitled to his belief(s) and it is possible that Christ was born of the Virgin Mary but it is also possible that that fact has little value. I don't really think Christ would have wanted us to worry about it. There are so many more important issues at hand. *Fred Zerger, Box 71, North Newton, Kan.*

WANTED

Young Men
to pioneer

on that frontier where God's Word collides with a world in revolt—in places where the good news in Christ will call men to higher loyalties, in situations where it will prove itself able to meet people's greatest needs.

The job requires the understanding to guide people into reshaping their lives, the courage to grapple with the most demanding personal problems, and the kind of creativity which can apply the "old, old story of Jesus and His love" in new environments.

Applicants are warned in advance that the job is among the most frightening, frustrating, demanding, yet exciting, satisfying, and rewarding to be found anywhere. Opportunities for service are great, and opportunities for growth are infinite.

If you want to pioneer, consider the Christian ministry. For more information write o: *Committee on the Ministry, Box 347, Newton, Kan. 7114*

Danger for do-gooders

DEAR EDITOR: It doesn't matter much if we are peace promoters, educated theologians, deacons, teachers, housewives, or businessmen; if we as Christians have lost our burden for souls, we're in danger of losing ourselves. The disturbing fact is that do-gooders are often the very ones who deny the deity and the divinity of Christ—yes, some even the resurrection. Perhaps too much is given to the relevancy of the Bible when we should restore reverence for the Bible.

Do you wonder why men can't accept the fact? Read 2 Corinthians 4: 3, 4 and 1 Corinthians 2:14-16. He had to become the Son of man so we could become the sons of God. Could we add these condensed comments written by M. R. DeHaan, the late founder of the *Radio Bible Class* of Zealand, Mich.: "The doctrine of the virgin birth is the one link which holds the Scriptures together, the keystone in the arch of God's redemptive program which explains and harmonizes all the other doctrines of the Word of God. Remove the virgin birth, and you reduce Jesus to a mere man, an illegitimate son of an unfortunate, unmarried maiden, making Mary a harlot, Joseph an adulterer, and Jesus a bastard. Now if this seems harsh to you, we just want to ask you to think it over and see what is implied in the rejection of the virgin birth of the Lord Jesus Christ."

1. Matthew and Luke were mistaken, or stupid fools.
2. The Bible contains false accounts and becomes a book of fiction instead of a book of facts.
3. The doctrine of the infallible inspiration of the Bible breaks down completely.
4. Mary was a liar, for she confessed, "she knew not a man."
5. Jesus becomes an illegitimate child of an unfortunate woman.
6. Prophecy fails, for Matthew says that all these things were done that the prophecy might be fulfilled (five times in first two chapters).

And so we make no apology at all for the emphasis we place on the importance of the doctrine of the virgin birth, or the fact that we have spent all this time repeating these simple statements. The doctrine is so important and basic in the plan of salvation, that on your attitude toward this revelation depends your attitude toward the rest of the entire Scriptures, and therefore, upon it depends your eternal destiny. Heaven itself is at stake, and eternity for you is decided by whether you believe or reject this basic doctrine of the Word. If you do not believe the record of the Bible, *you are an unbeliever!* The only way to become a believer is to believe the record which God hath given of His Son, and that record begins with the account of His supernatural conception and His virgin birth.

"Because the virgin birth is sup
natural, the natural man rejects it.
balks at the miraculous, he wants
understand instead of believe.
God's order is *believe* first, then und
stand. Believe it because God says
believe it in spite of its unreasonab
ness, for faith is believing the natur
ly impossible, the naturally unbeli
able, the humanly unreasonable.
to reject God's Word because it see
unreasonable is still the most unr
sonable thing in all the world."

I would like to say thank you f
recommending *A Drink at Joel's Pla*
in your book reviews and suggestio
It is really *great! Mrs. Melvin Schr*
Rt. 1, Box 137, Moundridge, Ka
67107.

Things that confuse

TO THE EDITOR: Enclosed is this letter from the Dec. 19 issue ["Disgusted by Vietnam talk," p. 776]. These are the exact words I and many others would have said a long time ago but just kept putting it off. Then yesterday we received the new issue of Jan. 2, 1968, and more than half *The Mennonite* has articles on Vietnam again. What does anyone gain on articles such as these? Why not try a moving or stirring article about saving souls?

Concerning the new issue of Jan. 2, 1968, I want to say "hurrah" to Mrs. Art. V. Krehbiel for her letter. I was discussing that same subject just that morning with someone, and we were saying how sad it is to hear the way that modern man is trying to explain away the miracles of the Bible by some natural phenomena. And the people fall for this, especially the college kids, when their professors teach this. Now what is a Christian magazine for if we don't speak up on issues such as these? After all, the Bible backs this up. Why do we sit back and take this without speaking up? To me, this is what a Christian magazine should be doing. It should be showing people the truth and the way, not continue with articles that confuse people and things that we can't do anything about. *Grace S. Ingalls, R.D. 2, Quakertown, Pa.*

Stop the second revolutic

TO THE EDITOR: Our praise and
spect to you for the Jan. 2 issu
Vietnam. Such a vile thing as An
ca's role in this war should be
tacked without pause until it e
While L.B.J. snores—as Elmer Su
man's fine poem suggests—one
tion is being physically crushed w
another is becoming a police s
manned by neofascists who, in u
totalitarian methods, deny the
freedoms they claim to protect.
ness General Hershey's recomme
tion that anticonscription demons
tors be drafted.

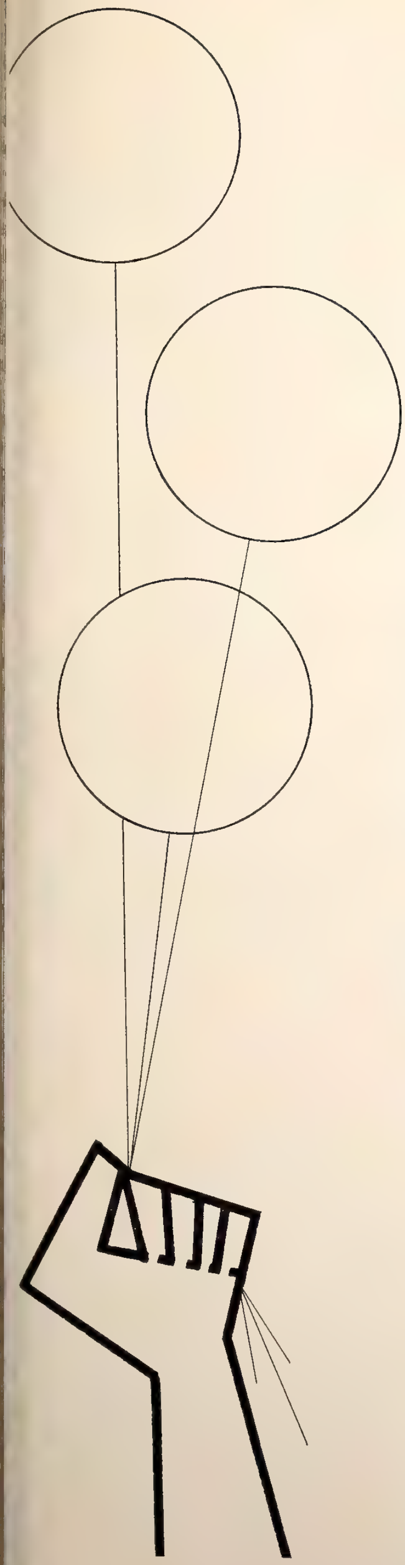
Meanwhile, church members h
conniptions over modernization of
lical texts, over Sunday school m
rial that admits the virgin birth
not been historically established,
over dissenters with long hair
beards (even while an earlier disse
with long hair and beard adorns t
walls).

Let's be realistic and abandon t
ia; for the ghetto, the military-inc
trial complex, and unjust war an
deaf administration threaten the v
existence of this nation. With h
from *The Mennonite* and other hor
publications, it may not happen t
our grandchildren's history books h
a chapter on the Second Ameri
Revolution. *Mr. and Mrs. Ron*
Conrad, 130 College View, Blufft
Ohio 45817.

H. Joan Wells

YOUTH

Balloons



ONCE UPON A time, a young man named Jack drifted about in a big ocean of confusion. Tightly clutched in each hand were the strings of several large, gas-filled balloons, which supported him just at the water's surface. On calm days, Jack rocked rhythmically on the waves, safely supported by his bubble-like sails. But on stormy days, the face-slapping brine almost caused him to lose his grasp on the strings. Then, too, no matter how tightly he clung, he could not prevent the balloons from bursting, one by one. Jack would then shiver and busily avoid thinking about the day when the last balloon would break.

One evening, as increasing winds disturbed the waters, a sturdy ship sailed by. The captain, himself, leaned over the rail. "Jack, take my hand," he called. But Jack's hands were filled with balloon strings. Jack glanced fleetingly at his more gaudy treasures, then reached for the outstretched hand.

How warm and safe to rest on the deck, absorbing the sunshine or counting the stars! No longer could the waves dash over his head. Nevertheless, he did wish he could attend the banquets which he heard were served in the captain's own cabin. Jack wanted to visit with the captain more, but every time he tried to enter the interior of the ship, his balloons caught in the doorway and jerked him back.

Balloons? Oh, yes, Jack was still holding on to some balloons. He hadn't meant to, of course. At the time he was boosted aboard, he'd turned loose all he'd noticed. But from long days of practice, the tenacious grip of his left hand had somehow clung to three of them. Why didn't he turn loose, now that he realized they were preventing him from partaking of the banquet? Well, of course, he no longer depended on them to keep his head above water—not really—but what would life be like without them?

Fondly, he studied their captivating designs. On one danced bass clefts and quarter notes. Jack recalled his voice teacher's promising forecast. Was it wrong to thrill at the applause of men? The second balloon was painted with filmy golf bags, automobiles, houses—all the material possessions he hoped one day to acquire. Bad things? Of course not. Perhaps it was the relentlessness of his grasp which caused his arm to ache.

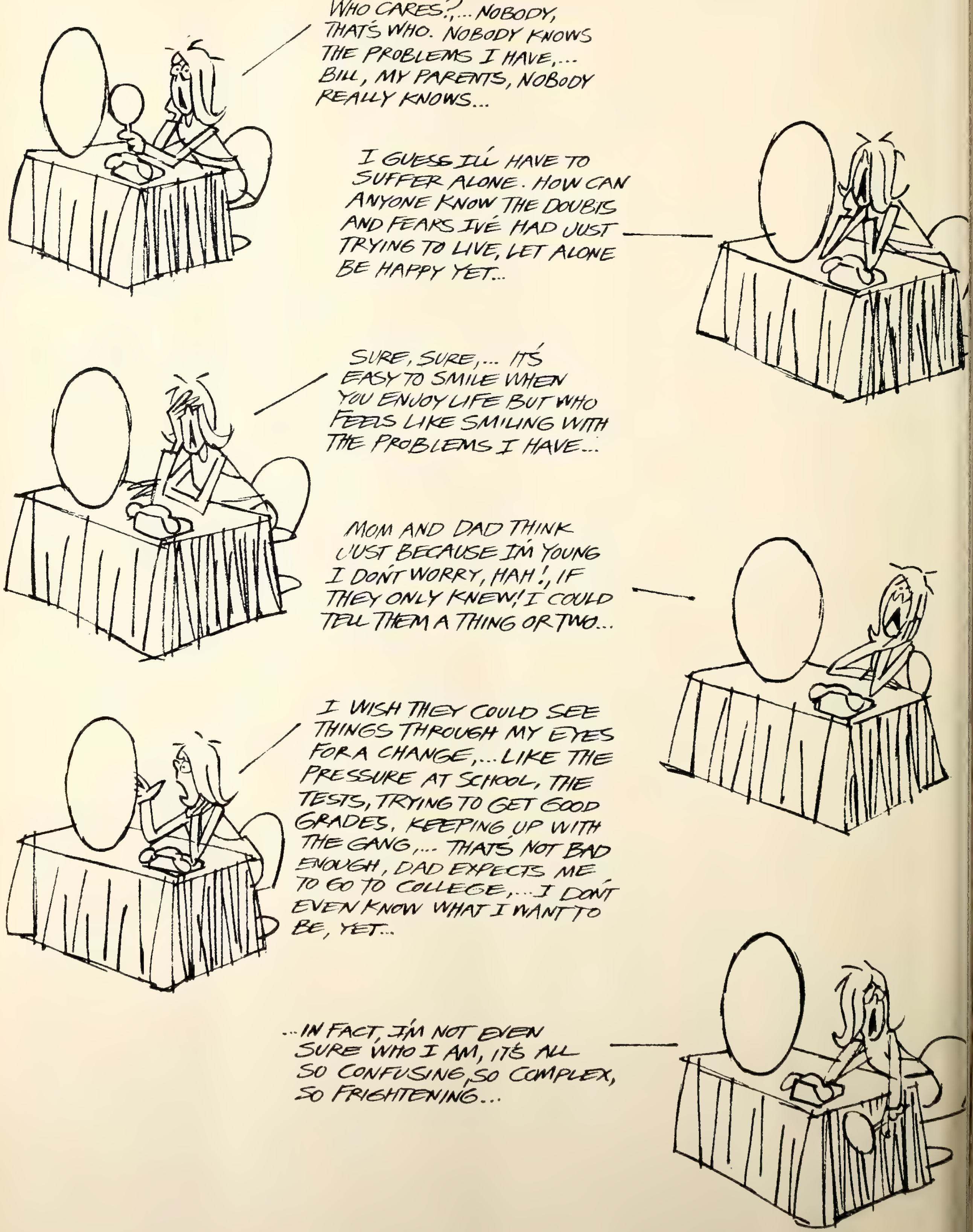
His gaze shifted to the third and most intriguing balloon. In its multiplied, ever-changing forms he could see the currently popular philosophical and psychological theories. Their elusive shadows reflected the opinions and ideals of most of his college-educated friends. How could he ever encourage his friends to come aboard without that balloon? (He'd forgotten that not balloons but the sturdiness of the ship and the look on the face of the captain had attracted him.)

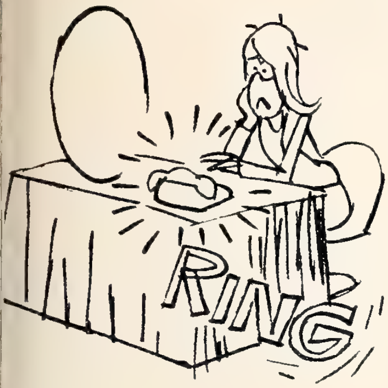
As he strolled along the deck, the wind's tug upon the balloons frequently jerked him about. More than once, only the captain's grasp upon his arm prevented him from being blown completely over the rail. Then, one day the first balloon burst. How dejectedly the limp string dangled from his hand. But strangely enough, he could now walk more steadily.

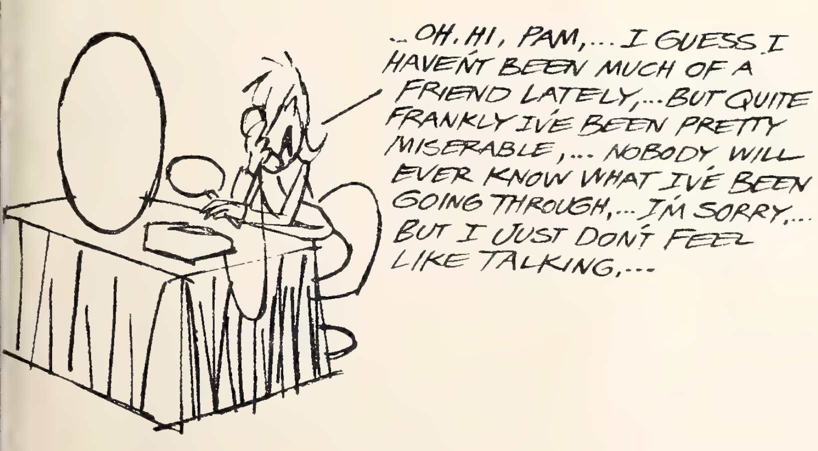
Still, he could not enter the captain's cabin. Sometimes he did tire of those cold leftovers they had on deck; as a friend again described the banquet, he could almost taste the butter melting on the freshly-baked rolls. So intently did he listen that he failed to notice the string of the second balloon slip through his fingers. The balloon was gone. But the ship remained as sturdy as ever. And his feet seemed more firmly planted. Why did he need balloons, anyway, he wondered. The stiffened joints of his left hand creaked, the last balloon floated away, and he headed for the captain's cabin.

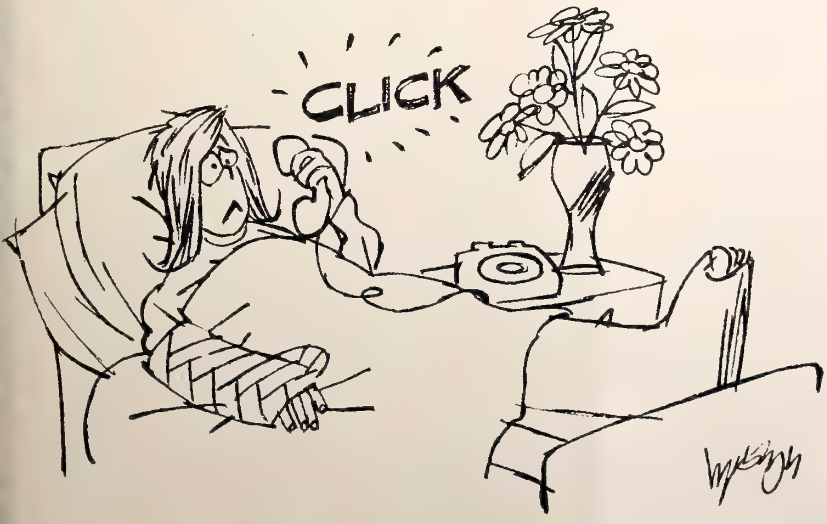
...WHO CARES?

Dave Harbaugh


WHO CARES?,... NOBODY, THAT'S WHO. NOBODY KNOWS THE PROBLEMS I HAVE,... BILL, MY PARENTS, NOBODY REALLY KNOWS...
I GUESS I'LL HAVE TO SUFFER ALONE. HOW CAN ANYONE KNOW THE DOUBTS AND FEARS I'VE HAD JUST TRYING TO LIVE, LET ALONE BE HAPPY YET...
SURE, SURE,... IT'S EASY TO SMILE WHEN YOU ENJOY LIFE BUT WHO FEELS LIKE SMILING WITH THE PROBLEMS I HAVE...
MOM AND DAD THINK JUST BECAUSE I'M YOUNG I DON'T WORRY, HAH!, IF THEY ONLY KNEW! I COULD TELL THEM A THING OR TWO...
I WISH THEY COULD SEE THINGS THROUGH MY EYES FOR A CHANGE,... LIKE THE PRESSURE AT SCHOOL, THE TESTS, TRYING TO GET GOOD GRADES, KEEPING UP WITH THE GANG,... THAT'S NOT BAD ENOUGH, DAD EXPECTS ME TO GO TO COLLEGE,... I DON'T EVEN KNOW WHAT I WANT TO BE, YET...
...IN FACT, I'M NOT EVEN SURE WHO I AM, IT'S ALL SO CONFUSING, SO COMPLEX, SO FRIGHTENING...




...OH, HI, PAM,... I GUESS I HAVEN'T BEEN MUCH OF A FRIEND LATELY,...BUT QUITE FRANKLY I'VE BEEN PRETTY MISERABLE,... NOBODY WILL EVER KNOW WHAT I'VE BEEN GOING THROUGH,... I'M SORRY,... BUT I JUST DON'T FEEL LIKE TALKING,...



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*Supplemental reading for the Sunday school lesson of Jan. 28, "Sharing the Good News."

COVER

"The quiet way of life in closed rural communities is gone." See "Endless Change amid Eternal Faith."

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After a Texas storm

In September, following hurricane Beulah, devastating floods struck southern Texas communities near the Rio Grande River. Mennonite Disaster Service sent teams of workers for cleanup and rebuilding operations. About 165 persons served for varying periods of time. In December, about twenty persons who had been involved in some way met near Buhler, Kan., to share experiences. From a variety of experiences, come these excerpts from their personal accounts about work in southern Texas.

FRANK NACHTIGAL: One man wanted to know why we had come so far. He was standing outside and I was outside, too. "There must be a reason," he said, "for coming that far."

"Well," I started, "you have a little more water than I have. I don't have anything to do at home, so I thought I'd come and help out here to clean up."

ALFRED SCHMIDT: One thing that sticks in my mind is this one place we went to look at. I thought it was a pile of junk. Actually, an old grandmother had lived in this place. It was a horrible sight. We went into that place. There were palm leaves for a roof where the old shingles had been. Debris and rubble were all over that house. There were holes in the floor. You could see where the rats had run in. The grandmother wasn't living there right then. She had applied to the Red Cross for aid. We found her living with her daughter across the block. She said she wanted to come back and live in her place, but the roof leaked. Well, we didn't know where to start.

RAY EDIGER: There was such a contrast. Most of these homes had no inside bathrooms—they had privies. In this storm, one of the houses had sunk down. The Red Cross went in there and enclosed the porch. At one place there was this lady. She had a modest home and she was really nice. She couldn't quite fathom that we had come all the way down here. One other person who couldn't quite figure out why we came all the way down there was the city manager. We kind of got in dutch with the electrical and the plumbing outfits in the town. Finally, the last day, the city council decided they would look the other way when we were working. One day the city manager asked, "Now look, what's in this for you guys, anyhow? I know you can't come down here for nothing." I just told him, "We came down here because we like to come down here and do something for these people." He shook his head and walked out.

ARCHIE SCHMIDT: Like the others have said, the people couldn't see why we were down there. They couldn't see why we worked when we were not getting paid for what we were doing. They thought it was a waste of time. I tried to explain to them as well as I could why I was down there. It didn't seem to get through to some of them. A lot of people were very friendly and very grateful. I don't know of too many people around here that would be friendly and talk and have a complete stranger come into their house and tell them what they are going to do. These people were very cooperative. The thing that really stands out is that people down there were very friendly.

JOHN WARKENTIN: A lady there was all broken up because nobody would help her. She didn't have any help and couldn't do anything herself. We started to clean up her place. We worked there one day and she told us to be sure to come back the next. The next day when we came back, she told us that she had a son in college and a daughter who was fourteen years old. The first day, we didn't get to see them at all. The next day, they were right in with us and working with us. The first day, the lady didn't help much. It seemed she just couldn't face the situation and couldn't believe that we would come down and work for her. The next day, she worked right with us. She got two shovels and a broom and started to work. The girl did, too. Even the neighbor girl came and helped. The next day, they came up to us and wanted to know what it was that we were getting out of this to come and do something like this for them. "Well," we told them, "it was just to go help our fellowman." The lady said, "Well, you haven't come for religious reasons. None of my people even thought of coming over here and helping me. Here you people come a thousand miles up here and help us."

MRS. FRANK NACHTIGAL: This was my first experience. I remember Albert Ediger telling us, "Don't just run to the work. Try to get through to the people. Be sociable and learn to know the people." This is the lesson we need to learn: to be warm to each other, which is a part of showing brotherly love. I tried this, but it seemed I would wind up only working instead of spending time talking. We were very anxious to get this job done. When I got home, I started thinking, "I guess that is where I failed." We do need to visit with the people and show them that we care for them personally.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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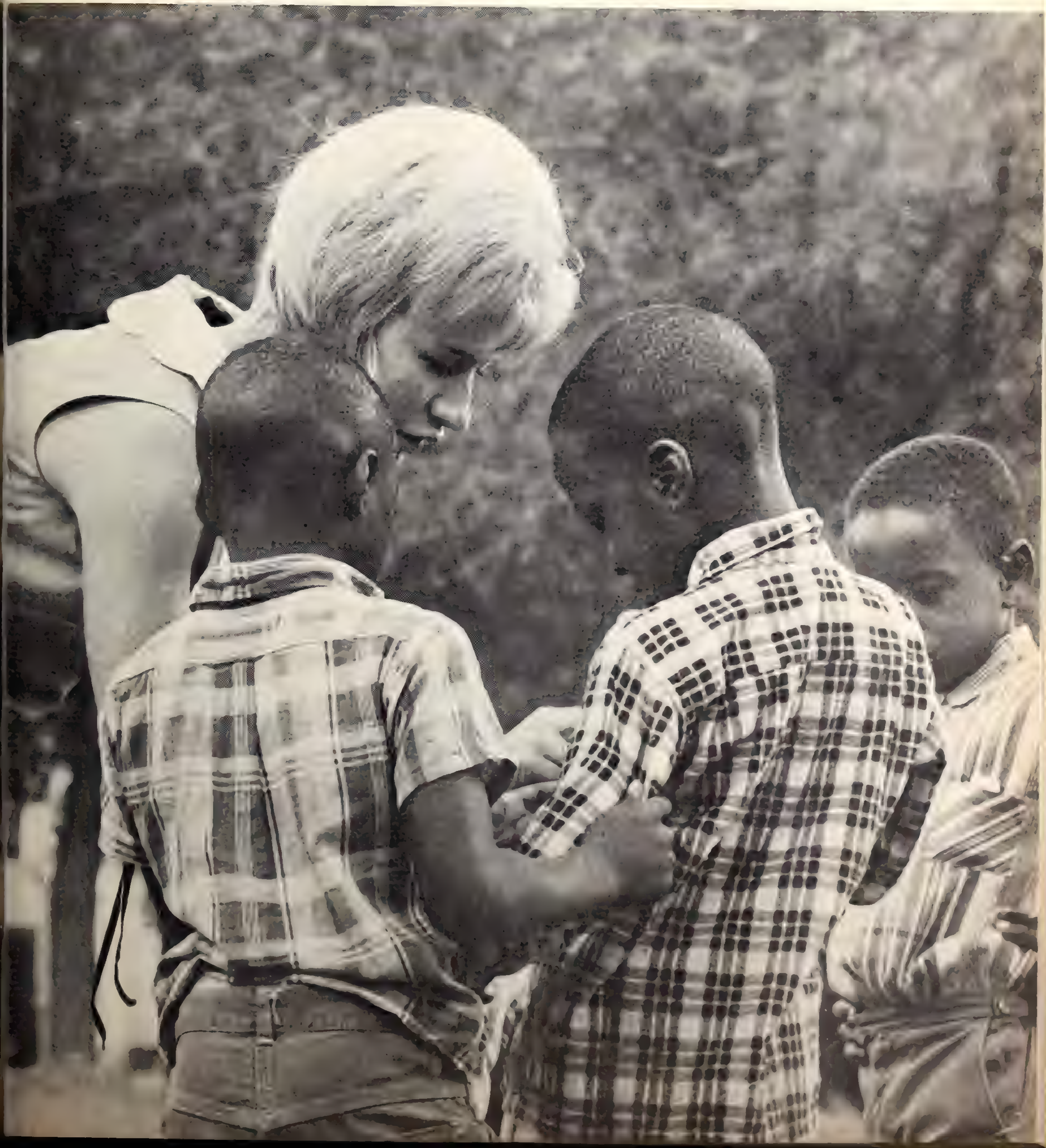


The most preventable cause of death

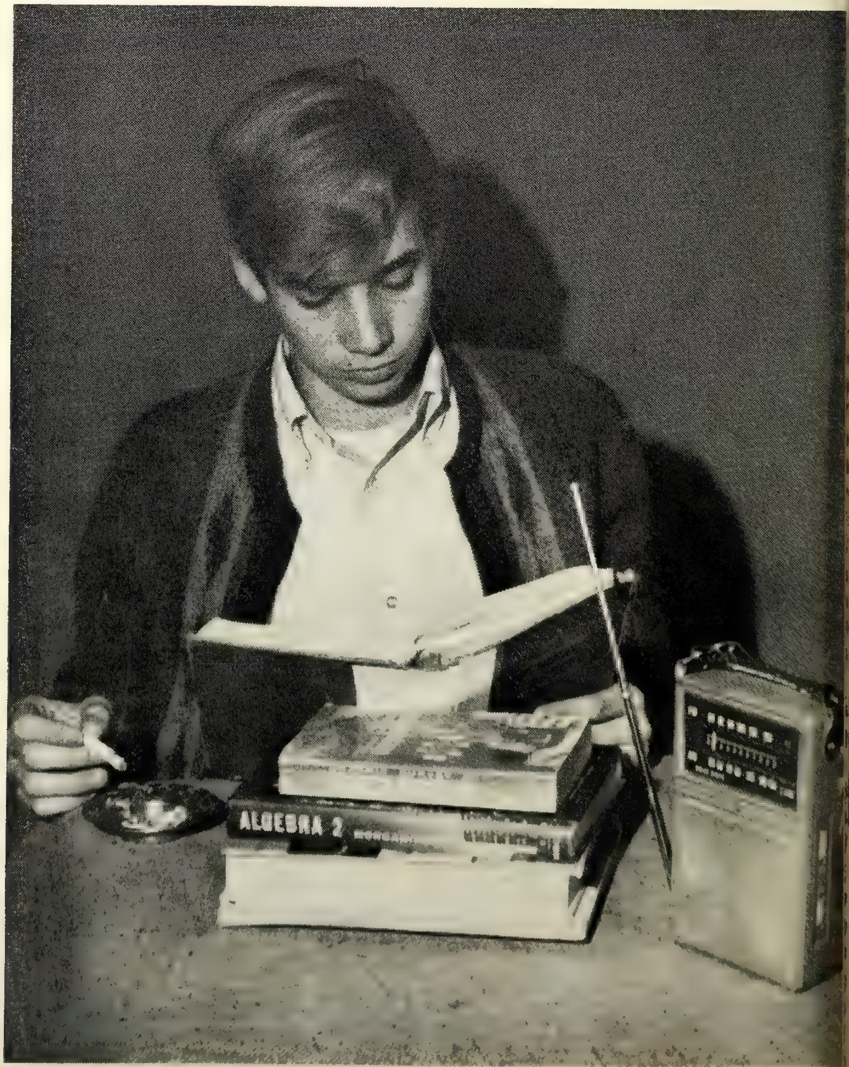
Evidence to incriminate the cigarette as a hazard to life and health is overwhelming. But it is not easy to give up the habit once started, especially if started when the smoker was young. "Best tip yet," says the American Cancer Society, "don't start." But if you have already started, you increase your chances by quitting.

OVER 1,000,000 SCHOOLCHILDREN now living in the United States will some day die of lung cancer caused by smoking cigarettes.

But this prediction does not tell the whole story. Lung cancer may represent merely one-sixth of the total number of deaths due to cigarette smoking.

R. T. Ravenholt, of the University of Washington School of Medicine, estimates that a quarter of a million persons died from diseases associated with cigarette smoking in 1962. T
is six times the 41,376 lung car
deaths for that year, and amounts
14 percent of all the deaths in
U.S. in 1962. He says, "Cigarette
sease is now the foremost preventa
cause of death in the United States.
Tobacco is an environmental haz
equal to all other hazards to life c
bined."

Emerson Foote, of the Natio
Interagency Council on Smoking a
Health, states, ". . . it may be s



van Riehl, M.D.

th sureness that cigarette smoking today, responsible for at least 25,000 deaths each year in the United ates. Cigarette smoking may be re-onsible for as many as 300,000 aths per year in this country. Either ure represents a national catastro-e.”

The National Advisory Cancer uncil reported that the death toll om lung cancer in 1966 was 50,000. is was an average of almost 140 ng-cancer deaths per day in the Unit- States. And, as indicated above, eral hundred additional deaths oc-rred daily from other diseases at-butable to cigarette smoking.

In 1962, the Surgeon General of U.S. Public Health Service appoint- a committee of ten scientists from fields of biology and medicine investigate the evidence on cigar- smoking and health. This commit- of ten was chosen from 150 sci-ists, who had been nominated by erested public and voluntary health ncies, and by the tobacco industry, ough its Tobacco Industry Re-rch Committee. Each organization s permitted to veto, without ex-nation, any of the members sug-ted to serve on the committee. ese men considered over 11,000 ces of evidence, ranging from ani- experiments to statistical studies human populations. They present- their findings in *Smoking and alth,* Report of the Advisory Com-tee, to the Surgeon General of the blic Health Service, in January 4. Their conclusions were unani-us and unequivocal:

. That cigarette smoking is asso-ed with a 70 percent increase in -specific death rates in males and, lesser degree, with increased death s in females. (In other words, for y 100 nonsmoking men that die, smoking men die.)

. That the average smoker runs a -to tenfold increased risk of lung cer, and that heavy smokers have entyfold increased risk of acquir- lung cancer as compared to non-kers.

That cigarette smoking is an im-ant cause of chronic bronchitis and emphysema, and increases the risk of dying from these diseases.

4. That male cigarette smokers have higher death rates from heart disease as compared to nonsmokers.

“Cigarette smoking,” said the committee, “is a health hazard of sufficient importance in the United States to warrant appropriate remedial action.”

Surgeons, pathologists, and radiologists were the first to become convinced that cigarette smoking has bad effects on health. They noticed that many of the lung-cancer patients whom they saw were heavy smokers. Subsequently, and especially in the last decade, many physicians switched to pipes and cigars, or quit smoking.

Recently, a study of Rhode Island showed that 67 percent of the physicians in that state are nonsmokers. Another study showed that 60 percent of the doctors in New Zealand are nonsmokers. A survey by *Modern Medicine* revealed that of physicians responding to a questionnaire, 51.8 percent were cigarette smokers in 1954 as compared to 22.5 percent in 1964. A study of over 40,000 doctors in England, by R. Doll and A. B. Hill, showed that the death rate from lung cancer decreased 7 percent among the doctors from 1951 to 1961, as compared to a 22 percent increase in lung-cancer deaths in the general population during the same period of time. Meanwhile, other investigations indicated that the death rate among physicians who smoke is increasing.

In *Smoking and Health,* Surgeon General William H. Steward gives the following figures: Americans over seventeen years of age who smoke, experience 12,000,000 more chronic conditions than an equal number of nonsmokers. Among these chronic conditions are 1,000,000 more cases of chronic bronchitis or emphysema, 2,000,000 more cases of sinusitis, 1,000,000 more cases of peptic ulcer. These same data show that there are 3,000,000 more days of restricted activity among the smokers than among their nonsmoking counterparts, and 900,000 more days spent in bed for the former, as compared to the latter.

The *Medical Bulletin on Tobacco* reports that there is 50 percent more hospitalization among smokers as compared to nonsmokers.

The smokers most likely to become disabled at an early age or to die prematurely are those persons who smoke more cigarettes for more years and inhale more deeply. Also, statistics reveal that the person who starts smoking in his teens is the one who goes on to smoke more cigarettes for more years and to inhale more deeply.

Furthermore, teen-agers who smoke cigarettes have more illnesses than do their nonsmoking peers. Haynes, Krstulovic, and Loomis Bell studied a group of adolescent boys in New Jersey and found respiratory illnesses to be 6.5 times more common among the smokers than among the nonsmoking youngsters.

Women who smoke cigarettes have increased death rates in comparison to nonsmokers, also. However, their death rates are much less than those of cigarette-smoking males. At present, two explanations are advanced for this. Females may have a greater natural resistance to disease. Also, it may be that women have not been smoking as heavily or as long as have the men.

Besides being associated with increased death rates in women, cigarette smoking affects the babies of smoking mothers. J. R. Zabridkie, in a study involving 2000 mothers, showed that the average birth weight of the offspring of nonsmoking females was seven pounds, five ounces while the average birth weight of the children of smoking mothers was six pounds, thirteen ounces. The prematurity rate was 250 percent higher for the smoking mothers than it was for the nonsmoking mothers, and the abortion rate (miscarriage) was almost 50 percent higher for the smoking woman.

Even heavy smokers who quit smoking, reduce their chances of getting lung cancer. E. C. Hammond found that former one-pack-a-day-or-more smokers who quit for five years had a 25 percent reduction in death rates as compared to smokers currently

Backyard battlefront

It's always the other guy's fault
and revenge, however sweet,
(a triviality I seriously doubt)
is never complete,
and so I intervene,
negotiating a truce
and peaceful play resumes
however briefly.

On the larger scale,
the daily headlines prove
man has not come of age,
needing still
the Father who cares and intervenes,
sometimes against our will,
but more effectively
when we yield willingly to His.

Peace never comes
just by naming the aggressor
and proving his guilt
it comes—if it comes—
through the efforts of the one
who, in obedience,
ceases to fight back.
Someone must.

Pollyanna Sedziol

---

smoking one or more packs per day.

However, it is not often easy to give up cigarette smoking. Long-term follow-up studies of persons attending anti-smoking clinics show only 16 to 33 percent of the smokers licking the habit.

The American Cancer Society promotes the slogan, "Best tip yet: don't start!" They go on to say, however, that even if you already smoke, you improve your chances by quitting.

Will cigarette smoking decrease in the future? Dr. Steward of the Public Health Service says that the number of "health-minded" Americans giving up smoking will rise to a rate of about 1,000,000 per year.

However, Russel Sutton, project coordinator for the Pennsylvania Committee on Smoking and the Health of Youth, says that 4,000 U.S. teen-agers are starting the smoking habit each day.

Nevertheless, public concern over the matter is growing. In 1963, for example, the California Health Department recommended an immediate four-point program of:

1. Intensive professional and public education, particularly for yo
2. Stricter enforcement of laws cigarette sales to minors.
3. Removal of cigarette - vend machines from health facilitie
4. Establishment of anti - smok clinics.

The California Health Departm recommended further that legislat be enacted 1) to adjust cigarette tax 2) to restrict the placement of cig ette-vending machines, and to restr the free distribution of cigarettes a smoking in public places.

Even legislators are becoming w ried. The warning label on cigare packages is the first step, hopeful toward the control of cigarette adv tising. Both voluntary and offic health agencies are promoting furth regulations on cigarette labeli through their lobbies in Washingt D. C.

Many persons feel that physicia should play a major role in educati the public on the hazards of smoki Accordingly, the American Pub Health Association, the Americ Cancer Society, the American He Association, and the National Tub culosis Association collaborate to pu lish the *Medical Bulletin on Tobac* This is a quarterly which is distribut free of charge among doctors, and dedicated to the education of phy cians on "recent scientific develo ments on the effects of smoking, that physicians may properly advi their patients and the public."

Should Christians smoke? The e dence incriminating the cigarette as hazard to life and health is ove whelming.

The Scripture in 1 Corinthians 19, 20 is well known. ". . . Know not that your body is the temple of th Holy Ghost? . . . Therefore glori God in your body. . . ." Perhaps some, life has little purpose or mea ing. But to the Christian, good healt is a gift from God. In the light of a this, cigarette smoking seems to b neither reasonable nor Christian.

THE MENNONITE seeks to witness teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Genera Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Can ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan 67114

Aid for children in Saigon slums

Irs. Vu thi Thap has three children, e oldest of whom is Vu hieu Coc, teen. Coc's father died three years go and left the family to fend for self He has gone to school only rough the second grade.

He sells ice cream on a busy corner Saigon's crowded Khanh Hoi wateront district. His battered aluminum ld box carries the cheap ice milk, hich earns him a dollar a day. The en-ager wants to learn a skill—auto echanics—so he can better support s family. But he hasn't had the cessary five years of prerequisite ementary school.

His mother carries buckets of water om a public pump to the homes of r neighbors, as there is no plumbing r the people of the flimsy packingate slums. She earns a few cents a p.

Far down Xom Chieu Street, a uddy Khanh Hoi side street, is the mmunity center and office of the etnam Christian Service Saigon proj. Coc heard of the social workers m neighbor children who attended day-care center there. One day he peared at the desk of social worker an thi Thanh to ask about going to ool.

Miss Thanh explained, after a short erview, that the boy really didn't ve the proper educational backund. He must have a certificate to w successful completion of the first years of school. But like so many ers in his neighborhood, Coc dropl out of school to contribute to the port of his family when he was y young. He just could not afford go to school.

Miss Thanh did enroll the boy in a ic literacy course taught by another s worker, a high school student ned Quan. Coc, on his own, apached the technical school for the cial permission needed for enrollt under these conditions. Because his enthusiasm, the school granted request and gave him temporary lent status.

oc will take the auto mechanics rse, but it is the beginning of a cult period. Vietnam Christian vice, through the Family Child Assistance plan of the Mennonite Central Committee, will contribute to his tuition with a payment of less than $10 a month.

The classes will be in the evening and Coc will have to travel to the far side of town. But he can continue selling ice cream to help support his family. When he completes the course in mechanics, he will have to serve through a three-year apprenticeship at a local garage—without salary—before he will receive recognition as a qualified mechanic.

Coc's case is not unusual, but there are worse examples. In the slums of Saigon, are children of many women whose husbands—legal or common-law—have left them for other women. Some men have several wives with families in different locations. Only the first wife is legally recognized. Broken families often mean that children must help support the family. They drop out of school at an early age and are locked in a vicious circle of poverty.

Vietnam Christian Service has two Vietnamese social caseworkers in the Saigon project. Both Miss Thanh and her colleague, Miss Qua, were trained at the Caritas School of Social Work in Saigon. Each day, they make the face-to-face contacts between FCA-assisted Vietnamese families and their American and Canadian Mennonite sponsor families.

Family Child Assistance is an MCC program that was developed in other lands under other conditions. As a country at war, Vietnam faces many of the same problems, with added intensity. The departure of husbands and older males for military service contributes immensely to the rate of family breakdown in Vietnam. The slums of Khanh Hoi are, perhaps, the largest concentration of the poor in Saigon, though similar districts may be found in other parts of Saigon and its Chinese sister city, Cholon.

Marta Brenden, Lutheran World Relief-supported social worker who heads the FCA program in both Khanh Hoi and at the Mennonite Center in nearby Gia Dinh, says that the program is limited in its objectives to helping the family stay together, primarily by increasing the earning capacity and level of education. Usually the two are closely related.

"There are many people," says Marta, "such as the old people of Saigon, who don't have any families and don't have any future, either. We would like to help these people, too.

"The Family Child Assistance program looks for poor individuals, like Coc, who have emotional strength and ingenuity, and in many cases, we find that these qualities just don't exist in the midst of long-standing economic destitution."

Some ninety families are now receiving Family Child Assistance allowances. Complete records are maintained in the Khanh Hoi offices of VNCS, and letters are exchanged between the Vietnamese families and their sponsors, with the assistance of the Vietnamese social workers.

"At the moment," says Marta, "we are able to help some of the families in other ways—by enrolling teen-age daughters in sewing classes, or by making loan funds available. A committee of local people decides on the advisability of making a small loan to a person who is starting a business or who wants to repair his house. The loan has only 1 percent interest if it is paid back within six months, and 2 percent interest if it is after that.

"As we learn more about the kind of life these people are experiencing, we hope to be able to help them more effectively. What we would really like to see," says Marta, "is just what our assistance means to boys like Coc, ten years from now, long after we have gone."

Words and deeds

Grace Church, Chicago, observed its fiftieth anniversary in November. A. F. Wiens and his wife, as missionaries of the Evangelical Mennonite Brethren Church, began the congregation as the Mennonite Bible Mission. The present interim pastor is Alvin Voth.

Shrinking from revolution
Memo on conference

Jay Spaulding, North Newton, Kan., a graduate student in history at Columbia University, sent us his personal observations on a student meeting.

The Mennonite Graduate Fellowship met on Dec. 28-30 at a camp near Chapel Hill, N. C. About thirty students from the United States and Canada attended, representing a broad spectrum of opinion. The theme of the conference was the Christian and the world revolution. Scheduled speakers included Vincent Harding, John Howard Yoder, Ed Reddick, and the Marxist theorist and historian, Herbert Aptheker. During the week preceding the conference, the Mennonite resource personnel successively announced their inability to attend, confirming my suspicion that, given a world in revolution or a discussion of the Christian's role therein, the revolutionaries will show and the church be busy elsewhere. But God acts in history, or something; the fourth speaker did not arrive either.

An unsolicited aggravation was a letter from a Mennonite business interest, indentifying the fellowship with dirty, bearded, long-haired kooks. We were cut off at Generation Gap. Thrown back upon its own resources, the conference decided to confine its focus to the American scene.

My notes give logical priority to Yoder's paper, "The Racial Revolution in Theological Perspective," which the conference read and discussed on Friday evening. This somber essay declared that the true church abandons the assumption that "it is our business to make history come out right," and rejects "pragmatic calculation in favor of other modes of relevance." These modes include unwillingness to comprise with unworthy alternatives to the Christian life, and the practice of a ministry of signs and wonder. This, of course, describes no observed Mennonite congregation, though it does resemble the exorcism of the Fugs and Diggers last October. Our theologians seem to wear beads and body paint.

A second starting point for discussion was the "New Left" or the "Movement." Members of the Movement were found to be alienated middle-class individuals, for whom, neither the American religion nor the *Playboy-Cosmopolitan* cop-out present viable alternatives. It is they who march, demonstrate, and occasionally, go to their death beneath the treads of construction equipment or fall to assassin's fire. The conference dismissed them after brief consideration because they were neither Christian nor politically relevant.

Several members of the Fellowship are considering the implications of symbolic acts of civil disobedience—such as returning draft cards—as an expression of the Mennonite tradition and Yoder's first two modes of Christian conduct. A weighty argument against such action was that it would be confused with similar acts performed by non-Mennonites.

A revealing exchange took place between members of the Fellowship and three students from Knoxville College, a Negro institution. The students stated a few easily-confirmed facts about the life of black people in this country, then explained how they proposed to order their own lives in order to change things. They hope to build black institutions such as newspapers, schools, and political organizations; and an awareness of pride in black identity, history, and culture. One student added that they would pursue these goals with the most effective methods available.

"You mean violence?" the outcry arose.

Well, no, probably other means would be more effective replied the student. Of course, we are not pacifists; it is not consistent with human dignity to embrace slavery. If you choose to deal violently with us, we will do what we can.

The response of the Fellowship was disgraceful. Good Mennonites belabored the fellow for the next half hour with variations on the theme, we outnumber you nine to one. We will kill you all (by proxy, with tax dollars and silent consent, in the Mennonite case). The message was clear; the Mennonite Graduate Fellowship could produce no more relevant reply than a resounding backlash out of all pr portion to the stimulus.

At length, articulate members o fered the students an alternative. The is Mennonite House in Atlanta; we d some work in Fresno and Chicago a elsewhere. We will wash, clothe, ed cate, and enrich you, and bestow upo you the rights of Americans. You wi then, so nearly resemble us that w will be able to accept you.

The students observed that if Go grants all men "inalienable rights white Americans, literally, could n give them to anyone, but only acce their reassertion by those who ha been forcibly deprived. The studen might have added that the Mennoni activities mentioned more nearly r semble a balm for the Christian co science than a serious attempt to ma ter the problem. Yoder might sa that with such symbolic gestures w must content ourselves; there is n reason to expect black people to do s Further, the paternalistic approach ig nores the value and worth of the sep parate black culture. The liberatio development, and enrichment of thi culture is of necessity primarily th task of black men; the role of sym pathetic whites, if any, is to remov the barriers constructed by white so ciety which, at present, render thi liberation difficult.

The students concluded on a hope ful note. Someday, when our peopl are free, we will be able to work to gether with you for better things— coalition might be the right word. Th students presented their case well. On Fellowship member favorably contrasted their dedication and pursuit o defined goals with the inner doubt and vacillation of the symbolic protesters. I think that she is mistaken. The students' hopes are vain, not because their goals are unreasonable, nor even because they employ deficient methods, but because America, like the Mennonite Graduate Fellowship, will think first of the violent response she knows is a final solution.

:ongo university hangs on
·lelps to restore Kisangani

Valter Shepard, area secretary for the 'resbyterian U.S. Board of World Aissions, just back from a tour of ıfrica, commented on The Free Uni- ersity of Congo: "It's like the line ı our national anthem, '. . . gave roof through the night that our flag 'as still there.' The university is still ıere, now back at its home site in .isangani (formerly Stanleyville)."

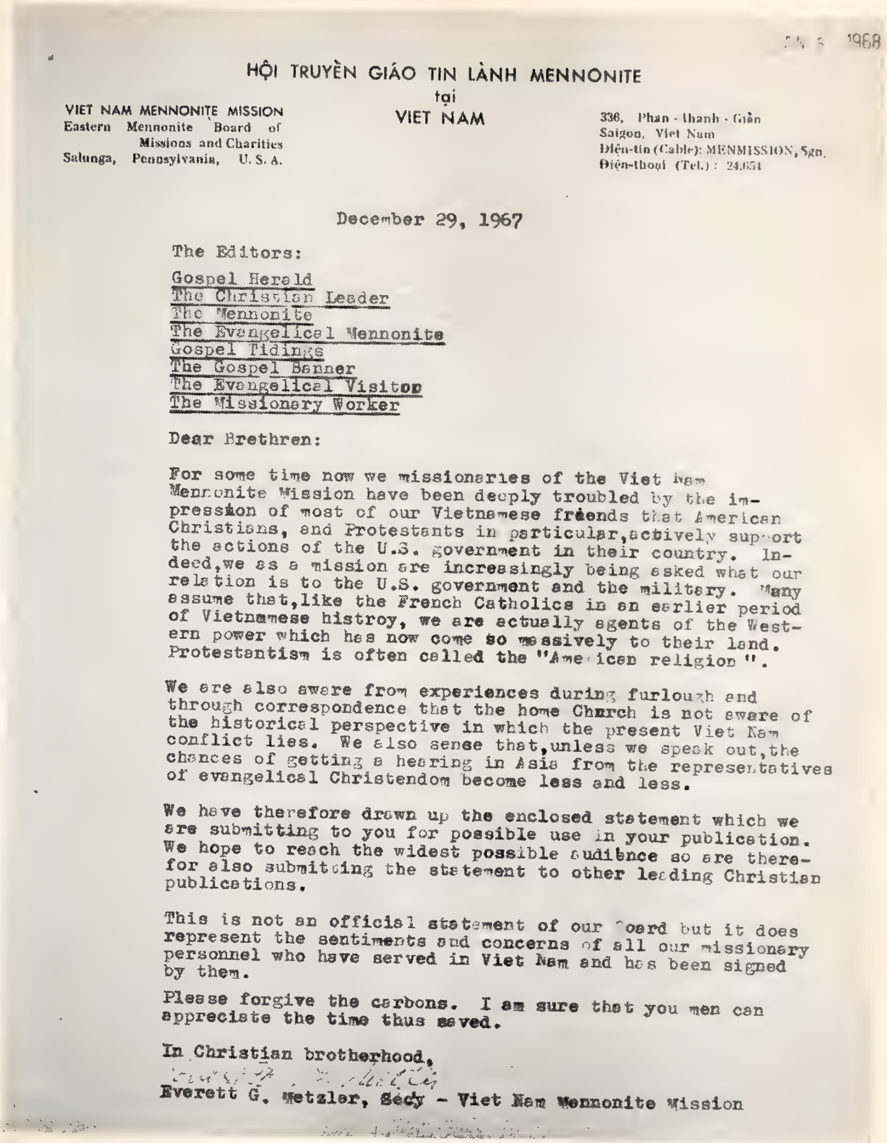
The Protestant university in the ongo is supported by the Protestant ıissions in Congo including the inter- lennonite Congo Inland Mission. ays Shepard, "It has been a miracle persistence through some perilous xperiences in the years of its exis- nce."

Kisangani has been wrecked by ar, occupation, and looting. Most of once thriving downtown consists empty, locked, and barred shops ith windows broken or shot out and ildew taking over the paint and aster. Some buildings are ruined, the sult of mortar and machinegun fire.

But the Free University is helping get this once beautiful, bustling city ck on its feet. Right now, the pres- ce of the university in Kisangani eans employment in one way or an- her to about a thousand people. This cludes 110 full-time students, 400 tension students, faculty, staff, gen- al workers, and skilled workers. It o includes furniture and paint man- acturers and other businesses in vn who are supplying the university d would otherwise have no business. The university staff has even coaxed Coca-Cola Bottling Company into pening its plant in Kisangani.

Thanks to the Congo Government, ildings have been made available temporary university housing until ermanent building program can get der way.

The top floor of the former Provin- l Laboratories has been made avail- e for science, chemistry, and phys- classes. A gift of $85,000 in the m of books, chemicals, instruments, l much special equipment from or- ıizations in the Netherlands and st Germany will soon allow a first ılity science department to be in swing.



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The Missionary Worker

Dear Brethren:

For some time now we missionaries of the Viet Nam Mennonite Mission have been deeply troubled by the impression of most of our Vietnamese friends that American Christians, and Protestants in particular, actively support the actions of the U.S. government in their country. Indeed, we as a mission are increasingly being asked what our relation is to the U.S. government and the military. Many assume that, like the French Catholics in an earlier period of Vietnamese histroy, we are actually agents of the Western power which has now come so massively to their land. Protestantism is often called the "American religion".

We are also aware from experiences during furlough and through correspondence that the home Church is not aware of the historical perspective in which the present Viet Nam conflict lies. We also sense that, unless we speak out, the chances of getting a hearing in Asia from the representatives of evangelical Christendom become less and less.

We have therefore drawn up the enclosed statement which we are submitting to you for possible use in your publication. We hope to reach the widest possible audience so are therefor also submitting the statement to other leading Christian publications.

This is not an official statement of our Board but it does represent the sentiments and concerns of all our missionary personnel who have served in Viet Nam and has been signed by them.

Please forgive the carbons. I am sure that you men can appreciate the time thus saved.

In Christian brotherhood,

Everett G. Metzler, Secy - Viet Nam Mennonite Mission

Letter to American Christians

We, the Mennonite missionaries in Vietnam, have been engaged in church and service programs in the Saigon area since 1957. In recent years we have seen the suffering of the Vietnamese people increase incredibly. As Christians, we feel compelled to declare our concern for the moral issues involved in our country's action here.

It is not our aim to speak as political commentators or final authorities. Even statistics often seem misleading in this divided, confused situation. We wish rather to share our impressions gathered from what we have seen and heard while working with Vietnamese people. For we sense that American Christians are not aware of the feelings and dilemma of the general population here.

The nature of the conflict

Perhaps the most crucial issue lies in understanding the nature of this struggle. To speak of supporting a free, independent people in their fight against external communist aggression does not describe the conflict we sense. The more we learn of its historical development and social dimensions, the more troubled we become with this assumption.

A century of Western colonialism, an eight-year battle for independence, a temporary partition of the country, a national election never permitted: these are but a few of the historical facts which lie in the background. From their perspective it is possible for the other side to feel they are fighting a second time for what they won from the French, but were denied through a treaty which was never carried out.

Another decisive factor is social reform for the peasant people, the 80 percent who have the least but suffer the most. They know that many who now are supporting U.S. policy also sided with the French earlier in the war. They associate the Saigon Government with maintaining aristocratic and Western interests. And the United States is viewed as preserving the privileged minorities who attract little support.

Thus despite our government's stated intentions, most Vietnamese apparently see America as only replacing France; the feeling of being used still pervades their life and spirit. The growing presence and power of foreigners once more causes the spirit of nationalism to burn brighter among the opposition elements. Even many who earlier favored America's assistance are now fearful of domination and destruction, feeling the 'medicine' is worse than the 'disease.'

The means to the end

But all these basic issues become overshadowed by the war itself and the way it is being conducted. Our leaders acknowledge that the key to victory is winning the loyalty of the country people; yet most of America's energy and resources are expended in massive destruction of their life, property, and social order. We believe that such primary reliance on military force is insuring defeat of the goals being sought.

It is obvious to the Vietnamese that U.S. and Allied forces are causing most of the devastation and disruption. This side has thousands of planes plus warships, tanks, etc., while the V.C. have none of these. Even most Americans have seen and heard enough of forced evacuation, bombed villages, defoliated fields, burned people, prostitution, inflation, corruption, etc., to sense the cumulative impact of all this in a country almost as populous as California yet not half as large. As a Vietnamese friend summarized it: "Vietnam is dying."

We do not condone the atrocities and terror of the other side. But can these acts justify a multiplication of them many times over by the Western forces? For three years the U.S. military has capitalized on its overwhelming, superior firepower to destroy guerilla fighters living among the people. Yet the most apparent result—besides the dead and maimed—is increasing hostility and resistance. As fast as they are killed, others rise up in their places. Victory for our leaders seems dependent on killing off enough people to crush all opposition.

According to the Saigon Government, nearly one-fourth of the South Vietnamese people have been uprooted, many of them forced into inhumane existence. While this removes their support from the guerillas and creates convenient free-bombing zones, it also is a mortal blow to the whole society. For today millions of Vietnamese are dependent on American handouts even for their daily rice. The assumption that one can build while destroying the very structure he must build upon appears fatal.

The impact on our world

We are also concerned because the country people being disregarded here represent the tragic plight of many Asians. What are the 250 million people of India who live in breadlines on four dollars a month concluding about America's concern? Our nation's expenditure of billions of dollars and thousands of young lives for destructive purposes will be judged in light of such appalling need. They are asking for justice and progress; we send troops and bombers. To whom will they turn?

Moreover, the world gets the impression that the Christian's God is behind our country's action in Vietnam. Th see pictures of church leaders a chaplains with the U.S. troops a hear that our President prays God bless "our pilots" on their missio of destruction. Since we are genera regarded as a Christian nation, Chr tianity itself is entangled in Americ military ventures and political po cies.

This is a call to all Christians become aware of the image bei given to our faith. We sense a co tinuing rejection of this religion the wealthy-white-warring-West, f which we all bear responsibility. W fear that nations may close their doo and multitudes will be deaf to God call because of the American Chri tian's participation in and support this war.

Conclusion

In light of these serious offenc against social justice, human life, an the Christian faith, we therefore plea for:

- a true consideration for the inte ests and needs of the Vietnamese ma jority;
- a change of heart which will no only admit but also accept the conse quences of past failures and mistake against these people;
- a change of policy and tactics whic will show them that our primary con cern is for their own well-being, sel respect and independence;
- a tolerant spirit which would no force others to line up with us, bu rather seek to understand their feel ings and views;
- a fresh demonstration of our con fession that in Christ there is no Eas or West. December 1967. Signed b *James K. Stauffer, Everet G. Metzle Luke S. Martin, James E. Metzle Donald M. Sensenig, S. Luke Beidle*

FOR ALL YOU LOVE
MAKE A WILL

ENCOUNTER

68

Use the gift of friendship

"WE HAVE NEVER before experienced such depth of friendship as we have in this church."

The remark was made by a new church family, commenting on the reason for joining the Maplewood Church. They had, earlier, become disinterested in another church and, therefore, quit attending. It appeared to them that the church was primarily seeking more members and more money to run its program, not really caring for the individual. Added to that was the inconsistency which made the church repulsive to them.

Their first contact with the Maplewood congregation came when their oldest daughter happened to visit a Sunday school class. The pastor's visit encouraged the parents to take another look at the church. After a few Sundays of worship, they were invited into some homes for fellowship. They they learned to know several families, which resulted in forming some very deep and meaningful relationships. Today, they serve Christ enthusiastically as youth sponsors.

This same channel of building redemptive friendships has had a large part in bringing other nonchurched families into the Christian faith.

Our seven-year-old church has never had a traditional week of evangelistic services. It was not because we were opposed to this type of outreach, but, rather, because as a young church we did not have the finances to invite a guest speaker. Perhaps, someday, we will have a week of special services. However, we feel that evangelism is a vital part of the week-to-week program, throughout the year.

As a small congregation, we searched for other channels to communicate God's love to those outside the church. The story of Jesus befriending the Samaritan woman at the well set the example. Jesus taking out time to sit down and eat with Zacchaeus further concluded the need to build friendships with those outside of Christ.

My understanding of redemptive friendship is simply to cultivate a friendship with a non-Christian, so that God will have the greatest opportunity to win that person for himself. I realize that forming a friendship with a non-Christian does not make him a Christian. Becoming a Christian requires what Paul described to the Corinthians, "becoming a new creation in Christ" (2 Cor. 5:17).

The new birth requires repentance, forgiveness, and faith in Christ. Having said this, however, I would add that a redemptive friendship is often the door to this person becoming a "new creation in Christ." God often uses this friendship as a channel for a further word of witness, or a kind deed of love, which leads this person to Christ.

I feel that these redemptive friendships can be established most easily through the home. Mennonites have always stressed the importance of the home in training the children. Is there any reason why the home cannot also become the channel for outreach and evangelism?

The members of Maplewood Church have been encouraged to invite "new families" into their homes for refreshments, games, and fellowship. The new families consist of those who have visited our church and also the new neighbors who have moved into our community. After a new family has visited our church twice, we assume that they have some interest in our congregation and, therefore, we try to have this family invited into one of our homes as soon as possible. In this way, they can begin to experience the warmth of Christian fellowship in the informal atmosphere of the home. This is a form of evangelism in which many lay people can

participate. This informal visiting frequently leads to a sharing of attitudes and concerns which, in turn, often leads naturally to a discussion of the Christian life. If prayer has been a part of the preparation for this visit, then we as Christians, can relax and allow the Holy Spirit to guide the conversation. On some occasions, where a new family has been bitter about the church, the discussion may not lead to spiritual matters at all during the first visits.

While this channel of outreach was not readily accepted by the church members at first, now, after several years, they appreciate it and it is used by nearly half of the congregation. Remember that inviting nonchurched families into one's home is more difficult for some than for others. God has given unique gifts to each of us, and surely, God has bestowed on some of us the gift of building redemptive friendships. As a pastor who has encouraged this for seven years, my interest in using this channel for outreach has never diminished, but rather, it is increasing. Recognizing that it is surely not the only way, we have found in our experience that it appears to be *one way* in which God has brought some new men and women into the Christian faith and the church.

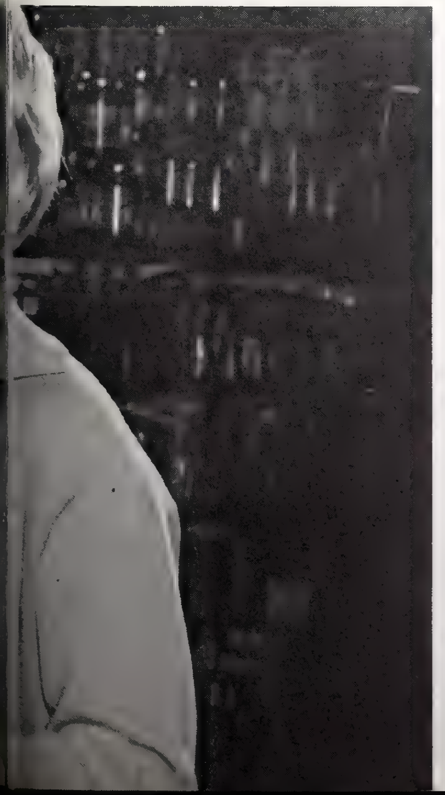
For years, Mennonites have invited into their homes their relatives: the Voths, the Pankratzes, the Kauffmans, and the Sprungers. But where are the Jacksons, the Maddoxes, the Pages, and the Geroffs? When is the last time that you have invited a nonchurched family to your home for coffee or for a meal? Instead of having a Sunday service in your church every week, through which you try to "feed the ninety-nine sheep," might it not please God just as much if you would go out and find the "one lamb" that has left the flock, and bring him into your home to express friendship and love? Many of the "Pages and Jacksons" have become cold to the church, not because they refuse to hear the good news of Christ, but rather, because they have experienced so little love and genuine concern from us as Christians. What else can they think, when they have been our neighbors for ten, twenty, or thirty years, and *never once* have we actually welcomed them into our hearts and our homes for an evening of fellowship? Our excuse has often been that we did not want to contaminate ourselves or our children. This excuse surely cannot endure the test of Christ, who befriended the prostitute at the well in Samaria, and had dinner with Zacchaeus, the man who made his living by dishonesty.

For years, I have wondered, what great things could happen to the Mennonite church, if only as many as one-fourth of its families would concentrate on inviting nonchurched neighbors and acquaintances into their homes? And what about the new family that happens to visit our church, would they not appreciate some fellowship in the home? No one can do this better than lay people! It is not as difficult as it might sound. Coffee and dessert is all that is necessary.

On the other hand, some might even be so brave as to prepare a simple meal. Instead of restricting this fellowship to families within the church, what would happen if a denomination of 55,000 members would begin, in 1968, to invite nonchurched families into their homes on a periodic basis? I predict that the church would explode in terms of new Christians (and some new names, as well). When shall we begin?

Leonard Wiebe is the pastor of the Maplewood Church, Fort Wayne, Ind.

H. Armstrong Roberts



ENCOUNTER

When catechism becomes evangelism

ONE OF THE most beautiful words in our vocabulary is this word *evangel.* The New Testament usage of the word lifts it to lofty heights.

Gabriel came to Zacharias with the evangel (Lk. 1:19). When our Savior was born, the message of the angel was, "I bring you the *evangel* of great joy which shall be to all people" (Lk. 2:10). Our Lord went from village to village, "preaching and bringing the *evangel* of the kingdom of God" (Lk. 8:1). The Apostle Paul spoke of the beauty of those who "bring the *evangel* of good things" (Rom. 10:15).

Now add "ism" to evangel. The same lofty gladness remains. "Gladtidings-ism!" It is not a technique, not a program, not a method. It is a spirit. Evangelism is at its best when the spirit of Christ is manifest. And the spirit of Christ is manifest when evangelism is at its best.

Have you ever thought of evangelism as being out of place? Then think of this simple definition: evangelism is the spirit of Christ. Is the spirit of Christ ever out of place? Evangelism is the spirit of Christ; and wherever the spirit of Christ is proper, there evangelism is proper.

If the spirit of evangelism is the spirit of Christ, then the description of one describes the other, also. To understand Christ is to understand evangelism. Christ is the Evangel.

Like love, evangelism is better described than defined. Evangelism is the shedding of a tear, the extending of a hand, the whispering of a prayer, the singing of a song. Evangelism converts the soul, makes wise the simple, rejoices the heart, and enlightens the eyes. It opens the hearts of men and women. It flings wide the floodgates of heaven and pours forth God's redeeming grace.

Evangelism saves and seals, redeems and regenerates, cleanses and creates, pardons and propitiates. Evangelism is that spirit which wins men to the Lord Jesus Christ, establishes communion with God, and leads them to a continuing life of service in the fellowship of His church.

Evangelism and catechism. One of the best and most natural settings for evangelism is the catechism class. This is a class for a systematic study of God's plan for man as revealed in the Scriptures. It is a special class, made up of a special group, for a special purpose. Its purpose is to convert those who need conversion and to convert those who have been converted. This can be accomplished only by the spirit of evangelism.

Catechism gives the pastor an unequaled opportunity to confront each student with the claims of Christ. For the first time, each student makes a personal application of Christ's sacrifice. Faith is born.

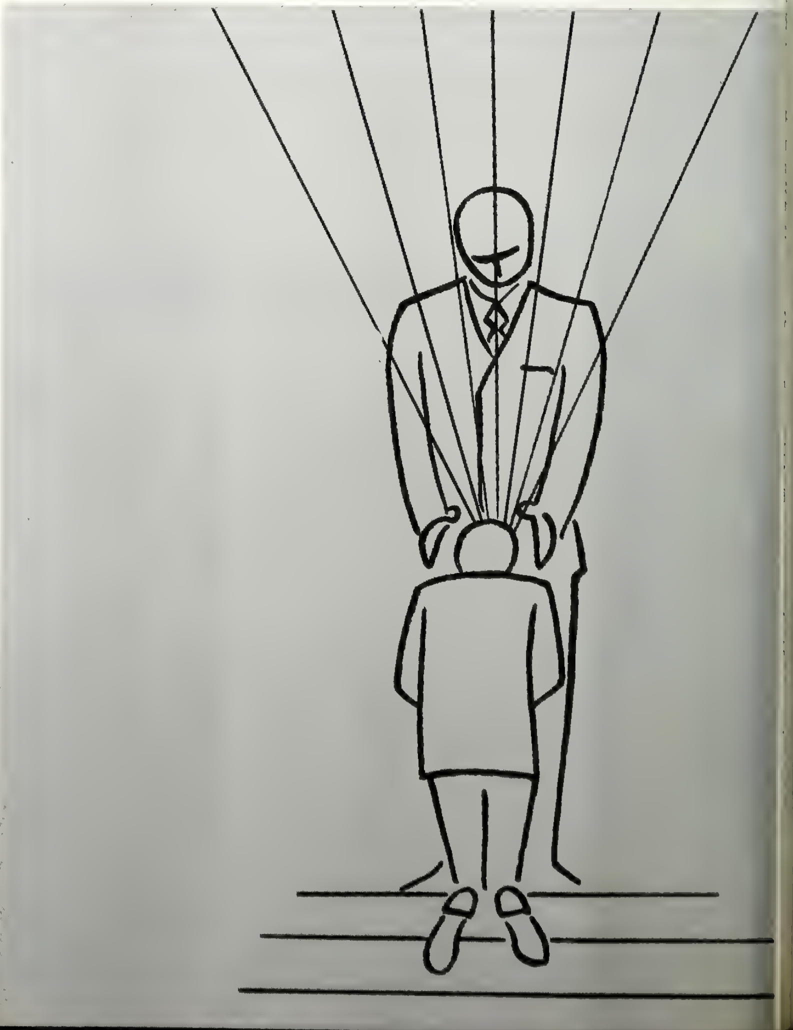
There will also be those who have understood the gospel, but either the spirit of rebellion or the spirit of timidity has kept them from the call of Christ. They are now drawn to the catechism class, and it is the privilege and responsibility of the pastor to lead.

The challenge to confirm is equally as important as the challenge to convert. By *confirm,* we mean to make firm. This follows after conversion and brings in the whole area of discipleship. A newborn baby needs food Spiritual life needs strengthening. Catechism is to help our young people to be grounded in love and faith.

John writes, "He who has the Son has life; he who has not the Son has not life" (1 Jn. 5:12). Christ is life If evangelism is the spirit of Christ and Christ is life, then to nourish that life we need evangelism. Life nourishes life.

The spirit of Christ and the spirit of evangelism are synonymous, and that spirit is needed for a deepening and strengthening of our faith, as well as for the new birth. Evangelism is needed to confirm as well as to convert. That which found us now

"Baptism" by Annie Vallotton from "This We Believe."



feeds us. The same prescription that made us well keeps us well. It makes disciples.

Paul puts it like this: "As therefore you received Christ Jesus the Lord, so live in him" (Col. 2:6). *As* refers to the past; *so* refers to the present. It was the spirit of evangelism that brought you to Him; now walk in that same spirit!

The doctrine of salvation by faith in Christ is a doctrine for the making of new converts and also for the establishment of the converted. It initiates spiritual life and it maintains spiritual life. Evangelism is for the evangelized as well as for the unevangelized. The cross is for the Christian as well as for the non-Christian. We do not try to remove the foundation after the house is built.

A catechism class has two powers: the Holy Spirit and the Holy Bible.

We are born of the Spirit (Jn. 3:5, 6). We worship in Spirit (Jn. 4:24). We are taught by the Holy Spirit (Jn. 14:26). We are comforted by the Spirit (Jn. 15:26). It is a clear New Testament teaching that there could be no church without the ministry of the Holy Spirit. A restored emphasis and a rightful appreciation of the work of the Holy Spirit will be a step toward a purposeful catechism class. A Spirit-powered hour of instruction will be an hour of evangelism.

The power of the Holy Spirit flows through persons, not programs. Personalities must be Spirit-filled, and only then can a class be Spirit-powered. Prayer, faith, love, sincerity, and yieldedness have no substitutes. The pastor must mean business if he wants to do business. Here is the spring of evangelism. Its power begins in God.

Bible-centered catechism is more than Bible saturation. To teach the Bible is not enough. We must ask ourselves how we teach it.

Our Bible teaching must be Christ-centered. The central figure of the written word is the living word. On one occasion, our Lord said, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life" (Jn. 5:39, 40).

The power of a catechism class is a Spirit-filled life and a Christ-filled Bible. Without this, there is no evangelism, and the catechism class will neither convert nor confirm.

Power in instruction. What can we do to make our catechism instruction filled with power? Evangelism is the spirit of Christ. Wherever the spirit of Christ is present, evangelism will be carried on at its best. The spirit of Christ is primary. The particular form of application is secondary. There is more evangelism in the crudeness and bunglings of an inexperienced man who is filled with the fullness of the spirit of Christ than there is in the one who "knows it all" and is lacking that spirit.

Doing and being cannot be separated. And yet, our lack of being is so often excused by our desire for doing. Here are five suggestions which, like vessels carrying water, may be the conveyors of life. (But do not confuse the vessel with its contents.)

A clear statement of purpose. Young people come to that first catechism class with awe. Many of them do not know what to expect. It is good for the class and for the pastor to draw up a clear statement of purpose. This will set the atmosphere for all the following class periods. Here is one way to word the purpose:

"The catechism class is a special class, taught by the pastor, to lead me in the way of salvation, to show me the deeper truths of Christian assurance, discipleship, and service. It is to give me a better understanding of the will of God, the word of God, and the church. It is to prepare me for baptism and church membership."

Class participation in prayer. Each member of the class, at one time or another, should be given an opportunity to offer an audible prayer. This may be at the opening or the closing of the period. Such participation will help the pupil to realize the seriousness of the study period. It will give to the students a high sense of expectation. The young people will benefit from hearing each others' prayers. The pastor may find, through such prayer expression, further guideposts for his teaching and counseling.

Meaningful memorization of the Scriptures. We believe that there is unique power residing in the written word of God. This power is not magical. And it can be abused. The Scriptures are God's inspired revelation, and as such must not be dealt with thoughtlessly.

Meaningful memorization of the Scriptures in catechism is not easily realized. Try letting the pupil memorize his own choice of the Scriptures for each of the various divisions in the lesson outline. For example, make the assignment to include two Scripture references that deal with a given subject.

A wise use of material. Look at the threefold outline of our catechism: part one—the creation; part two—the fall of man into sin; part three—the redemption of man. Part three is by far the longest—almost twice as long as the first two put together. Here is an emphasis in evangelism.

Study the catechism workbook. Evangelism and discipleship dare not be divorced from each other. The use of our catechism and the workbook demands most exacting study.

Personal interviews. The pastor who neglects this phase of his catechism class neglects too much. Here you have young people at the age of decision. You have young people voluntarily entering a special class on the Christian faith. Are they not waiting for the claims of Christ to be applied to them? As pastor, you are called and trained to do just that. Every young person should be given opportunity to go into the pastor's study for quiet and calm counseling.

The catechism class is God-given opportunity for evangelism.

Willard W. Wiebe was a pastor for over twenty years. At the time of his death last December, he was also chairman of the Board of Missions. His article is adapted from one published in The Mennonite, *Sept. 1960.*

Campus encounter

Vern Penner

"Say, Joe, what did you think about the last edition of the campus underground paper? After all, this is the hottest issue on campus, and everyone, I mean, everyone, is talking about it."

"Well, you know, I hardly know what to think. What do you think about it?"

"You busy now, or could you chat a bit?"

"Yeah, guess I could. I was just going to my room to study. You know, Vern, this has really got me troubled. The ideas they threw out for us to think about are very real, but I just can't buy the way they present it."

"You're right, Joe, they sure do touch on some deep issues."

"You know what I mean, I went to church all my life and played the role, like all my friends, but it was like nothing ever happened. I knew I was supposed to read the Bible and pray, but since I've been out here, I just haven't. I still act about the same, but I really don't know what I believe. It seems everybody in the church is so satisfied just to belong there, and you know, Vern, I can't see that it does any good in my daily life anyway. Oh, I don't mean that religion doesn't have its place, but I can't see this being saved to escape hell, and then made to conform to a bunch of worn-out traditions. They won't let us dance here but all of us (almost, that is) wish we could. They won't let us smoke or drink, so we have to run off campus or out of town and all because of an image we are supposed to represent."

"You know, Joe, you've made an obvious point and it's a valid one, I would say. But did you ever consider, there might be another aspect to this problem? Why do you suppose that such a paper was ever written?"

"Somebody finally had the courage and guts to write what a lot of us are thinking and a lot more of us know is true."

"That's right. You and I probably realize that if it depends strictly on what we've heard in our churches we wouldn't ever know what it means to be born again, much less to live the Christian life, even though we have been through the role. Why is that?"

"I don't know."

"You know, this was all very confusing to me and still is as to why all we've said is true, but I made a wonderful discovery that has changed my approach to life completely. What would you think if someone came to you and said, 'Joe, do you know God loves you and has a very wonderful plan for your life?' "

"I'd think he was pretty simple."

"You know, so did I, to be honest; but somehow, the more I thought about this, the more it got me. Well, why was I experiencing all this confusion, then? I thought that to be a Christian meant I had to carry out this plan and, so to say, work for God. However, I discovered that the true meaning is when we ask Jesus to come into our lives and forgive our sin (whatever that is). He does, and He sends the Holy Spirit as His representative to control us if we will allow Him to. Then under His control, He works God's plan through me, using me, and life is really full and complete in every sense of the word. Does this make sense to you? It did to me!"

"Yeah, sorta, I guess. I'd have to think about it. I never heard it explained before like that."

"Do you suppose Christ came into your life when you were going through the training of your church?"

"I don't know."

"Do you think He would if you asked Him to?"

"Yes, I guess so, if He said He would, and He did say that I know but. . . ?"

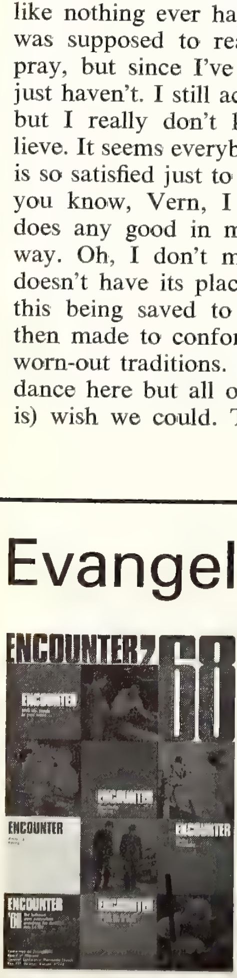
"Joe, who controls your life?"

"My, it's two-thirty already. I must be going, I'll talk to you some other time!"

And he went away sadly because Jesus Christ could not be simultaneously computed into his cognitive plexus of intellectual capacity which has been programmed by a complex confusing social existence and the hypocrisy of self-righteous conceptions.

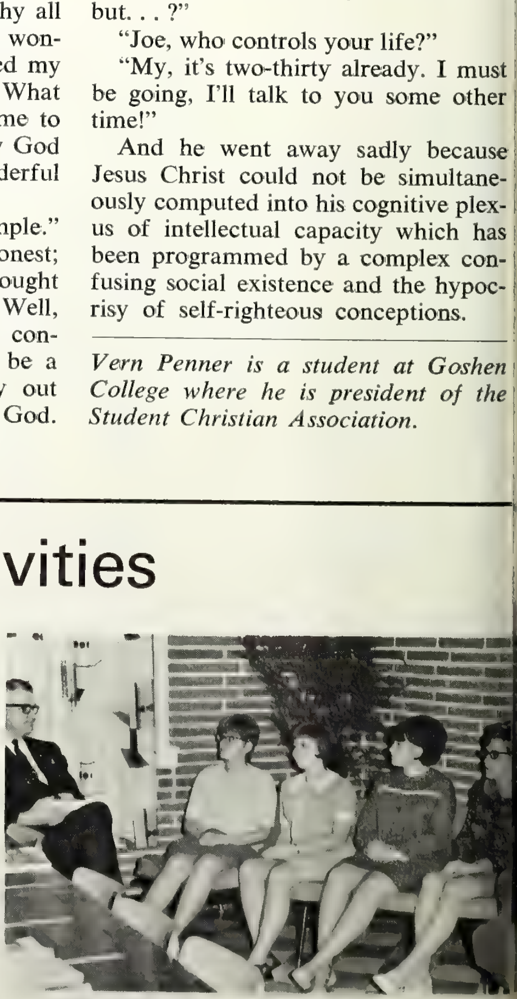
Vern Penner is a student at Goshen College where he is president of the Student Christian Association.

Evangelism committee activities



A special poster calls attention to Encounter '68.

Members of the committee's evangelism team recently participated in religious emphasis week at Rosthern Junior College. David Wiebe (center) sang with students.



Bernie Wiebe talked informally with students.

Witness workshops

Feb. 4-11	Swift Current, Saskatchewan
Feb. 25	Fort Garry (Winnipeg)
Mar. 10-15	Newton, Kansas
Mar. 16-17	Wayland, Iowa
Mar. 24	Homewood, Manitoba
Apr. 7-14	Paso Robles, California
Apr. 15-24	Pacific District churches
Apr. 25-28	Berne, Indiana
June 13-16	Pacific District Conference, Ritzville, Washington
Aug. 4-9	Goessel, Kansas
Oct. 13-20	Freeman, South Dakota

Other workshops are in the process of being planned.

Workshop responses

"To BE HONEST, it was a great highlight for us at Homewood to attend your workshop. Thought you would be interested to hear from us. . . ."

"I hear much mention of personal evangelism in our circles. . . . One fellow told me the other evening that ever since these lectures, he had made an all-out effort to be a greater witness. He felt so weak and unqualified but was seeking to introduce his associates to Jesus."

"When one hears the comments made in Sunday school class, then many are certainly seeking to apply the Rosalind Rinker approach."

"One member said that at a business meeting, he had tried your suggested approach and had tried a question about the church, and then asked about Jesus Christ. Well, in his experience, this had worked well."

"We are trying to continue in our work. Our vocation is to spread the fire begun by Christ. We farm for our bread and butter."

"Miracles haven't happened in Clinton on a wide scale, but we continue to see the working of God, sometimes, beyond the expectations of our little faith."

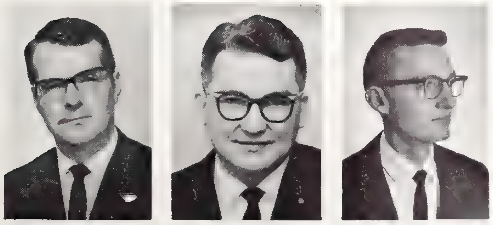
"We dismissed the classes for youth and married couples and went out in teams to canvass the community for DVBS prospects. We gained a number of prospects and got our eyes opened to find at least 60 percent of the people home during church service time."

"We, as the Manitoba Conference of Mennonites mission committee, invited Len Wiebe to come and share with us how God had seen fit to use them in their work at Fort Wayne, Ind. The emphasis was toward the small group approach — friendship evangelism and cell groups. Len communicated very well to our people. His genuine sincerity and Christlike contagion—will never be forgotten. We had five regional meetings plus numerous other contacts with high schools, Bible College, Bible school, and radio interview. David Wiebe also assisted by presenting the up-and-coming 1968 program — Encounter '68. We are hoping that the material presented in a spirit of love and keen understanding will have caught on in many people's lives. Many have said, 'This is another way of reaching out in our complex age.' "

It was reported, also, that one young person made her basic decision for Christ as a result of the community canvass. The pastor comments, "This has been very exciting."

A church member from the same church commented, "These meetings have done more good than two weeks of revivals," and the pastor added, "and I believe this is, literally, true."

These are but a few excerpts from a number of letters received. Some of our churches are beginning to structure their year's program, not only in terms of "every member visitation," but also getting involved in sharing their faith with the outsider. To structure a program like this, and to go through with it, calls for a commitment, sacrifice, and change, but is the cost too great? It ought not to be, if the church is the one society on earth that exists for the benefit of those who are not its members.



David Wiebe, Altona, Man., leads the committee's evangelism team. Among those taking active part are Bernie Wiebe and Leonard Wiebe. Contributions for the ministry of team evangelism may be sent to the Board of Missions, Box 347, Newton.

A girls' trio sang at the public meetings.

Material for this eight-page supplement on evangelism has been provided by the Committee on Evangelism. Extra copies may be secured without charge by writing to the committee at Box 347, Newton, Kan. 67114. The committee serves under the Board of Missions of the General Conference Mennonite Church. Its members are: Harry Howard, Barlow, Ore.; George Neufeld and Bernie Wiebe, Altona, Man.; Ward Shelly, Washington, Ill.; Gerald Stucky, Berne, Ind.; John Suderman, Gulfport, Miss.; and Leonard Wiebe, Fort Fayne, Ind. Printed in U.S.A.

ENCOUNTER '68

STATISTICALLY SPEAKING, ONE-third of the world's population is Christian (30.3 percent in 1960). In countries like England, all people baptized into the Church of England are included in this total.

In Canada, about two-thirds of the population are church members. Forty-five percent are Catholics; 20 percent, United Church of Canada; 13 percent, Anglicans; and within a small 5.9 percent bracket, we find the Mennonites included with Pentecostals, sects, and others.

The picture regarding Mennonites in other countries of the world would, undoubtedly, be similar to this.

That puts the Mennonite Church into a rather small category. Unless we are actually making a vital contribution to the total Christian witness, one could even ask how we can justify our continued existence.

We claim that we exist as Mennonites because we are a part of God's church. As a part of His church, we are never just a small body. We are a great company "surrounded by so great a cloud of witnesses" (Heb. 12:1).

We are a great company with a great task—"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

This means that you and I are *witnesses*. We have no choice on that topic. We are the representatives of God here on earth.

What kind of representatives are we?

Forms of witness

The name of the game today is *change*. The witness of the church is no exception. Religious leaders talk of a *new evangelism*.

What is really meant is new *forms* of evangelism. The purpose has been and always will be to bring people to an *encounter* with Jesus Christ.

Your General Conference Committee on Evangelism has tried to help churches in the task of evangelism. We have offered a hint here and some suggestions there over the past years. We feel that things really began to happen at the 1965 Estes Park General Conference. Delegates, almost unanimously, adopted a plan for Simultaneous Evangelism Emphasis (S.E.E.), Ash Wednesday to Pentecost in 1966.

The Committee on Evangelism had to work overtime to meet the response for assistance in planning S.E.E. at the local level.

A freshening breeze was evident in your reports in 1966. Some newer forms of evangelism reported to us were: gas station meetings on a Sunday morning, inviting people of other nationalities into homes, inviting young people from a nearby school to bring sack lunches to the church, forming prayer cells.

Some of us were seeing the implications of Paul's statement, "I am all things to all men." Evangelism is Good News. Good News comes in many forms.

Response to S.E.E. in 1966 prompted us to call for another in 1967. Again the response has been most encouraging.

At the same time, many churches asked us for something more tangible than a page or two filled with ideas. Some churches saw the vision but failed to see its shape.

It was this that prompted us to come out with Encounter '68. This is actually an evangelism kit with three specific possibilities for your church:

Encounter Groups is a book adapted from another group movement. It tells in a very practical way how you can form small groups for evangelism. Some of the most stimulating and challenging evangelistic work of our day is being done through cell groups. We urge you to consider the potential of encounter groups.

During-the-week Witnessing is a book written by Nelson Kauffman. As we worked on some tangible projects for 1968, we discovered that the Old Mennonite Church was working on something similar. This book suggests a plan for study and action in the area of evangelism. We feel that any church could benefit from a serious group study as is here prescribed. It puts the gospel into overalls!

List of resources is for any church that would rather plan its own evangelism project. We recommend studies of such outstanding books as *Taste of New Wine, Dare to Live Now, Help! I'm a Layman, You Can Witness with Confidence, How to Give Away Your Faith,* and *The Witness.* We also suggest films and filmstrips that you might use.

It is up to you

Obviously, no amount of careful and prayerful planing can make us, as a Mennonite Church, become an evangelistic church. We, as a committee, feel that we are providing the stimulation.

What will happen with Encounter '68?

That is up to *you*. Perhaps, before we expect to help others to *encounter* Jesus Christ in 1968, we need to have a fresh *encounter* ourselves. Is that the case with *you*?

May God help your church and make you great through Encounter '68. *Bernie Wiebe, Secretary, Committee on Evangelism.*

Peace and hunger studied
Mission boards make plans

Mission board administrators are giving new attention to a peace witness for overseas churches. And they are looking for new handles to grapple with the problems of world hunger.

These were among the concerns of the Council of Mission Board Secretaries, better known as COMBS, when it met in Pennsylvania recently.

In sessions at Akron, Pa., major attention was given to a review of the peace witness overseas. This has been a frequent concern of joint meetings between MCC and COMBS. In 1959, the mission group adopted a policy to guide the peace witness as it relates the witness of missions and churches overseas.

The peace section of MCC had asked COMBS for guidance, since it was becoming increasingly apparent that a Mennonite peace witness overseas could not be separated from the whole gospel witness. Accordingly, a plan was worked out for a missionary to be designated as peace worker, i.e., Carl Beck, in Japan.

It is now clear that further steps must be taken to make the resources of the peace section available to all missionaries, not a few selected ones, for a true witness to the gospel will always include this dimension, rather than designating one specialist to concentrate on this. New ways must also be found to respond to the desire of new churches for resource and help in stimulating peace teaching and conviction.

In a broad ranging discussion that included many areas of the world, MCC administrators and mission board secretaries reflected on new developments and sought to project plans for more effective programs in areas of growing need. Developments in the Middle East, and relationships to the Mennonite churches in Indonesia and Europe were discussed.

Plans were outlined for a joint consultation in May, on hunger and population pressures, using Latin America as a case study. This consultation symbolizes the desire of mission boards, MCC, and the colleges to grapple realistically with some of the pressing issues of our times. The Council of Mennonite Colleges will be among the sponsors.

The mission group is giving assistance to convening a Latin America Mennonite Conference in Bogota, Colombia, Feb. 12-18. The Mennonites of Asia have asked for assistance in planning a series of fraternal exchange visits. Funds will be provided to make possible the beginning of such a program with representatives of India visiting other Asian countries, including Japan, Vietnam, Formosa, and Indonesia. It is hoped that this will culminate in an All-Asia Mennonite Conference in 1971.

Funds were also voted in response to a request from the Mennonite Christian Service Fellowship in India for assistance in planning a conference on Church Renewal.

India solving food problems
Aid groups work together

J. D. Graber sends the following report from India.

During the days of British rule, Neterhat was the summer capital of Bihar. When the heat became severe, about the first of April, the British governor, with all his retinue, would move up to this 3500-foot plateau among the scenic mountains on the Bihar and Madhya Pradesh border. To this lovely site, the local governments of Palamau and surrounding districts called a four-day conference to evaluate the recent Bihar famine relief distribution.

The fifteen to twenty government and nongovernment relief agencies, which had been active in the famine relief, were represented by nearly one hundred delegates. The efficient cooperation of these agencies was frequently referred to at the conference as the unique secret of the success of the famine relief program.

But this wide cooperation did not happen automatically. S. N. Singh, district commissioner of the Palamau district, should receive much credit. His sincere concern for the people without food, his organizing genius, his phenomenal energy, coupled with a crusading spirit mobilized and coordinated all the various resources for relief.

Among the types of relief effort reported and analyzed were the following: food for work, free kitchens for children and nursing and expectant mothers, school feeding programs, cheap food canteens, and medical programs.

The number of people served in relief, when all organizations reported, was indeed tremendous. As a sample, the Mennonite Central Committee program chalked up these figures: twenty-one free kitchens, with a daily attendance of 4200. In the Food for Work program sixteen roads, fifteen earth banks, seventy-four wells, and seven ponds were built with 62,500 daily beneficiaries. Considerable money and grain to make this large program possible came through MCC, but the largest amount was contributed through the Committee on Relief and Gift Supplies (CORAGS) of the National Council of Churches of India.

In one shipment alone, fifty-eight railway carloads of milo were received at Latehar station. Milo, wheat, and rice received represented mainly U.S. agricultural surpluses. A large quantity of soybean salad oil was also received along with shipments of bulgar wheat, multipurpose foods, and a large consignment of raisins purchased by MCC in California and shipped under the Indo-American agreement for free ocean freight and no import duty.

Bread for the World (a German relief agency) contributed rice through their Indian organization. A cash contribution of more than a hundred thousand rupees, raised by the Evangelical Fellowship of India, was channeled through MCC and used mainly in the Chandwa program where the Friends Mission distributed food for more than four months. Other contributions were received from church organizations in Holland, Canada, Australia, and New Zealand. Catholic Relief, the Red Cross International, industrial foundations of India, as well as numerous Hindi and philanthropic groups all did their part too.

After reviewing accomplishments and noting mistakes and weaknesses in the program, the seminar turned its attention to future planning.

JOURNAL RECORD

The monsoon rains are fickle in this section of India and, with a rapidly increasing population, ways must be found to establish an agricultural economy not so completely at the mercy of the whims of the monsoon rains. A great deal of attention was given to water supplies and conservation for irrigation. Nearly all the rainfall in these parts occurs from June to October but most of it runs off to the sea. Reservoirs and ponds need to be constructed in vast numbers to conserve as much of this excess water as possible.

The district commissioner of Palamau is promoting a plan for constructing 5000 large-diameter wells in his district next year, with a program for irrigating an acre of vegetables around each well. Drilling rigs owned by the government department of mines have been used to drill tube wells. The international organization called Action For Food Production (AFPRO) is importing high-speed and hard-rock drilling rigs and supplying technicians for their operation. MCC is providing a man to operate one of these rigs for AFPRO in the Palamau and Ranchi districts.

The last item on the program was a visit and a speech by the governor of Bihar. He was profuse in his thanks to all national and international organizations which did such significant service in saving lives. He was also outspoken in stressing what India is doing to solve her food and water problems, lest foreign countries should think that India is simply waiting with outstretched hands for charity.

He spoke clearly of his government's determination to move forward in plans for water conservation and increased food production, and touched on population control.

"What we have learned from the experience of the past year," he said, "must not be lost but must be put to fullest use in future development."

The governor concluded his speech by saying that he hoped that if any of the nations who so liberally helped India in this famine emergency should ever have need, India could be in a position to reciprocate.

JANUARY 11. China was the subject of a lecture given at Tabor College tonight by Colin Jackson. A member of the House of Commons of the British Parliament, he serves on a foreign affairs committee and has traveled widely in Asia. He worked as a journalist in Vietnam while the French were still fighting Ho Chi Minh, fifteen years ago. As the French saw it then, Ho Chi Minh's forces were crumbling. But a short time later, it was the French who did the crumbling.

"I frankly don't believe the American Government can destroy the Vietcong," said Jackson. "It is a matter of people wanting to be left alone."

The United States has no desire to run Vietnam. It only wants to see that no one else besides the Vietnamese run the country. And that means China.

And the world, except perhaps for Russia, has little to fear from China. The pattern of events, Jackson feels, is quite clear, because the country continues to follow a historic pattern. "Many of the things that are happening in China have happened before and before and before and before."

He sees two personality strains in Chinese life. There are the boxer people and then there are the pyramid people. The boxer people are those who "run amok." They are the Red Guards, those afraid of foreign influence.

But the pyramidists are the builders and organizers. They build methodically. Confucius is their teacher. And while Mao Tse-Tung opposes this strand in Chinese life, the pyramid people will eventually gain the day.

The high point of Mao's life was the long march, when in the 1930's he led the communist rebels through the series of events that took them from defeat to victory over the forces of Chiang Kai-Shek. But once power was his, the pyramid people took over from the fighters. They are rebuilding Chinese society.

"Mao wants to die leaving the spirit of the long march in the lives of his people," says Jackson. "So he unleashes the Red Guard youth and students. He says to them, 'Get out and stir up the administrators.' "

What is going to happen? "Mao is going to lose. China is going to enter a new period of the pyramidists China is going to become the primary force in Asia."

What are China's ambitions? China wants back what it once had. This means they want Taiwan. But they are willing to wait, because they believe in historic inevitability.

They don't claim Vietnam, but they will not tolerate the use of Vietnam as a foreign base.

But most of the land claimed by China is now being held by Russia. Therefore, if the West wants to check China, "we should give the Russian-Chinese quarrel a chance to develop."

Jackson wants to see China contained by the triangle powers of India, Indonesia, and Japan. "If we learn to live with China," he says, "it will be a more peaceful place."
Maynard Shelly.

Films

Gifts of Love is a filmstrip on th making and distribution of Christma bundles, now available for use in Christmas bundle dedication services Sunday school classes, youth fellowships, women's group meetings, and other meetings. It can be ordered on a freewill-offering or a contribution basis from the Audio-visual Library Box 347, Newton, Kan. 67114.

Network religious television programs including many items produced for *Frontiers of Faith* (NBC), *Look Up and Live* (CBS), and *Directions* (ABC) are available for rental as 16 mm films. For a booklet with detailed information, write to David Poindexter, Broadcasting and Film Commission, 475 Riverside Drive, New York 10027.

College basketball

Bethel 90—Tabor 85

C of E 91—Bethel 83

Bluffton 82—Wilmington 64

Manchester 78—Bluffton 76

Fry (Ministers)

Calendar

Feb. 11—Race Relations Sunday.

Mar 6-8, Akron, Pa., Association of Mennonite Mutual Aid Societies.

June 13-16, Ritzville, Wash., Pacific District Conference.

July 3-7, Calgary, Canadian Conference.

Central

Feb. 4-11, Berne, Ind., First Church, union evangelistic crusade, Malcolm Cronk.

Northern

Feb. 4—Henderson, Neb., Bethesda Church, special services, Willard Claassen.

Marriages

Roger Benroth, First Church, Bluffton, Ohio, and *Kathleen Osborne,* Methodist Church, Bluffton, Ohio, on Dec. 29.

Lewis Janzen, Bethesda Church, Henderson, Neb., and *Sharon Teeters,* Mansfield, Ohio.

Larry Reeser, First Church, Normal, Ill., and *Louise Shank,* First Church, Bluffton, Ohio, on Jan. 6.

Jack Sawatzky, Herold Church, Cordell, Okla., and *Karen Ediger,* Mennonite Brethren Church, Enid, Okla., on Dec. 29.

Workers

Clayton Friesen, Bethesda Church, Henderson, Neb., is serving a 1-W asignment in the Evanston (Ill.) Hosital. His parents are Mr. and Mrs. George T. Friesen.

Glen Kroeker, Bethesda Church, Henderson, Neb., has accepted a Pax ssignment to serve in France. He is he son of Mr. and Mrs. Norman Kroeker.

Richard Schroeder, Bethel Church, Mountain Lake, Minn., is serving in voluntary tutoring program with the Oklahoma County Opportunities Inustrialization Center. He works with tudents who need individual attenon for learning the fundamentals of rithmetic that the classroom instrucors are not able to give, and with tudents who have the capacity and esire to complete requirements for a igh school equivalency certificate, hich can help them in finding emloyment. These people are given opportunity for special tutoring on materials covered by the testing requirements for the certificates.

Deaths

Paul William Bartsch, Sr., First Church, Newton, Kan., was born in Aolieata, Russia, May 13, 1891, and died Dec. 1.

Blanche Baumgartner, First Church, Bluffton, Ohio, died Jan. 9.

Jacob C. Epp, Bethesda Church, Henderson, Neb., was born Nov. 29, 1895, and died Dec. 21.

Peter A. Friesen, Burrton (Kan.) Church, was born Aug. 21, 1882, and died Jan. 11. He was a charter member.

Oliver Kaufman, Salem Church, Freeman, S. D., was born Oct. 27, 1900, and died Jan. 13.

Emma B. Kleinsasser, Bethany Church, Freeman, S. D., was born Oct. 8, 1892, and died Jan. 10.

H. G. Kroeker, Eden Church, Inola, Okla., was born Jan. 17, 1877, in South Russia, and died Jan. 5.

Rita Penner Lepp, United Church, Niagara-on-the-Lake, Ont., was born in Russia on Aug. 7, 1921, and died Jan. 20.

Henry Nickel, a charter member of Grace Church, St. Catharines, Ont., was born Sept. 26, 1903, in Besentchuch, Samara, and died Oct. 9.

Catherine Schroeder (Mrs. Henry), Bergthal Church, Pawnee Rock, Kan., was born Apr. 28, 1886, and died Jan. 11.

Anna Steingard (Mrs. J. J.), Bethesda Church, Henderson, Neb., was born Feb. 13, 1887, and died Dec. 16.

Margaret Unruh, First Church, Newton, Kan., was born May 30, 1888, and died Dec. 19.

Clara M. Yoder, First Church, Nappanee, Ind., was born Sept. 18, 1880, and died Jan. 7.

Ministers

Walter D. Fry has accepted the call from Eden Church, Schwenksville, Pa., to become the pastor of the church. He began serving on Jan. 21 He is presently pastor of Norriton Community Church in East Norriton Township and will serve in a dual capacity with the two congregations. A native of Lancaster County, he served as pastor of Smith Corner Church, East Freedom, Pa., for twelve years prior to coming to eastern Pennsylvania.

DO YOU RECEIVE THE MENNONITE EVERY WEEK?

If you don't and would like to, we can suggest you do one of two things:

1. If you are a member of a General Conference Mennonite Church, ask your pastor or church secretary to add your name to the Every Home Plan list for *The Mennonite.* (Churches receiving *Der Bote* under the Every Home Plan may also receive *The Mennonite.*)

2. Or send us four dollars (U.S. or Canadian) with the blank below and you'll be set for the next twelve months.

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You will need to spend at least seven years in formal preparation. The rewards will be many though not measurable in dollars and cents. A feeling of personal satisfaction and fulfillment is guaranteed.

Every one should consider this assignment, though not all will apply. As you open your heart to God and seek the counsel of fellow Christians the way will become clear, one step at a time. If God wants you, then the church wants you in the Christian ministry!

For more information write to: *Committee on the Ministry, Box 347, Newton, Kan. 67114*

Witnessing through MDS

This report was written by Curt L. Regehr, who was one of the reconstruction foreman in the McAllen, Tex., area. Several years ago, he also served in the reconstruction crew after the Yugoslavia earthquake.

It is difficult to comprehend the vast amount of damage that was done by hurricane Beulah early last fall. It is estimated that winds reached velocities of ninety to 120 miles per hour during the height of the storm. The continuous rain, following the windstorm, probably caused more damage than the force of the wind. The rain-swollen Rio Grande River spilled over its banks in the McAllen, Tex., area. Many homes were flooded, some were completely inundated, and others were torn apart by the force of the stream and washed downstream.

The call for help came soon after. Albert Ediger, director of Region 3 of MDS, along with other MDS personnel, traveled to the distressed area to view the damage. They reported that help was urgently needed for cleanup operations. Keith Schrag, of Premont, Tex., was appointed to coordinate the work. Quite a number of men and women responded to the call for help.

After the cleanup, the call came for reconstruction workers. The task of repairing damaged homes and buildings requires workers with some ability for carpentry. The plan was to ask skilled construction foremen to supervise the reconstruction for a period of one week. Four such men volunteered for this task, so that for four weeks reconstruction work was carried out with a different foreman each week. Helpers for this construction task responded from Kansas, Oklahoma, Iowa, Indiana, Ohio, Florida, Virginia, Montana, Louisiana, and Texas. About 175 men and women responded to the call of cleanup and reconstruction work in McAllen, Tex.

The question continually is asked "Why would men and women be willing to give time and money to help in MDS work?" To me, disaster service is a way that God uses for calling us to help someone in need, as referred to in Matthew 25:40. It is a real challenge to let our light shine and to pu our faith to work. It is not only the roofs we repair, the sheetrock we hang, the floor we lay, or the window and doors we install, but it is an opportunity for us to come into contac with and to work with people to whom we can witness. It also was an opportunity to share our common faith with fellow MDS workers from different states, whom we had never met

One of my tasks was to go to various homes to estimate the damage done by the wind and flood. A good many of these homes we entered were occupied by people who could speak only Spanish. However, some of the folks could also speak English In communicating with those who could speak English, we found some Mexican Christian families. On some occasions after the day's work, we were invited into the homes of these people for a prayer service. This was a real challenging and inspiring experience for us. The circumstances of being helpful to people of a different culture, who have suffered a great loss tends to break down barriers and make the fellowship meaningful and inspiring. It gave us the opportunity not only to serve with our hands but also, to share our Christian faith.

As is usually the case, we worked in close connection with the Red Cross personnel. We were there only a few days when a representative of the Red Cross contacted us with these words "We have learned to trust you. and so from now on, you men can estimate the damage to the houses and order the materials for the job, so the project will be completed sooner." We were grateful for this, because it indicated a good relationship with the Red Cross and it gave us the opportunity to pick out the people whom we felt had the greatest need. It also gave us the chance to contact more people and to assure them that we were trying to help because we cared.

As we look back over our experience, we feel that the Lord has blessed us in the work and that a witness was given to people in need.

Editor, Richard F. Graber, Moundridge, Kan.

Are you a conscientious objector?

J. Harold Sherk

Membership in a peace church does not assure government recognition of a man as a conscientious objector. And while the law requires a person to be religious, the courts define religious differently than most churches do. If you are opposed to war and military service, you can be classified as a conscientious objector, but you must be everlastingly persistent and you must use all the available procedures and exhaust your administrative remedies. Building up your draft-board file is now more important, for example, than ever before.

We keep hearing from young men who say that they are opposed to any participation in war and military service and cannot submit to induction into the armed services, but they are uncertain as to whether they can qualify for classification as conscientious objectors.

Some are in doubt, because they have been told that the law has been changed so that only Quakers, Mennonites, or Brethren can obtain recognition. Some think that the law requires membership in some church if not in a "peace church." Some think that the religious-training-and-belief requirement in the law implies a certain orthodoxy which they are not able to affirm.

So, though they are utterly unable to submit to induction for military service, they do not use the available procedures for getting their convictions on record with Selective Service, thinking that there is no value in the effort. Or they give up after having made a few feeble efforts with only negative results.

First, membership in a peace church or in any church or other religious organization is not a requirement for recognition as a conscientious objector. No doubt, it helps to be an active church member, particularly a member of one of the peace churches, which actively teach and preach the conscientious objectors' position. But sincere conscientious objectors may be found in any religious connection, or in no organized religious connection.

There is little doubt that the man who is a member of an organized religious group has some advantage over the loner in bringing together convincing evidence in support of his claim. Basically, however, the law requires every conscientious objector to establish that he, himself, is convinced of and committed to the position which he claims. Membership in a dozen peace churches will not qualify a man for classification as a conscientious objector, if he cannot show that he is personally committed to his position.

According to the law, a conscientious objector is any person "who by reason of religious training and belief, is conscientiously opposed to participation in war in any form. As used in this subsection, the term religious training and belief does not include essentially political, sociological, or philosophical views, or a merely personal moral code."

So, to obtain recognition as a conscientious objector, a registrant must have a position which can be recognized as "religious" as contrasted with "essentially political, sociological, or philosophical views, or a merely personal moral code." This does not mean that one's religion must be expressed in orthodox terms, though there is no doubt that the person who can and does use such language is more readily understood and believed by most local boards. But sincere religion, as recognized by the courts, may

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be expressed in quite unorthodox terms. The law does not require "orthodox" religion—the law would probably be declared unconstitutional if there were any such requirement.

So, if you are, in fact, unalterably opposed to any participation in war and military service, the law and the regulations have procedures available for you and we think you should use them. You should not assume that you can't win, and thus, resign yourself to the dreary prospect of eventual prosecution and prison or exile. Use the available procedures. Thousands have done so and have obtained the desired recognition. While every claim is as unique as the person who makes it, the chances are that others with a similar position have previously claimed recognition and have been classified accordingly.

Don't give up on the first rebuff. Don't quit trying because somebody says it's no use, no matter who tells you that. It is possible to lose out after making timely use of all the available procedures, but the fact is, that over a number of years, very few persons who have made timely use of the procedures available to them have finally come to the extremity of either submitting to induction or serving a prison sentence. Some who are serving sentences lost out, finally, because they did not make full use of the procedures available to them. That is—in legal terms—they did not "exhaust their administrative remedies." Robert B. Myers, attorney advisor to the National Service Board for Religious Objectors, commented on this point recently:

"Registrants still continue to get tripped up because they fail to appeal a local board classification that they feel is wrong. Many courts, and especially those in the Tenth Circuit, are flatly holding that a registrant has no defense in a court trial if he has not exhausted his administrative remedies. The court of appeals in the Tenth Circuit has so ruled, recently, in the *Capson, Thompson and Noland* cases. Defense attorneys have, vainly, sought to have the courts recognize that registrants are young laymen and frequently have limited education, and and more particularly, are not aware of the consequences of failing to appeal from the local board ruling."

The decisions have applied, particularly, to cases where individuals have failed to enter appeals against adverse decisions, when such appeals were available to them. Where an individual has a right to appeal, and fails to exercise it, the opportunity for a successful defense is almost nil.

All available procedures should be used, if necessary. The law does not require a conscientious objector to request a personal appearance before his local board if he fails to obtain recognition on his initial application, but it provides the opportunity. Many a man who has used his opportunity has won his claim at this point. State directors and the national director can take appeals to the President when an individual no longer has that right, and sometimes they do. Within certain limitations, local boards can reopen and reconsider classifications upon the presentation of new evidence, and sometimes they do. Within certain limitations, government appeal agents can initiate actions on behalf of registrants, and sometimes they do.

Many claims are weak because of scanty information in the local board file. In the past, claims that were questionable, if thrust into the appeal process, went through the Department of Justice procedure of investigation by the FBI, hearing before a hearing officer, and report and recommendation to the appeal board, before final action by that board. In most of these cases, the investigations and hearings turned up so much favorable information that the individual's claims were sustained by the appeal boards.

Now Congress has taken the Department of Justice out of the appeal process. Conscientious objector cases going to appeal boards are decided on the basis of the information in the file when it reaches the board.

So it is more imperative than ever for a conscientious objector to prepare his case carefully from the beginning. Every question on the Selective Service Form 150, the special form for conscientious objector, must be answered carefully, so that the individual's claim is stated and explained correctly. The answers must be full enough so that the individual's position is understood.

To give full answers commonly requires more space than Form 150 provides, so additional sheets are required. Take *all* the space you need to make clear not only *what* you believe but *why* you believe it. (Don't use up any space to state or explain what you *don't* believe. That can only serve to confuse the issues, if not to invalidate your claim.)

Use quotations from the Bible or other sources where these are applicable, but only to the extent required to support your position, that is, to show clearly what you believe and why you believe it.

Form 150 provides for references. Give the references, but don't expect the local board to look them up. Get letters from your references and make them a part of your file. Send them in with Form 150 if you can, send them later if you have to, but do it as soon as possible.

Materials may be added to your file at any time through your local board office. Use your opportunities to add relevant material whenever possible until the desired classification has been obtained.

If you need information or help, write or telephone the National Service Board for Religious Objectors (550 Washington Bldg., 15 and New York Ave., NW, Washington, D.C. 20005; 202/393-4868). We are not interested in phony claims, and we do not intentionally give any encouragement to the presentation of such claims. But if a man believes that it is wrong for him to be a soldier, or believes that it is wrong for him to serve in the military except in a completely noncombatant capacity, our services are available to him. If, for conscience sake, he cannot submit to induction, we think that he should use the available procedures for obtaining recognition of his convictions, and we will do all that we can to help.

LETTERS

Peace work in Japan

Doyle and LaDona Preheim, Marion, S. D., voluntary service workers in Japan, wrote the following letter.

During the past months questions asked us by our Japanese students have set our minds thinking again of our purpose in Japan. The concept of alternative service to war is strange and unfamiliar to them. After explaining our position they usually ask, "If you are peace workers, why don't you go to Vietnam? Why not go where the war is? What can you do in Japan?"

We feel our time spent here has been very worthwhile and there is peace work to be done. The work of teaching conversational English is not particularly challenging, but the work of winning friends and building trust is. Undoubtedly, there is a more immediate need to alleviate human suffering in Vietnam, but it is also necessary to build bridges of understanding for the future here. The value of our presence cannot be adequately determined.

The alternative of doing voluntary service is one of the freedoms for which we are thankful. Certainly, the smallest act of love or kind deed is more worthwhile than bombs and bullets. Unfortunately, Christmas for many people will be marred by the sound of gunfire. We must continue, each of us in our own way, to do all in our power to reconcile man to man and pray as the hymn writer that "all dominions would bow before Him and extol our God and King. Let no tongue on earth be silent, every voice in concert ring."

Pertinent

DEAR EDITOR: I do like the editorial Journal in *The Mennonite,* and find myself turning to it even before reading the lead article. So far, I have found the entries interesting, pertinent, and thought stimulating.

The questions in O'Ray Graber's letter ("Be the church in mission," January 9), should be given a lot of careful and prayerful thought by the Conference, local churches, and individuals. *Amelia Mueller, 604 North St., Halstead, Kan. 67056.*

Triple pills no good

DEAR BROTHER SHELLY: You know us as loyal boosters of *The Mennonite.* We are often found in the cheering section. We appreciate the wide scope of opportunities and responsibilities presented through our paper.

However, after the issue of Jan. 2, we make bold to suggest a pause in bombing your readers with protests, particularly about Vietnam. Protest is needed for social ills, as is medicine for the ills of the body; but pills are not the main item on the menu, and it does not follow that if one pill is supposed to do good, tripling the dosage will do that much better.

Christ and the early Christians had much cause for protest. But Christ went about doing good. He gave them bread from heaven to eat. The early Christians, by their faith, joy, and hope, turned the world upside down. Their protest was the supreme demonstration of dying as martyrs.

We live in a different age, and many possibilities for protest are open to us, and we should use them. But, if a patient is allergic to a drug, his physician changes the prescription.

We found the poem on page 15 offensive, and hope that this issue of *The Mennonite* did not reach our boys at Vietnam.

Very sincerely, and with every good wish, we remain, *Mr. and Mrs. Gilbert Suter, Pandora, Ohio 45877.*

Bread to share

The following hymn was written by Ralph W. Berkey, Bally, Pa.

Immortal love, comrade divine,
 The hope of all mankind—
We pray Thee not now for a sign,
 But bread to share all down the line,
That all Thy heart may find.

"As close as touch," a multitude
 of hands reach out fist-clenched!
"For bread" hosts riot in the blood.
Too long withstood, let's share the food
By which their lust is quenched.

"The daily bread," for which we pray
 Let's list "Need Number One."
Heart linked to Thine and all the way
Let our bread allay—our love their lust
 Stay, by which we're all undone.

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*Supplemental reading for the Sunday school lesson of Feb. 4, "Man's Weakness and Christ's Power."

COVER

"We are the representatives of God here on earth." See Encounter '68, page 80.

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Donald R. Jacobs

"EVANGELISM INSTITUTES? SOUNDS kind of 'old hat' to me. Isn't the institute idea slightly out of date? And who could get excited about an evangelism institute, anyway? Probably a few fanatics and some emotional preachers. But it surely doesn't set me ablaze. Probably has to do with missionaries, who are expected to be slightly out of touch with what is going on, anyway. Now, what's new?"

Friend, the fact of the matter is that the Evangelism Institute at Harrisonburg, Va., in 1966, and the Harrisonburg and Elkhart, Ind., institutes in 1967, were about as exciting and relevant as anything going. And they were attended by some of the more imaginative, progressive people in the church. In fact, there was probably more excitement per minute in those institutes than in almost any other meeting of minds and hearts in the church these days.

And why so? I believe it was because it was a meeting of mature men and women who were dead serious about increasing their efficiency in entering the lives of others for the purpose of introducing Christ in such a way that He makes sense.

To speak meaningfully of Christ to another does not only require a knowledge of Him, it also requires a knowledge of the other fellow, the kind of world he lives in, what he thinks about, and how he thinks about those things, what bothers him, and what his dreams for tomorrow are made of. It is not just a matter of walking up to a person and hitting him over the head with the gospel.

In order to examine the world that the other fellow lives in, you should know something about anthropology, how he fits into his group, and sociology, what is happening to the group he is in. And a bit of psychology doesn't do any harm either.

That is what these institutes are all about, taking the lid off of the other person's world and having a good hard look at it. This is not a picnic, it requires a lot of work and a prejudice-free approach which few of us can arise to. This is why these institutes draw people who are in earnest about being Christians.

All sorts of people attend the institutes, missionaries to America and overseas, pastors, students, businessmen, teachers, church and mission administrators, and the like. Most of them have sufficient academic background to get college or seminary credit for the institutes, others bring a wealth of experience in the school of trial and error. But they are all expected to tackle the material.

We focus on the world of those whom we are influencing for Christ because communication is so important. We dare not just assume that other people are going to understand us because we use what we think are the right words. The institutes are not so concerned about whether we say *it* right, however, but whether the people *hear* it right. After all, this is the crux of the matter. And this requires an understanding of the other person's world of comprehension. This holds good whether we are in Timbuktu or Cleveland.

It is assumed that those attending the institutes have a vital, living relationship with Christ, and that they deeply desire that their friends experience the presence of Christ in life as they do. The institutes seek to encourage this motive but take it for granted that the basic desire is there. It is more an emphasis on how than why, though the why is never lost sight of.

These summer institutes have been so stimulating and helpful that next summer, 1968, we hope to conduct three of them, one at Eastern Mennonite College, June 3-14; one at Elkhart, Ind., June 17-28; and another at Fresno, Calif., July 15-26. The theme for the summer is "The Relationship Between Evangelism and Social Concern in Church Growth." This promises to be just as stimulating, if not more so, than the themes of the past summers.

I admit that it is too bad that a name as dull as Institute should be used for something as great as this. Maybe you can come up with a better idea. But call it what you may, it is still one of the most exciting things going. And we praise God for it. Can we count you in?

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:06 FEBRUARY 6, 1968

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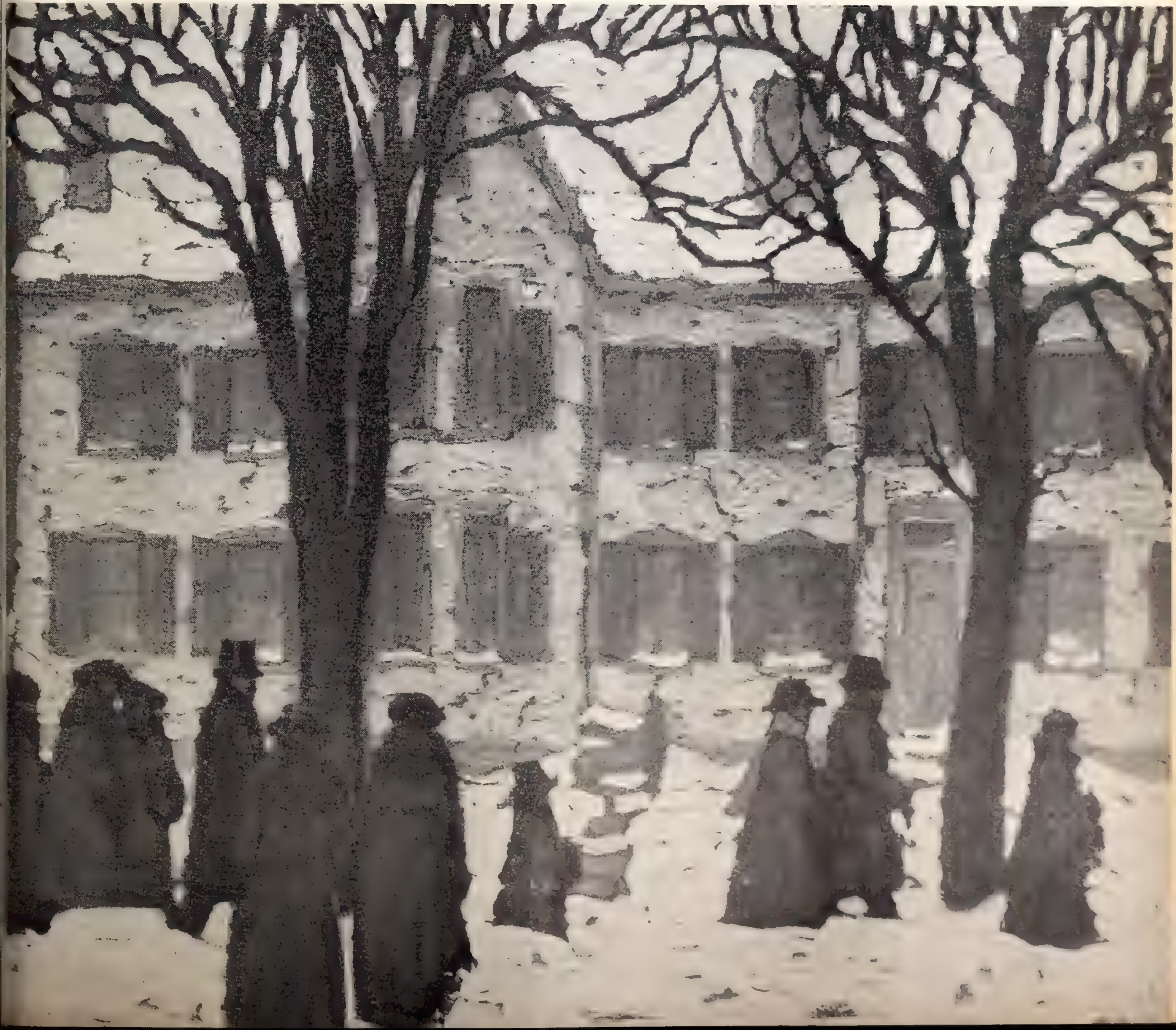


The church did not meet my needs

Not all people find in the church the fellowship and support for which they are searching. In fact, fellowshi outside of the church sometimes has more meaning. While this is not everyone's experience, the church may gain more by listening to those whom it has failed to accept and support than by basking in the glow of those who are satisfied.

"I realized after seven years of getting our family off to church nearly every week that Sunday was the unhappiest day of the week!"

an Steiner

'ULLING OUT OF and away from the hurch were steps not made hastily or ffortlessly. As much thought, reading, nd prayer went into that decision as ad been expended in all my twenty ears of church membership.

What experiences influenced me to uestion my weekly social pattern of ttending church? It was not a realiation of how grand it was to sleep ate or how much later I could stay ut on Saturday night if I didn't have o be in church by nine forty-five. Nor as it an escape time to enjoy a game f golf on a less-crowded course. 'hese are the common reasons for taying away from church that I've eard condemned from the pulpit, but ey are not mine.

I realized after seven years of getting ur family off to church nearly every eek that Sunday was the unhappiest ay of the week! Tempers were short, o one had time to stop and give love ecause it was hurry to get up, eat reakfast, get everyone washed and ressed and combed, keep the kids om getting dirty or wrinkled while popped into my Sunday uniform: it, gloves, hat, heels. Dash to the ar, check everyone again to see if ey still had money, handkerchief, d not a noisy toy or favorite blanet. I sometimes tried to visualize the ares we would have received if each f us had worn the outfit in which we ere more comfortable, instead of the othes that permitted us to blend into e congregation.

I thought, perhaps, more efficient anning on Saturday would help, and did assure the girls of matching esses and socks and the possibility finding both of my son's shoes. ut still, it was a time of tension: sband preoccupied with worries of aching the high school Sunday school ass; daughter worried about rememring the alto part for choir's special mber; small son dreading his imisonment in the nursery.

Some of you may say, "But if you d given all these problems to the ord. . . ." But you see these weren't oblems or burdens, but feelings. Very g, very real, and it was up to each us to cope with them in our own way. "Giving them to the Lord" was an easy cliche that had no meaning to us.

As a young couple with a college education, we had doubts: doubts about ourselves, doubts about the Bible, church doctrine and discipline. Could we express and discuss these in Sunday school? You bet your sweet life, we couldn't. A frightened wall of hostility rose from their laps. You can have doubts, but you don't talk about them to others and expose them to your weaknesses. You should go into your closet and pray for deliverance from these terrible thoughts.

After two years of searching vainly for our niche in the church through Sunday school, nursery, prayer group, teaching, and surface friendships, I had the frightened feeling there was none. I looked at my friends, with whom I had had companionship during the week. The firmest ones were either from another church or no church at all. Among the people who attended rarely or not at all, I discovered a strange quality that I had missed in church friendship. These people accepted me as a total person. They accepted my beliefs and my nonbeliefs. I could be me and they still liked me. My job, my clothes, my possessions were not important to them. What they looked for was sincerity, letting me live my life to get and give the most love, to use my abilities, whatever they may be and however they were manifest.

Acceptance is the first step of love. I felt the people in the church couldn't accept me and hence could not love me. This realization permitted me to leave the church. I couldn't justify the expense of time, effort, and tithes to a group that couldn't love me because they couldn't accept me and still stand firm in their own beliefs. So I left.

Some problems were obliviated and new ones were created.

I couldn't live without a belief in some higher Power. I needed a code of ethics to guide me and my children. The research led through many books of many religions; deep conversations with many people of different faiths and emotional maturity; psychotherapy, where I learned more about the kind of love Jesus taught than ever before, and hours of wondering, "What is best for me?"

The result? I believe there is a Creative Power, a Spirit of Love, or a Vast Unnameable greater than I, which I touch when I love, feel, or create. I try to live my life so I experience this feeling of union with the Unnameable as often as possible. I do, in my life, that which brings me the greatest pleasures, not only for today but for the rest of my life, taking no pleasure unless I am willing to accept its results; accepting total responsibility for my decisions and actions; believing the parts of the Scriptures which are valid in my experiences and leaving open to questions those which do not. This means saying to my children, "I believe this because I can feel it; about that, I simply don't know; how do you feel about it?" This means I accept and respect their beliefs and feelings and those of all I meet.

How do I feel about former brothers and sisters in Christ? Sometimes I envy them. It would be so much easier to have all the beliefs and answers handed down by fellow-believers instead of searching, hunting, questioning. It would be nice to have a ready-made group to which I could belong. It is good and right that they go to church as it fills their needs. This church did not meet my needs. Belonging brought more scrabbles, sorrow, and trouble, than joy and love and life, so I left.

Will I ever find the church, the body of people of love, with whom I can commune as a thinking, feeling person? Is there a Mennonite church ready to leave aside old jealousies and narrow beliefs and accept people, whomever or whatever they believe, without fear of being diluted or destroyed? Where? Or do I ask too much?

Sort of a blizzard at Bluffton

FAINT IMAGES FLICKERED across the screen.

"Because of the snow," said the director, "it was all overexposed."

The dozen students laughed and shouted as they saw the unedited version of their first motion picture. They conceived the idea, acted out the parts, and held the camera. Without experience in photography, they moved into the project fearlessly.

"Too bright! Entirely too bright!"

Film for artificial light had been used for the daylight snow scenes. The shadowy figures were often lost in the whiteness. Occasionally, the figure of a tree stood out sharply.

"That was excellent," was a self-comforting remark from the audience.

"We get better," assured Sue, the student director.

"How much does this film cost?"

"Eight-fifty a roll."

Four rolls had been shot.

And somewhere along the line, either in shooting or developing the film, flecks and blotches were spattered liberally across each frame.

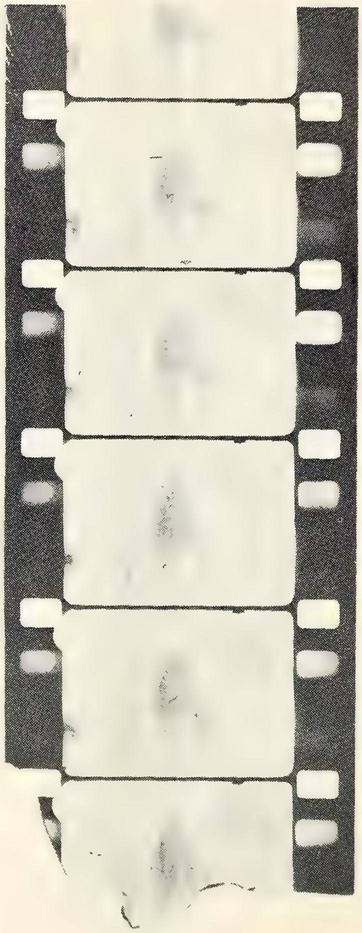
"How did those get there?"

"It's sort of a blizzard."

The team took this raw material, edited it, and spliced it to make a film called *Michael, Shad, and Lisa,* a child's view of a winter snowscape. (Shad was a dog.) If the scenes were less than realistic at times, well, it was supposed to be a fantasy anyway.

And this was just one small project in Bluffton College's January interterm. It too was sort of a blizzard. For some it was a rollick in the snow. Others were just snowed by it all.

Freedom and order was the subject for study during the three weeks when regular class schedules were shelved and the student body of seven hundred became one large class. Guest speakers gave varying views on the meaning of freedom. Nine seminar groups (each student belonged to one) heard other speakers, worked on special projects, and divided themselves into smaller discussion groups. Field trips, films, concerts, and dramas filled out the schedule.



"I like to think of it as education without pain," said Cathy Young, a junior from Canfield, Ohio.

"We had fun," said Laura Yoder, Syracuse, Ind., a sophomore. She felt she had "learned about a lot of things."

This was Bluffton's second try at this free approach to learning. (See *The Mennonite,* Feb. 14, 1967.) After last year's successful study on the city, the faculty voted to make the interdisciplinary program a continuing part of the school's curriculum.

But studying freedom and order was more difficult than the city.

Paulette Luginbill, a junior fr
Pandora, Ohio, found it a harder s
ject and "not as outstanding as
year."

Her friend, Marcia Lemley, agre
"In the study of the city, we co
see what the speakers were talk
about."

It was a struggle for freshmen
keep up, Tom Zigler, Oxford, Oh
said, "I'd still rather start in on
second semester."

He admitted that part of his pr
lem was that he found it hard
choose a special project. He fina
decided to compose some music
three short movements to expr
different moods. They were free
not atonal.

Other freshmen he knew regard
the interterm as a relaxed peri
"Some of them are bored beca
they have nothing to do. They do
have enough to inspire them. Th
have to write a paper, so they do
two days before it is due."

Terry Lehman, a senior from Ber
Ind., saw some of the problems fre
men were facing. "How do you ta
notes?" some of them asked him.

"It is also difficult for them
correlate from one speaker to
next," he said.

He saw the interterm as an eff
"to get the students working more
their own."

Thus, in the study of freedom a
order, they also practiced freed
and order. Terry was among
group of filmmakers. They may ha
made some observations about h
the freedom of composing with imag
on film is limited by the order
world of chemicals that captu
those images.

Freedom in the arts caught
imagination of many of the studen
Here they found John Cage, co
poser in residence at the Univers
of Illinois, and his electronic mu
stimulating. Others found that it w
pure noise. He played on the "p

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NEWS

pared piano” striking the strings with hammer and read disconnected houghts from his diary. Music is where you hear it or find it.

Lowell Miller, a senior from Quakertown, Pa., explored this possibility n his project for the fine arts semnar by composing some chance muic and some chance poetry.

He started with a soliloquy from Shakespeare's *Merchant of Venice* “The man who hath no music in his soul. . . .”) and condensed this nto thirteen words by assigning each word to a single card in a deck of playing cards and drawing thirteen cards at random. Each word was assigned to the thirteen cards in a suit, and the poem was written by turning over the cards and writing down the words.

He followed a similar pattern in composing music. The tones of the cale were assigned to cards and were written down in the order that hey came out of the shuffled deck. Whether it was music or poetry, Lowell thought of it as a kind of freedom nd order.

“I used the idea of chance as some ort of freedom. The cards were free o turn up in any order. The order used was a relationship between the ards and the words and tones.”

Tom F. Driver, drama critic and rofessor of theology and literature t New York's Union Theological eminary, saw order in stricter terms han Cage or Miller.

Space, limited space, is the essence f the drama. The understanding of his space is important to our understanding of ourselves and of God. Fixed space was the order he was alking about.

“We are living at a time when the earch of the immediate brings us nto a mood when we like to shatter he limitations,” he said.

The novel and motion picture shater fixed space. They move from place o place with ease. But this shatterng of fixed space puts us into a reamlike world.

This shattering of space subtracts om our understanding of God beause we thus “envision God in utterly spaceless ways.” God has lost His abode, symbolically speaking. Space has been desymbolized.

“Where does God live?” he asked. “Literally, the question is absurd, but symbolically, it is important.”

It is important for along with that question we are asking, “Where do I belong?”

The drama shows man how to work with limitations—in its case, with fixed space—the space of the stage and the theater. The art of the drama is the art of filling that space with ritual movement and dialogue. “The theater is the marriage of time and space . . . the aesthetic of the fulfillment of time and space.”

Driver laments the decline of the theater and the loss of the sense of the dramatic as the film and novel take over its role. “We may be trying to get ourselves out of a nutshell into infinite space . . . which may result in our bad dreams becoming worse.”

With the loss of the theater, man also loses the significance of words which are dominant in the drama, subordinate in film. “Words are a highly refined means of communication.”

But while the theater needs a high degree of order in which to function, it works to criticize the social order. “The law of the drama is conflict,” said Driver. “The conflict is not only on the stage, but between the drama and the audience.”

Heinhold Fast, a Mennonite pastor from Germany, added his voice to the value of the artist in the struggle for freedom. A former member of Hitler Youth, he related how the German people had become the products of the “historically-conditioned blinding of man.”

The Nazi spell-binding could only have been broken up by the faith and courage to confess, which were two things the German people did not have.

“It is the artist who can break up this spell-binding to which all people are susceptible,” said Fast. “The German people accepted Nazism because they lacked the courageous artist whose obsession is truth, the courageous journalist, the philosopher, the politician who seeks more than the status quo, the revolutionary prophet, the praying congregation, and the confessing church. ”

Few would argue the value of freedom. But at many points, the Bluffton College interterm said that freedom came through order.

No one voted for disorder. “We feel the sense of disorder rarely in our lives,” said Martin Marty, *Christian Century* associate editor and professor of church history at the University of Chicago. “We overlook the possibility of disorder because most of society is a veneer placed over our hostility and aggressive tendencies.

“Disorder breaks out occasionally, but we feel it in the mob and in the asylum and it comes as a shock. Detroit was a shock because the veneer came off and revealed the disorder beneath.”

Bruno Bettelheim saw freedom through the order of the kibbutz. The kibbutz is the communial group movement among the Jews who fled from the ghettos of Europe to the new state of Israel.

The professor of education, psychology, and psychiatry at the University of Chicago reported glowingly on the values of family life. Children are reared not solely by their parents, but by the group.

The kibbutz, he felt, gave the child a rightful place and thus a sense of belonging, a sense absent in most modern families where the child is no longer an economic asset to his parents (as on the family farm) but an economic liability.

The kibbutz, much like a Hutterite colony, throws all its goods together. There is no private property and no wages. It has a high degree of order for a high degree of freedom. (Russian visitors to a kibbutz are often flabbergasted at the degree of socialism, much higher than in the Soviet Union which has private property and wages.)

But whether one enters a kibbutz or not, the way to freedom is still

For some: a rollick in the snow.

through commitment to a discipline. Douglas Steere, professor of philosophy at Haverford College, pointed out that the highest commitment is to commit oneself to the highest he knows. For him, he said, the highest thing to which we can commit ourselves is to God and His grace.

"Freedom and order are apparently contradictory, but in every instance, if you start with freedom, you include order or if you start with order, you include freedom. So in every case, freedom and order are complementary rather than contradictory," he said.

One of the most impressive testimonies for freedom through commitment came from Bohumir J. Sedlisky, a pastor of the Presbyterian Church in Czechoslovakia.

"It is my sincere belief," he said, "that the Christian church has or can have a definite role in any society, even a communist one."

That role involves preaching the gospel and taking up "fully the service of our Lord to all men."

"If I am not ready to suffer for my belief, if I am not willing to die for Christ," said Sedlisky, "then I am not completely free."

Service to mankind may well involve more than suffering and the risk of life. It raises the question of power and political responsibility.

Marty said that responsibility presupposes freedom and that freedom can only exist in responsibility. "There is no way in today's world to be free and human without the use of power. We must learn to use political power to make accountability and responsibility work at the social level. And here we must deal creatively with compromise."

So the storm of ideas at the interterm went on and on. The freshmen may not have been the only ones who were snowed.

But after three weeks of practicing freedom, all students came up against the order of the educational system. All seven hundred students sat down together in Founders Hall to take a test on the lectures they had heard.

Then followed oral examinations in small groups. In East Hall, two senior students and a faculty advisor sat down to examine what the members of their seminar had learned about the new morality. On the spot were two freshmen: one male, one female. They were being examined about their readings for the interterm.

"The thing that was brought out," said the young man, "was that the old morality was based on law, but th new is based on love."

"What is this love he is talki about?"

"Do you want an example?" parrie the girl.

"Let's see," said the boy, hesitantl A long silence followed.

"I'm probably wrong on this. Ma be he didn't give one."

"No, he didn't give one," warne his companion.

"In an abortion case, if she raped by a relative, according to stri law in a Catholic family, abortio would not be possible. But because love, they might allow it."

"What changes will we see in th future because of science?"

"No religion."

"What she means is no affiliatio as we have them now as science brin about explanations for things we didn understand before."

"I believe religion is dying out."

"And you believe science is doin it?"

"I don't know what it is going be replaced by, but the church slowly dying out."

"But some people say that religio is actually stronger, because we a not as concerned about trivialities, an so Christianity is gaining strength," said one of the examiners.

"You will have to redefine Chris-ianity," claimed the boy.

"What moral decisions will we be orced to make in the future because of science?"

"Birth control."

"What about heart transplants? Is his all right?"

"Yes, that's all right."

"What about the mind? Are there noral decisions involved in transplant-ng minds, if that were possible?"

"If man is capable of doing it, it's O.K."

The conversation shifted back to the uture of the church.

"People will always disagree," said he girl. "There'll always be people who will always go for the old ways."

"So you think Christianity is dying out?"

"I really do. Too many people go o church and feel they are Christians because they always were. But as they eave church and go to the parking ot, they swear. They are in trouble with their neighbors."

"The idea of Christianity is chang-ng," concluded the boy after a bliz-ard of claims and counterclaims rom examiners and examinees about he vitality of the church.

"What do you think about the in-terterm?"

"I liked it," said the girl.

"Yeah, I liked it," agreed her fel-ow. "I read things I wouldn't ordinarily have read."

"Did some people slough through?"

"People slough through the semester oo."

"Were there more bull sessions?"

"Oh, yes," said the girl. "We had ne; stayed up for three hours talking bout these films."

"Did you feel busy?"

"It was busy, but it was enjoyable," he replied.

The freshmen were dismissed.

"What do you think?" asked the tudent examiner who chaired the meeting. "I think they know their tuff."

The other student tester nodded. "I wouldn't flunk them," she said.

MCC takes aim at hunger
Special emphasis for 1968

Electing a new chairman was one of the major tasks before the annual meeting of the Mennonite Central Committee in Chicago in January.

The representatives of twelve Mennonite and Brethren in Christ conferences and MCC (Canada) elected H. Ernest Bennett, executive secretary of the Mennonite Board of Missions and Charities, Elkhart, as their new chairman, after accepting the resignation of C. N. Hostetter, Jr., for health reasons.

In accepting the chairman's gavel, an Indonesian handcraft, Bennett becomes the third chairman for the nearly fifty-year-old organization. "It is a sobering task to consider the assignment which you have requested that I carry on behalf of MCC," Bennett said in his acceptance remarks. "I have agreed to accept this only because I know that surrounding the work needed to be done will be a faithful corps of brethren and workers, and a fine executive committee."

Hostetter remains on the committee as a representative of the Brethren in Christ churches.

In a year forecast as one with mounting tensions and unheaval both on the international and national levels, the thirty-one-member committee readily agreed that a strong emphasis in 1968 should be placed on the theme of world hunger, with recruitment and program planning geared to meeting needs in India, South America, and Africa.

Approval was also given for stronger attention to the Middle East and South America in 1968. It was noted that while Vietnam needs are acute, they should not take a disproportionate amount of time and effort. The war situation makes it extremely difficult to work creatively in meeting long-term needs. A further reflection of the call to give more attention to the needs of the Middle East was reflected in the committee's action on budget approval.

Although the proposed budget for 1968 was a 15 percent increase over last year's, the committee added another $55,000, primarily for additional work in Jordan, before approving the cash budget totaling $2,227,000. The bulk of the budget, $1,741,000 is designated for overseas programs. The rest covers voluntary service and peace work in Canada and the U. S., disaster service and mental health services coordination.

After hearing reports on all phases of MCC's ministry, the committee approved the following projections:

Voluntary service: Expand the Appalachian Family Service and agricultural opportunities in Letcher County, with the possible expansion of these services to an adjacent county. Cosponsor, during the summer of 1968, an Appalachian service-education program in cooperation with the Council of Mennonite Colleges. Establish a cooperative program with the Cincinnati public schools, whereby teacher aides will be placed in ghetto elementary schools. Investigate the possibility of a new project with another Job Center, preferably in the western states, on the basis of a satisfactory first-year experience at Catoctin Job Corps Conservation Center, Lantz, Md. Develop a new inner-city program in Toronto in cooperation with MCC of Canada and the Mennonite churches of Toronto.

Mental health services: Continue strengthening the boards of directors of the five mental health centers, primarily by seeking and appointing the most capable persons available. Complete the arrangements whereby Eden Mental Health Center, Winkler, Man., may become a member of the MMHS family. Inaugurate with MCC-VS an annual $500 scholarship for students interested in fields related to mental health.

Disaster service: Be with the victims in advance of the racial riots is the lot of MDS in 1968, if it will serve and survive, which is the call of MDS to move to the cities, now. Stimulate MDS unit and regional organizations to give encouragement and substance to laymen to find short-term tasks in projects in the racial ghettoes of the larger cities.

Overseas: Enter Botswana with a Teachers Abroad Program and community-development effort using Paxmen with agricultural skills. Be alert to the need and opportunities to respond to emergency when the civil war in Nigeria is resolved. Expand agricultural efforts in the Congo through Congo Mennonite Agriculture Services (COMAS). Provide a doctor for a hospital to be constructed in India from a $165,000 *Brot für die Welt* grant. Send a trained agriculturist to India to strengthen MCC's existing agricultural programs. Explore the possibility of associating with the West Indies Mission in Haiti with medical and agricultural programs. Give financial and personnel assistance to the Chaco Indian settlement efforts in Paraguay. Give major attention and effort to peace within the Middle East, by sending someone who will work at finding ways to foster reconciliation between Arab and Israeli. Broaden the program from emergency distribution of blankets and clothing to the Arab refugees located in Jordan to longer-range projects of self-help.

Orie O. Miller, executive secretary emeritus, was honored on the occasion of his seventy-fifth year at a fellowship dinner, on Jan. 19, between sessions of the annual meeting.

The committee approved the selling of all but 9 percent of MCC's stock in Menno Travel Service. Further details will be worked out by the executive committee, securing endorsements from the committee via a mail vote.

Vietnam Christian Service, the cooperative service and relief effort of Church World Service, Lutheran World Relief, and MCC, was received after its second year of operation. The committee again unanimously supported the working relationship.

Three new members were elected to the executive committee: K. B. Hoover, Andrew Gingrich, and Newton Gingrich. The other members of the executive committee were reelected: Robert Kreider, vice-chairman; Atlee Beechy, assistant secretary; H. H. Dick, and D. P. Neufeld.

Two newly-elected members at large are John Eby and Ronald Mathies.

William T. Snyder was reappointed executive secretary-treasurer.

Heavy mission traffic

The Board of Missions of the General Conference Mennonite Church announces that an unusual number of missionaries are traveling to mission fields during January and February. Increased contributions will be needed to cover not only payment of regular accounts, but also travel accounts for missionaries departing for fields.

Several missionaries have left recently. Helen Willms left Jan. 2, to resume her work with Mennonite Christian Hospital in Taiwan. Her return at this time is crucial as the hospital continues its planning in regard to the expansion of the hospital building. She visited a number of churches in Canada during her furlough.

The Fremont Regiers left for the Congo on Jan. 13. During furlough, he had major surgery on his back and has completely recovered. He has done extensive itineration among churches during his furlough time. The Regiers are returning to Congo to continue agricultural work, which is carried on in cooperation with Mennonite Central Committee.

Ten missionaries are moving to fields during February.

The Frank Zachariases, Winkler, Man., will leave for Paraguay on Feb. 7. He will teach in Menno Colony.

The same day, Margaret Dyck, Chilliwack, B.C., leaves for Taiwan. She will serve a short term as a nurse at Mennonite Christian Hospital.

On Feb. 9, the Glendon Klassens go to Colombia. The congregation in Bogota has asked them to serve the church. Klassen has also been elected director of the mission. They return to Colombia at a very important time when the Evangelism-in-depth program will be in full swing.

The anticipated date for the departure of Lorraine Schroeder for India is Feb. 16. She has been on an extended leave of absence from India, and will teach in the Korba area. Korba has experienced a great expansion of population recently.

Other missionaries to depart during the middle and latter part of February will be Melva Lehman to Arizona, Leona Cressman to India, and the Harold Regiers to Gulfport.

Collegians work in Africa Service Education Abroad

The first five participants in the newl
formed Service Education Abroad pr
gram (SEA) have recently complet
their initial studies at the Free Ur
versity of the Congo and have beg
their actual work assignments und
the MCC Congo Pax program.

All five men were assigned to d
ferent projects. Henry Gleason, Ha
ford, Conn., went to Bibanga to wo
on construction at the leprosariu
John Pannabecker, Bluffton, Ohio,
working with youth at Lubumbash
Lloyd Lock, New Hamburg, Ont.,
in Kimpese at the Evangelical Medic
Institute Leprosarium; Larry Remp
Alta Loma, Calif., went to Vanga
teach physical education and Engli
and help with maintenance and co
struction; and Thomas Fleming, Sy
vania, Ohio, works in Kinshasa as
secretary for the Congo Protestant R
lief Agency and teaches at the Ame
ican Language Institute.

The men have responded positive
to the prescribed study-service pr
gram. Pannabecker writes that h
assignment could not have been bette
Fleming reports that his job is mea
ingful. The others are tackling the
tasks with vigor and determinatio
according to MCC Congo director Joh
Gaeddert.

The men will return to their class
in September 1968, for three week
before beginning their second wo
assignment. In August 1969, they w
be allowed approximately two wee
to complete their independent stu
before returning to North America.

Service Education Abroad is ope
ated conjointly by the Mennonite Ce
tral Committee and the Council
Mennonite Colleges in cooperatio
with the *Universite Libre du Con*
(Free University of the Congo). Du
ing the twenty-sixth-month progra
the students may earn up to one fu
year of college credit, and also fulf
their Selective Service requiremen
for alternate service.

The program is open to any ma
or woman enrolled in a Mennoni
or Brethren college, with at least o
year of college and a French comp
tency equivalent to one year of co
lege French.

JOURNAL RECORD

ANUARY 18. Norman St. John Steves s a special guest in Bluffton, Ohio, as arrive to catch up with the Bluffton College interterm. A member of the British parliament, he came to talk bout pornography and other probems related to freedom in literature. He believes the government has a reponsibility to protect the young, "but he important thing is to get people o read, not to stop reading." Of ourse, there are dangers. "If people ead, they are going to read bad hings."

Someone asked him about using the gure of Jesus Christ in satire. He obected. "To satirize religious symbols eems to me to be illegitimate. It's one hing that shouldn't be done because doesn't accomplish any good thing."

But what if the satire is not about Christ, but about people's idea of Christ such as in a cartoon in which esus might be shown firing a machine un at Vietnamese children while a ardinal stands behind Him blessing e event?

"Take Jesus out, but leave the cardial in."

And since somebody mentioned the ar, he was asked whether it was a st war. "On the whole not, because e case of its necessity hasn't been roven. One should be prepared to ie in war for one's country, but not this one."

He was a most quotable speaker ith a rhetoric obviously sharpened by e parliamentary debates. My noteook is filled with notes on his relies.

He was asked about the miniskirts hich originated in London. Does is indicate a decline in English morlity?

He thought not. "Even Billy Graam said it is all right to wear a minikirt if you didn't wear it to provoke. he miniskirt indicates the liberation f a certain class. The working-class eople of today are earning more oney than their parents and they re spending it on clothes."

He noted that even men are dressg in a more uninhibited way. "This a bonus all the way around. It akes life more colorful."

But after three daytime appearances to campus groups, only thirty people turned up for his evening lectures on the Atlantic Community. Citing a British writer who said that "one soul is diocese enough for a bishop, so one listener is audience enough for a lecturer."

JANUARY 19. Tom F. Driver teaches theology and literature at Union Theological Seminary. He spoke a conservative word for the arts, something not often heard. He laments the decline of the theater and reacts sharply to the use of the word *experimentation.*

"Why does this word bother me?" he asked the Bluffton students after exploding when asked about experimentation in the modern theater.

"It's a word that comes from the sciences. It suggests that we are tired of the old and are saying let's have it all new. We are bored with what our fathers did.

"Experimentation is a freedom word. To say we will experiment is to want to throw off restraints. But there is no artistry without discipline." *Maynard Shelly.*

Calendar

Mar. 1—World Day of Prayer.

Mar. 6-8, Akron, Pa., Association of Mennonite Mutual Aid Societies.

Apr. 18-20 — Wadsworth, Ohio, Central District Conference.

June 13-16, Ritzville, Wash., Pacific District Conference.

June 20-23, Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 3-7, Calgary, Canadian Conference.

July 13-20 — Estes Park, Colo., General Conference.

Central

Feb. 4-11, Berne, Ind., First Church, union evangelistic crusade, Malcolm Cronk.

Feb. 15—Elkhart, Ind., Oaklawn Forum, Edgar Draper.

College basketball

Bethel 81—Bethany 68
Friends 95—Bethel 77
Bethel 89—Baker 63

Deaths

Lewellyn Amstutz, Grace Church, Pandora, Ohio, was born Mar. 5, 1880, and died Dec. 27.

Laverne Augsburger, forty-one, Grace Church, Pandora, Ohio, died Dec. 10.

Martha Brenneman, Boynton Church, Hopedale, Ill., was born Dec. 19, 1887, and died Jan. 18.

Gudrun Elfriede Goertz, Arvada Church, infant daughter of Mr. and Mrs. Adalbert Goertz, Boulder, Colo., was born Dec. 11, 1967, and died Jan. 17.

Caroline Ries Graber, Salem Church, Freeman, S.D., was born Sept. 7, 1878, and died Jan. 18.

Kenneth W. Janzen, First Church, Hutchinson, Kan., was born July 2, 1938, and died Dec. 16.

Susanna Klein, Bethel Church, Mountain Lake, Minn., was born Feb. 3, 1877, and died Jan. 16.

Sophia Esther Ewert Krehbiel, North Star Church, Drake, Sask., was born Nov. 7, 1889, and died Jan. 11.

Mary Lehman, Grace Church, Pandora, Ohio, was born Nov. 20, 1897, and died Dec. 27.

Nikoli F. Loewen, First Church, Mountain Lake, Minn., was born Oct. 9, 1889.

Florence Moyer, Second Church, Philadelphia, Pa., was born Sept. 3, 1885, and died Aug. 14.

Abram B. Martin, Huntingdon Valley Church, Pa., died on Jan. 14, at the age of ninety-four.

Verena Nafziger (Mrs. Christian D.), Boynton Church, Hopedale, Ill., was born Sept. 25, 1889, and died Nov. 13.

Marie Penner (Mrs. Dan), First Church, Halstead, Kan., was born Mar. 18, 1895, and died Jan. 9.

Anna Ratzlaff (Mrs. J. B.), First Church, Hutchinson, Kan., was born Dec. 23, 1890, and died Dec. 14.

Lydia L. Smith, Pulaski (Iowa) Church, was born Sept. 13, 1880, and died Dec. 30.

George Swallow, First Church, Lima, Ohio, was born July 6, 1887, and died Dec. 10.

Mrs. Thomas Thorburn, First Church, Lima, Ohio, was born Mar. 29, 1889, and died Dec. 22.

Mrs. Arthur Tieszen, Bethesda Church, Marion, S.D., was born Oct. 21, 1912, and died Jan. 13.

Mrs. Peter Tschetter, Sr., New Hutterthal Church, Bridgewater, S.D., was born Jan. 31, 1878, in Russia, and died Jan. 14.

Workers

Murl Dirksen, Goessel (Kan.) Church, is serving a 1-W assignment in the Pax program in Yugoslavia. He is the son of Mr. and Mrs. P. K. Dirksen, Flagstaff Ariz.

Leonard Frantz, Friedenstal Church, Tampa, Kan., is serving a two-year assignment in the production room in Akron, Pa.

Gordon and Ruth Johnston, United Church, Waterloo, Ont., will serve an assignment in Algeria where he will be responsible for the establishment of a poultry industry. He received a degree in animal husbandry from Ontario Agricultural College, and a bachelor of arts degree from Waterloo University.

Helen King, Los Angeles, began a three-year MCC assignment in Jerusalem in January. She will be in charge of the Arab needlework self-help project on the Israeli-occupied west bank. She formerly spent two years at MCC headquarters as office manager. Prior to that, she spent thirteen years with the Department of Water and Power, City of Los Angeles. Four of those years were spent as manager of the budget section or district office.

H. Frank Kipe recently succeeded J. E. Musser as bishop of the Brethren in Christ Church in Zambia and also as the Teachers Abroad Program director in that country and Malawi. Musser will return to the United States in the spring to begin a furlough. Kipe has been a missionary in Zambia since 1952. Three years ago, he became principal of Livingstone (Zambia) College, a position he held until this new appointment.

Perry and Wilma Klaassen, Rainbow Boulevard Church, Kansas City, Kan., are serving a three-year medical assignment among the refugees north of Calcutta, India. Perry graduated from Tabor College and received his medical training from the University of Kansas. Wilma graduated from Tabor College.

Fred and Donna Klitzke, First Church, Ransom, Kan., are serving a three-year assignment in Tanzania as a medical technologist and registered nurse. He received a bachelor of science degree in medical technology from Bethel College. She is a graduate of Bethel Deaconess Hospital, Newton, Kan.

Glen Kroeker, Bethesda Church, Henderson, Neb., will serve a two-year Pax assignment in Hautefeuille, France.

Janet Lehman, R.N., First Church, Fort Wayne, Ind., will serve for one year at the Mennonite service unit, Junior Village, Washington, D.C. She graduated from Lutheran Hospital School of Nursing, Fort Wayne.

Orlyn Lehman, First Church, Berne, Ind., is serving a two-year service assignment. He will work for three months at the National Institutes of Health, Bethesda, Md., and then at Boys Village, Smithville, Ohio.

Anna V. Liechty, Berne, Ind., is currently on leave from the Congo to do graduate work at Ball State University, Muncie, Ind. She is working toward a master of arts degree in French, with minors in English a social studies. She first went to t Congo in 1946. She has taught in s tion and out-station elementary a high schools. In the summer of 19 she returned to the United States a round-trip air ticket provided the Congo Government in ackno edgement of her educational work.

Mr. and Mrs. Ramon Neufeld, Fi Church, Reedley, Calif., are servi a short-term assignment of medi service in Haiti.

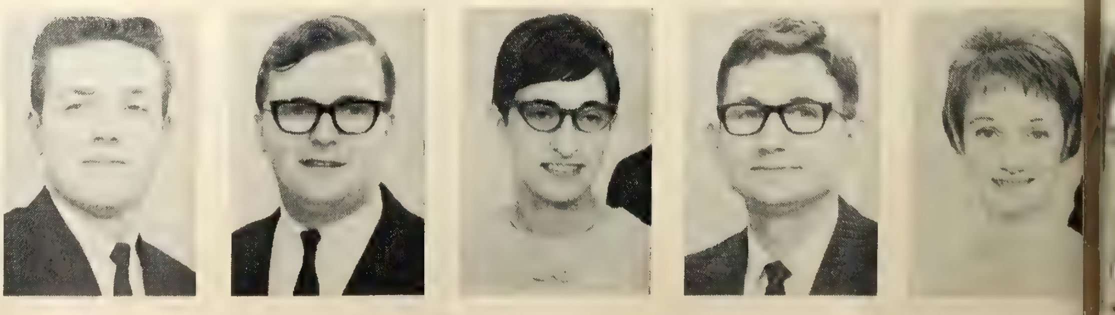
Robert Ratzlaff, Burrton (Ka Church, will serve a two-year ma tenance assignment in a hospital Bolivia.

Jack Sawatzky, Herold Chur Cordell, Okla., is serving a two-ye alternative service assignment w Missionary Aviation Fellowship. will assist in the Fellowship Overha Center in Anapolis, Brazil. He is t son of Mr. and Mrs. Carl Sawatzk Bessie, Okla.

Leona Schrag, Menno Church, Ri ville, Wash., will go to Colombia teach. She will leave her present po tion at the Hopi Indian school Oraibi, Ariz., at the end of Februa and enter language school at Cos Rica in May. Next January, she w commence her teaching assignment Colombia.

Agnes Unrau, Olivet Missi Church, Clearbrook, B.C., will ser a one-year assignment at Childre Center, Laurel, Md. She will wo with mentally retarded children.

Ruth Von Gunten, R.N., Fi Church, Berne, Ind., has accepted one-year nursing assignment at Juni Village, Washington, D.C. She is graduate of Lutheran Hospital Sch of Nursing, Fort Wayne.



Workers: Frantz, Johnston, Johnston, Klaassen, Klaassen, Unrau, Von Gunten

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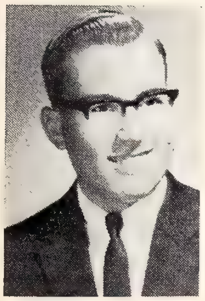
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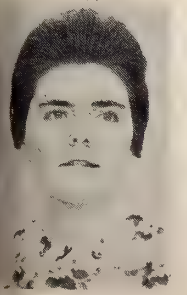

LETTERS

No comfort for destroyers

Dear Mr. Shelly: Until now, each week I have read, become annoyed at, and promptly thrown *The Mennonite* in the wastebasket. However, I can no longer remain silent. I, too, shall protest. Your Jan. 16 issue, i.e. "Hanoi civilians get Mennonite aid," was disgusting.

I cannot, knowingly, support a program dedicated to aiding and comforting those who are bent on destroying the very thing this country is trying to arrest, tyrannical world enslavement.

I am more than just grateful when I think of where I might have been born, and would be today, had my Mennonite grandparents not been welcomed by this country. In my gratitude, I picked up the sword in lieu of a bedpan or visa to Canada when my country asked for my help.

I, too, question certain of our government's Vietnam policies, but to support the Hanoi medical shipment. . . . Never! . . . *Charles A. Penner, 403 S. Birch, Hillsboro, Kan.*

Great national debate

Dear Editor: The staff of *The Mennonite* is to be commended for the thorough coverage it continues to give to the Vietnam tragedy and for its forthright and prophetic editorial stance.

In the face of a monstrous American military machine, a message that speaks of love and peace seems almost farcical. And yet it is this message alone, coupled with sane and responsible discussion of the issues, that can bring an end to this brutal conflict.

The Mennonite is contributing wisely to this great national debate. *Robert G. Hunsicker, 203 E. Broad St., Souderton, Pa. 18964.*

Rough on complacency

To the Editor: "Thank you" for starting the new year so well. Keep on roughing up our complacency by stressing Vietnam, the race question, and starvation abroad. *Ralph W. Berky, Bally, Pa.*

Companion

The following meditation was contributed by Clarence Unruh, 314 SE 5 St., Newton, Kan. 67114.

Once the way of my choice
seemed lonely,
The burden that I carried
was heavy,
The distance became so
gloomy,
It was more than I could
bear.

Oh, happy day, when Jesus came
to this life of mine,
Now, once lonely ways are
sweeter,
And my load He lifted,
A guide to lead and bless
A brighter future now I see,
The heaven-sent Spirit
is my companion;
no never alone.

Put emphasis on Christ

Dear Mr. Shelly: A letter from a teen-age boy published in a recent issue of *The Mennonite* stated: "Therefore, I wish to thank you and your entire staff and also the many ministers throughout our conference for not being scared to speak on pacifism, upon which our church was founded" [Jan. 16].

I am not criticizing anyone's belief in pacifism, but I don't believe our church was founded upon it. My faith and my church was founded upon Christ as in John 3:16. I think Menno Simons' faith was founded upon Christ, also.

If our people, young or adult, get the impression that our church was founded on a controversial denominational belief, then we as Sunday school teachers, pastors, and publication writers are not putting the emphasis on Christ as it should be.

Was the emphasis put on Christ in the youth section of the same issue of *The Mennonite?* What does Christ think of the review of movies that can be seen at the neighborhood theater? *Don Schneck, Pandora, Ohio 45877.*

The fog lifted

Gail Tepperman Barclay

JEFF WAS STILL asleep when the dawn swirled into the narrow streets, wrapping them in a pearly grey fog. Carol lay awake, watching the mist climb and thicken into day. There was a timelessness and a hopelessness about the thin, opalescent stuff of the fog pressing silently against the windowpanes, something vaguely terrible, something that was almost hypnotic. When the alarm clock went off at seven, Carol was as startled as if she'd been asleep.

After Jeff had left for work, Carol dragged herself to a leaning-sitting position against the pillows. She looked down at her lifeless legs, stretched out before her and mercifully covered by the layers of bedclothes.

On the table next to her bed lay her breakfast, the remote - control gismo for the television set, the telephone, and a neatly stacked assortment of books and writing materials. The table was hinged at one end, so that it would swing across her lap at the touch of her fingers. It was very clever of Jeff to have built it. Jeff had always been clever with his hands. Ignoring the breakfast things, Carol plucked at the telephone, dialing quickly.

"Hello? Mrs. Finch? This is Carol Andrews." She listened impatiently through the older woman's preliminary chatterings. "Yes," Carol broke in, interrupting. "I just called to tell you that we won't be needing you today. Jeff is staying home from the office, and so I won't be alone, and so . . . we won't be needing you today."

Mrs. Finch chattered some more, but she was not suspicious, and when at last Carol could fit a thank you and a good-bye into the torrent of inconsequential small talk, she hung up and collapsed back against the pillows.

There. It was done.

Carol's plans had been as slow and deliberate as the fog that lay heavily over everything in the city. Her plans led irrevocably up to this final day, these final hours. There was only one thing left to do, and then. . . .

She didn't know. Nobody knew. That was the frightening thing about death, that nobody knew. Once, a long time ago, Carol had believed differently, but that had been before the accident. Now, if she could say that she knew anything, it was this: death was a crude shell game in a gaudy carnival. Beneath one shell lay a make-believe heaven. Beneath the second shell lay a make-believe hell, beneath the third shell lay nothing.

Jeff wouldn't be home until six. Mrs. Finch would not come today, for she was not needed. Carol stirred uneasily in the bed, her legs, long and senseless appendages that would not move when the rest of her body moved. Her legs were already dead. They made ridges beneath the blankets. She pounded at the ridges with her fist. It was like knocking at a door that no one would ever answer. Death couldn't be any worse.

She reached down in back of the bed, thrusting her fingers beneath the solidity of the mattress, until her fingertips brushed against the tiny packet concealed there. Taking care lest she drop it, Carol withdrew the packet and lay it down on the table. Her fingers were trembling. God, she thought, but there was no answer.

Carol undid the packet and looked at the fourteen white tablets. It had taken over a month for her to accumulate them, a month of deception, adroitly tucking the tablets beneath her tongue and pretending to swallow them, only waiting until Jeff's back was turned to spit out the dissolving tablet and hide it, hide it anyplace she could think of until Jeff or Mrs. Finch or both of them left her alone long enough so that she might add the latest tablet to those already hoarded in the packet beneath her mattress.

Fourteen tablets. It would have to be enough. She could wait no longer.

She would not leave a note. Jeff knew that she had lost her faith in God, and in God's purpose. Jeff knew that she didn't want to be a burden. She hoped that Jeff would understand that she loved him.

Know that, Jeff. Know that I love you, I loved you. And don't be sorry. Forget me, and find someone else, and love her and . . . be happy, Jeff.

On the table next to her bed, Carol's breakfast was getting cold. She to up the glass of orange juice, feeli its moist coolness against her pal She thought of Jeff, squeezing orang in the kitchen just so that she mig have fresh orange juice. Selecting o of the tablets, she placed it far ba on her tongue, and raised the gla of juice to her lips. Another pill. Mo juice. Another pill. There wasn enough orange juice, and Carol h to swallow the last three pills wi coffee.

Then she settled back to wait.

The fog outside the window thic ened and rolled in from the bay great, dull wads. It muffled the ci and the city's sounds in its drabnes It was everywhere, the fog. When she first come home from the hospit Jeff had moved her bed so that sh faced the window, but the daily sig of fog and greyness and blank-front buildings had eaten slowly away Carol's soul, until she'd begged Je to move her bed away from the wi dow.

But the fog had won. Tomorro she would be gone, and the fog wou roll in from the bay and breathe col misty patterns on the windows, an not miss her at all.

Carol looked away from the wi dow, at the books that lay upon h table. A mystery, two new novel some magazines, and of course, *Th Bible*. The Bible was on the bottom the stack, and had been on the botto of the stack for weeks, now, whi above it, the mysteries and novels an magazines came and went. Carol ha told Jeff that he might as well tak the Bible back out into the livin room, but he hadn't done it.

Tomorrow, the books would b taken back to the library and th magazines would be thrown awa and the Bible would go back on th shelf next to the dictionary, and onl the fog would remain, triumphant.

She didn't feel the least bit sleep When death came, would it be . . . She shuddered. No, I'm not afrai Nothing could be worse than the li ing death that confined her to thi room and this bed.

"Besides," Carol said aloud, "you'r

YOUTH

a liar." She looked at the Bible, and prodded it with her finger. "Liar," said Carol again. "Fraud. I suppose you think that God really wrote you. Maybe He did. Good old merciful God, who loves me and loves Jeff and loves the whole, beautiful world. Just a sweet old man, huh, Bible?"

The Bible lay there, heavy and silent.

"I used to believe in you," Carol told it. "Both of you. Did you know that?"

The Bible knew. It was a much-used Bible, and its corners were burnished with the rubbings of many fingertips. The Bible had come to the hospital, to the little white room where Carol had passed the six months that followed the accident. Then, the Bible had come home with her. During the first days, its pages had been a source of strength and comfort to her, but when weeks and months passed, and her legs remained lifeless things to be concealed beneath a blanket, Carol had begun to wonder and to grow doubtful.

Several days after the foggy season had begun, she'd understood.

There was no God. Or, if there was a God, He wasn't the God of the Bible. He was a God of ugliness, of hatred, or grief, and of pain. He was a God who had created the world, and all of the sicknesses and poverties and evils of the world. He had allowed the accident to happen. He had allowed Carol to live, to become a lifelong burden to her husband and to herself, doomed to exist barren and useless in an invalid's bed. A God of love? No. A God of infinite mercy and wisdom? No. He had maimed her, and forgotten her. Or else, and far more logically, He simply had never existed.

"No! You leave me alone!"

Startled, Carol looked up. The room was empty, and beyond the windowpanes there was only the fog.

"Help! Somebody help me, help. . . ."

Carol frowned. It was a woman's voice, and even the fog and the thickness of the window glass couldn't muffle the fear and terror of it. Now, there was nothing. Had she imagined it? Then, fingering through the silence, there was the vague, throaty sound of adolescent boys, a wordless jumble of thick excitement rising from the street.

Next to the bed, a pair of crutches leaned against the wall. Carol looked at them. Jeff had bought them, but Carol had refused to force her body through the necessary, apish movements. Jeff insisted that the crutches remain at her bedside, though. "Just in case there's a fire or an emergency or something."

Or something. Reaching out, Carol felt the smooth wood beneath her fingers. It was a struggle. Even the upper portion of her body was heavy and leaden as Carol lifted her legs clear of the bed, fitted the crutches beneath her armpits, and dragged herself awkwardly across the room to the window. The mutterings continued, strange and threatening.

The fog was opaque, an eternity of individual droplets. Carol let herself sink to the floor, the crutches falling beside her. Pulling herself up with her hands, she pressed her nose to the glass and looked out.

The fog made everything indistinct, but she could see the cluster of large, leather-jacketed boys across the street, gathered about something that cowered in a doorway. She could not see what was happening. Then, silently, an arm thrust out through the clot of boys, and Carol glimpsed an old woman's fear-contorted face.

"Help me, my God in heaven, help . . . ." And then the woman's face disappeared behind the leather jacke and the voice was silent.

It was incredible that such a thi could be happening, in the mornin on the sidewalk, in the middle of city. Carol shook her head. A cott fuzz seemed to be floating throu her brain, making even the most si ple things seem difficult. The pil thought Carol. The pills must be sta ing to work. I have to get back to be

The scene on the street below to on the aspect of make-believe, a Carol reached out and wrestled wi the crutches, trying to drag herself u from the floor, which seemed to b rocking beneath her. Losing her ba ance, she fell heavily forward, h forehead hitting cruelly against t sharp corner of the windowsill.

The pain cleared her head, and s stared out at what was happeni across the street.

The leather jackets moved bac wards, away from the woman, wh lay prone upon a flight of ceme steps. Her body sprawled motionle One of the boys was carrying som thing that was red and looked li a handbag. They ran soundlessly do the ashen sidewalks, disappearing in the maw of rolling fog at the corne The woman lay where they had le her. There was no one else on th street.

The crutches spraddled on the floo useless, as Carol's own legs. Reac ing out, Carol yanked at the nake black cord of the telephone, and th instrument crashed to the floor. Ever

---

Concepts

black is wrong
White is Right
black is dark
White is Light
black is sin
White is Truth
Just what is Truth, if Black *is* black, and White *is* white?

Bonnie Raber

ing was moving so slowly. Carol it as if her arms were moving rough thick water as she pulled the ephone to her, and groped with the ceiver and the dial. There was an terminable ringing, then a click, and en a voice.

"Operator. Can I help you?"

"Yes," said Carol. Her voice was t her voice, and it was coming om far away. "Yes. Get me the lice. Emergency. There's a . . ."

ackness closed in, thick, spark-lit ackness. Carol knew that the re-iver had fallen from her fingers, d she felt the floor cool against r cheek. Her last thought was that e was going to sleep, and it was o soon, too soon, she didn't want go to sleep yet. . . .

Then there was nothing.

The pain was red, and began some-ice deep within her. Shadows moved d muttered. So there's a hell after , Carol thought dully. There's a hell, d *thou shalt not kill* and I'll be here all eternity. She heard voices.

"She's coming out of it," said one the voices, then, and Carol opened r aching eyes.

She was in a white room, in a ite bed, and two of the men who od over her were clad in white. rol wondered confusedly why hell s white, and then she saw the third n who stood at her bedside. It was f, and his brown business suit made island of reality in this world of iteness.

'Why?" asked Jeff. His voice was arse, as if he'd been shouting, or ing. "Darling, why?"

A futile anger surged through Carol. w had they found out? What had ne wrong? She groped backward, d remembered the woman and the ging leather jackets and the voice t had said "Operator" over and er again. The telephone. They'd und out because of the telephone.

'That old woman," managed Carol, ough lips that seemed impossibly ck. "Is she. . . ?"

'She's fine," said one of the white-bed men. "Everything's fine. Every-ng's going to be all right."

'Carol," pleaded Jeff. "Why?"

The words to answer him were in her heart, and in her throat, and almost upon her lips. I did it because I didn't want to be a burden to you. I did it because the world is empty, when you have no legs and you have no God. I did it because I couldn't stand being alone anymore. I did it because it didn't make any difference, because there's no reason to live, no love, and no purpose, if you've no legs and there's no God.

"He doesn't know," Carol heard herself say. "And He doesn't care. God, I mean. And I don't care. I'm no good. I'm no good for anything, except to die."

"If you'd died . . ." Jeff stopped, and looked at her. "That woman. You saved her life. She was in shock, and a few more minutes. . . ."

A strange woman who'd had a red handbag. A freak happening in the fog. What had that to do with her?

Suddenly, Carol knew that it had everything to do with her. If she hadn't been there to see, if she hadn't been there to call for help . . . the vast infinity of life's pattern flickered before her. She quailed at its hugeness, and shut her eyes. She couldn't begin to weave together the strands and coincidences of individual life, to fit them into the fabric of the whole. But all of the strings were there, for they had to be there in order that the world might exist. She was merely a single thread winding through the vastness. She could not presume to step away from the pattern, and view it whole.

Only the Creator of the pattern could do that.

"I don't know why I did it," Carol said. She was looking at Jeff, but she was not talking to Jeff. "Forgive me," she said quietly. "Please, forgive me."

There was silence, A sunny brightness seemed to suffuse the room. Golden fingers thrust themselves through the partially drawn blinds at the window, bringing light and the promise of warmth to the darkest corners.

"Fog's lifting," said one of the doctors, looking towards the window. "About time, too. This is the worst bout of fog we've had in years."

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*Supplemental reading for the Sunday school lesson of Feb. 11, "Life's Hunger Satisfied."

COVER

"Return from Church" by Lawren Harris, painted in Toronto, 1948. "It is good and right that they go to church as it fills their needs." (See "The Church Did Not Meet My Needs.")

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The redeeming fellowship

Lloyd L. Ramseyer

THE CHURCH IS a fellowship of the redeemed. This means that it is a fellowship of those who have given themselves to Christ as their Savior and have been redeemed by Him. As a fellowship of the redeemed, it should show those characteristics which one might logically expect from a group of Christians who are trying to lead a life acceptable to Christ, not on their own strength, but with the strength which is received through surrender to Christ.

In this fellowship of the redeemed, Christians have fellowship with each other, and thus strengthen one another in the faith, and through study together, help one another in decisions concerning ethical and moral practices in a confused world. Few individuals would be strong enough to lead a Christian life without this mutual strengthening.

This would give some reason for maintaining the purity of the church through careful selection of membership and through enforcement of church discipline. Thus one would hope to keep worldly influences from entering the church and leading its members astray.

This very practice of thus maintaining the purity of the fellowship can, however, lead to what may be even a greater danger and perhaps a greater sin. This is to forget that the church is also a *redeeming* fellowship, assisting the weak, and those who may have fallen back, into full fellowship, and reaching out to bring others to a saving faith in Jesus Christ. This means that church members dare not become a holier-than-thou fellowship in which each member gathers his sacred robes about him, being careful that they are not soiled by contact with those of lesser faith. Christ never did this.

If the church is to be a redeeming fellowship, leading the fallen back to right living and reaching out to others, it must be willing to forgive and restore full fellowship. It can rarely do this by ostracizing those who have fallen from the right way, who may no longer be so pure as we would have them be. People are rarely won by this process. In the family of love, members of the family are taken as they are, the parents continue to love them, and hope and pray for the time when the individual will return.

If the church is to truly follow Christ and be a redeeming fellowship, its members must have this attitude toward others, it must never condone evil, anymore than Jesus condoned the evil of the woman taken in sin. But its objective must always be restoration rather than maintaining the purity of the church through elimination of those who have done wrong. This takes Christian grace and forgiveness.

If the church is to truly be a fellowship of the redeemed, it must also be a redeeming fellowship.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Waldemar Janzen

Israel and the people of God

Does the nation of Israel have a special place in the plan of God? Or is it just like any other nation? And can we look to the events of the six-day Arab-Israeli war of last June for signs of God's purpose in history? Christians differ on their interpretation, but the coming of Christ makes a difference in our present view of Israel. And our understanding of modern Judaism comes out of our understanding of the church.

EVERYTHING THAT HAPPENS, and certainly every major historical event, has theological meaning. In this sense, one could speak of the theological implications of the Napoleonic Wars, of the Second World War, the Korean War, or the War in Vietnam.

When the question of the theological meaning of the recent Arab-Israeli war is raised, it is generally not raised in this sense, however. It implies, rather, that the affairs of the Jews in our time, in particular those of their newly-established Israeli state, may have a special meaning due to Israel's biblical past.

So we must ask: Is modern Judaism the successor of biblical Israel?

This question of continuity can exist for the Christian only. For the Jew, of course, the Jewish community today stands in the direct line of descent from the Jewish community of the Bible, even though the destruction of Jerusalem in 70 A.D. and the dispersion of the Jews were incisive historical experiences of the community. However, different positions within Judaism are possible. Thus, some Jews see the modern Israeli state as the carrier of Israel's sacred traditions, while others reject this and regard that state as a secular unit to which they may show ethnic cultural or political loyalties, but which is as distinct from the Israel of faith a Canada is from Christianity.

But, for Christians, the question o the continuity of biblical Israel and modern Judaism is a serious questio because of the coming of Jesus Chris and His rejection by the Judaism o His time. Whatever else the Christia may believe concerning Judaism afte Christ, one thing is certain: he know that the church is the people of God of the Old Testament.

How, then, are we Christians t look at the Jewish community tha has continued to exist side by side with the church since the time o Christ?

The various viewpoints on thi matter go from one extreme to an other. On one side stand those who assign a large place in God's plan to the continuing Jewish community They point to such passages as Luke 21:24 and Rom. 11:17-24 and clai that in the "time of the Gentiles" (Luke 21:24), the Gentile branche have been grafted into the Jewish tree (Rom. 11:17-24). They say tha the time in which we live is a passing interlude between God's great act with Israel in the past and His grea acts with Israel in the future to come They diligently watch the affairs o the Jews for so-called "signs of th times" that might indicate the beginning of the end times and the elevation of Israel to its former place in the dealing of God with men. The creation of the modern state of Israel and the capture of Jerusalem by the Israelis in the recent war take on great importance in this view. They may identify the specifics of the political situation with biblical words; thus Gog and Magog, the enemy from the North (Ezekiel 38-39) may mean Communist Russia. The degree of dogmatism of such interpretations varies from interpreter to interpreter. A restrained yet typical recent statement of this kind is the article by Wilbur M. Smith, "Prospects for Jerusalem" (*Decision,* October 1967).

At the other side, stand those who see no special theological meaning in modern Judaism. The Jews today, and the new Israeli state, are seen as cultural-political groups like other groups and have no more special significance than the American Indians or the state of France. This, of course, is the prevalent secular view, but it is also held by many Christians, though on religious grounds. The church, they hold, has taken on the commission of biblical Israel; Israel has forfeited its role in God's plans and has fallen back into the general number of nations from which is was at one time elected. Let us call this a *low* view as contrasted with the *high* view outlined earlier. (Of course, low and high here refer only to the degree of unity seen between the calling of ancient Israel and modern Judaism; they have nothing to do with one's human respect for the modern Jew and the state of Israel.)

A fairly high view of modern Israel has recently been expounded by Professor Marlin Jeschke (*The Canadian Mennonite,* October 31). In contrast to the traditional high view as outlined above, Jeschke does not see Israel's present-day theological meaning in its sign-character for the breaking-in of the last days. Instead, he links modern Judaism with the past mission of Israel.

Modern Judaism, according to Jeschke, is still the covenant people called into existence by God to present to the nations the message of a new existence made possible by covenant-dependence on God. This mission, Jeschke feels, is denied by Israel, both in the Old Testament and today, whenever it seeks national security through territorial boundaries and military strength.

Seen in this way, the reliance of the new Israeli state on its military prowess is a negation of God's commission to Jews as the covenant community. That commission can be fulfilled only through the insecurities of dependence on God. The church, as the prophets of old, must recall Israel from such a denial of its trust.

As a Christian, I share two basic assumptions with the Apostle Paul and with other Christians:

1. The coming of Jesus Christ is of such great importance that God's ways with Israel cannot be considered as continuing into the present without a major discontinuity.

2. The church rightly claims the Old Testament Israel as its ancestor, and rightly sees itself as the new Israel which continues the mission of Old Testament Israel, though in the light of the coming of Jesus Christ. The theological meaning of modern Judaism is therefore related to the meaning of the church.

Both the high view of Israel's place today and the view of Jeschke seem to me to allow only a small place for the church. In the former, which is usually futuristic in orientation and tinged with dispensationalist division of history into periods, the "age of the Gentiles," or of the church, becomes a mere interlude in God's direction of history, while Israel, understood as the Jewish people, becomes the real concern and end of God's dealings with man. This view must be rejected not only on Chris-

Arab refugee camp in Lebanon.

tian grounds, but also on Old Testament grounds, Israel's election, from Genesis 12:1-3 on, is not a turning away of God from the rest of the world in favor of an exclusive concern for Israel; it is an election so that "in thee shall all families of the earth be blessed" (Gen. 12:3).

This view has its main roots in a pedantic literalism that closes the eyes of its proponents to the ongoing revelation of God in the Bible. This literalism can combine verses from Ezekiel, Daniel, Luke, and Revelation to form a system which is completely static and leaves no room for seeing each of these books in their setting. Thus terms as Israel, Jerusalem, Gog and Magog, and others must mean the same wherever they occur. This view misses the most important change that the New Testament has brought, namely the fulfillment, the extending to a fuller measure, a cosmic dimension, of the more limited manifestations of God in the Old Testament.

The New Testament proclaims the new Adam (1 Cor. 15:45), the new Covenant (Matt. 26:28; 2 Cor. 3:6; Heb. 9:15), the new Law (Rom. 8:2; Gal. 6:2; 1 John 2:8; James 1:25; 2:8-12), the new David (Acts 2:22-36), the new Jerusalem (Rev. 3:12; Rev. 20), and the new Israel (Rom. 9:11). In each case, the Old Testament provides the limited measure, and the New Testament its fuller meaning. Thus Jerusalem in the Old Testament is understood to refer to the place of the special manifestation of the presence of God, but that place is the earthly, geographical city in Palestine. But the New Testament uses that Jerusalem as the symbol for the presence of God with man everywhere (Rev. 20). In Ezekiel 38-39, Gog and Magog are countries in the North (of Palestine); in Rev. 20:8, we read of "the nations which are at the four corners of the earth, that is, Gog and Magog." The specific enemy in the Old Testament has become the symbol for all antigodly forces.

Is it, then, still possible to wait for a restoration of the earthly Jerusalem, or for the coming of an enemy from the geographic North (of Palestine), such as Russia? Only if one has missed the extension of these terms to their fuller measure in the New Testament, or if one has not seen the flowing of the one into the other and wants to preserve both. (If the latter, then one has to deal with a double expectation, at least, if one is logical about it: a restored earthly Jerusalem and also a New Jerusalem, a Gog and Magog from the North as well as a Gog and Magog as the sum of all antigodly forces.)

Jeschke's view shows none of the snags of such literalism, and yet, as with the position just discussed, it places the church on the fringes of importance. Israel is still the new community in the world, and the church serves little more of a function than to recall that covenant community to its mission when it is about to leave it. Or does he see the church as the extension of Israel? Are both Israel and the church the covenant community today? As his article only barely touches on the relationship of the church to Israel, my critique is largely based on inference.

Let me express my own position by summarizing my understanding of Romans 9-11. To Israel belongs the sacred history (Rom. 9:4-5); its significance in the past is uncontested. But who is Israel? From Isaac on, membership in Israel was based on standing under the promise, i.e., it was a matter of relationship to God; it was not a matter of external ethnic or national membership. *Israel* already in the Old Testament was the *remnant* (Rom. 9:6-29, especially verse 27). By leaving this basis of faith and turning to works, Israel did not succeed in achieving proper standing with God (9:30-32). In Christ, God opens access to himself through faith again (10:10-13). God has not rejected *His people* (11:1), but Hi people is the remnant (11:4-7). Thi remnant consists of Jews and non Jews, ethnically speaking.

The falling away of the rest o ethnic Israel is another instance i Israel's history where it has chose the wrong road, but again repentanc will open the possibility of return, a has been the case earlier (11:11-12) The parable of the branch from a wil olive tree grafted into the good tre (11:17-24) is an exhortation to hu mility on the part of the Gentiles rather than a forecasting of a mechan ically predetermined future happen ing to Israel.

Thus, there is only one way to proper relationship to God, that o faith, on the basis of the grace o God. Those who stand in this rela tionship to God, whether their an cestry is Jewish or anything else, ar that community in the world throug which God makes possible a new lif flowing from Him.

It seems impossible to ascribe an special theological significance to an one people or nation today, includin Israel. The affairs of the Jews, eithe in the new State of Israel or in th rest of the world, seem to me to be o no greater or lesser theological mean ing than the affairs of any other na tion. This pertains to the Arab-Israel war of the summer of 1967, also. Th question of right and wrong ther must be treated on the same basi as that between Greeks and Turks Germans and Poles, or any other.

This would seem to be a complete ly low view, as defined earlier. It i on the low side, indeed, but it re quires one addition that makes i somewhat less so. Modern Judaism stands in a *historical* connection wit biblical Judaism, and due to this fact its existence is a witness to God' work *in the past*. What happens t the Jews today confronts us with th necessity to face the past of this com munity, and in that sense, it is a re caller, preacher, and challenge to us.

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Mission yields to church in Congo

Reuben Short, executive secretary of the Congo Inland Mission, wrote the following report.

The Mennonite Church in the Congo, grown to a membership of 30,000 since the beginning of mission work fifty-five years ago, now has complete autonomy. The work of the Congo Inland Mission and the *Eglise Mennonite au Congo* has become a single work which is carried on under the latter name.

The plan for making the transfer from Mission to church was worked out when a delegation of five men, including myself, went to the Congo in January 1967. (The April-June 1967 *Congo Missionary Messenger* outlined the plan in detail.) As of the *Eglise Mennonite au Congo* conference held last Dec. 25-30, on the Charlesville station in Congo, this plan was officially adopted without change. Beginning Jan. 1, it is now effective and in process.

This means, in general, that administrative authority and responsibility are in the hands of the Congo church. Missionaries have been invited to take membership in that church. This does not mean that they withdraw their memberships from churches here in the United States and Canada (except by choice), but it does mean that being missionaries in Congo automatically makes them full participants in the church there, subject to the rules and regulations of the Congo church, subject to its disciplines, and with rights and privileges equal to but not superior to any Congolese member.

Missionaries are either elected or appointed to offices, just as the Congolese. Missionaries have no authority other than as individuals in the church here. Missionaries, however, are requested by the church to give assistance in a variety of ways in keeping with their aptitudes, skills, and technical knowledge. Thus we no longer relate to them as a mission, but they are indeed a church.

In the matter of funds, a budget is prepared by the church there and submitted to CIM here in the United States as a request for aid to the programs already in process (mostly created and continued by missionaries) and for possible new projects that the church might envision as being expedient or necessary. It is then up to the CIM board to accept or reject such askings in keeping with resources—potential and availability.

A study is also constantly under way as to how best we can help this church. Self-help programs such as the agriculture program, training of medical personnel to head up dispensaries, maternities, and assistance in hospitals, have been introduced in the past and these continue.

Our educational program also is turning out teachers for the primary schools and is now developing teachers for the secondary schools. We also anticipate an industrial arts program under the direction of Darrell Mann, who is currently studying French in Belgium. When Levi Keidel was on the field, he gave some training in journalism. Others are being taught along a variety of lines, including mechanics to operate vehicles, publishing, printing, and literature distribution. Slowly, Congolese are emerging to assume responsibilities of leadership in these areas.

We now have thirty-five ordained pastors who have had a certain amount of theological training to qualify them. Fourteen additional pastors are in school at *Insitutue Biblique* in Kalonda and approximately twenty in the theological school at Kajiji. We look forward to this group increasing as time goes on.

Our missionaries, who formerly were the directors of the program in Congo, are now serving as assistants to the Congolese directors. For instance, Ngongo David is the conference president, James Bertsche has been selected as the vice-president, Kakesa Samuel is the legal representative, Vernon Sprunger was selected as the assistant legal representative, Bukungu Francois is the conference treasurer, and Art Janz is the assistant.

Missionaries, no doubt, will carry considerable responsibility so far as advising is concerned, but the basic work is now to be done by Congolese and the frontline authority is theirs.

As a CIM board, we now relate to a church rather than to a mission. However, this does not limit our outreach to church only. We are seeking ways and means of expanding our service into further areas which could be called mission and have not yet developed into what is now the church.

This, of course, in Congo will mean that all will need to be synchronized and done cooperatively with the Congolese church administration.

Congo witch doctor saved

Christ for All, an evangelism program in Congo, is holding rallies in most of the territory where the Congo Inland Mission is at work. Mayambi Sosthene is the program coordinator for the entire evangelical Mennonite church area in Congo.

Results are evident. In one series of eight rallies, it was reported that 124 people made decisions for Christ. In the Mutena area, 180 prayer cells, most of which meet every day to pray in behalf of evangelism in the Christ for All campaigns, are active.

In one place where Mayambi Sosthene preached on the topic, "That the Divine Message Might Be Presented Without Spot," a witch doctor accepted Christ, deciding to follow Him at any cost. He brought out all his fetishes and made a complete dedication to the Lord.

Christ for All campaigns will continue in 1968 to penetrate more areas in Congo.

Refugee aid appreciated Congo cites Burundi work

The director of *Secours Protestant* at Bujumbura, Burundi, received the following letter from the Congolese ambassador. *Secours Protestant* is the name under which the Mennonite Central Committee, Church World Service, and World Relief Commission (of the National Association of Evangelicals) work in Burundi.

"I have the honor of presenting to you in the name of the government, the Congolese people, the staff of the Congolese Embassy, and in my own name, my very heartfelt thanks for the much appreciated aid which you supplied to the Congolese refugees who were victims of the last events in Bukavu.

"The government of the Democratic Republic of the Congo, which was informed of your generosity, is particularly sensitive to your gesture and has asked me to express in its behalf, its sentiments of profound gratitude.

"Kindly accept the assurance of my best regards," the Ambassador, S.P. Tshimbalanga.

Congo was the stage of several uprisings during the summer of 1967. *Secours Protestant* supplied clothing and food to help the refugees who fled into Burundi from northeast Congo.

Medical gifts for overseas

In 1967, the Mennonite Central Committee received medical supplies and equipment from Interchurch Medical Assistance, Inc., (IMA) worth $831,000 at wholesale value.

Nearly half, $366,000 of this was channeled on to Mennonite mission boards. The balance was used in the MCC medical program and to meet other medical needs.

Each year, a form is submitted to the church boards and to medical personnel in overseas projects. They, in turn, indicate their requests which are then presented to IMA. The Brethren in Christ Mission Board obtained 8 percent of the $366,000 worth of supplies; the Mennonite Board of Missions and Charities, Elkhart, 48 percent; the Mennonite Board of Missions, Newton, 14 percent; the Mennonite Brethren Board of Missions, Hillsboro, 22 percent; and the Eastern Mennonite Board of Missions and Charities, Salunga, 8 percent.

The MCC medical supply service has mushroomed rapidly since it became a member of the IMA in 1961. During the first year, MCC received only $38,522 worth of supplies.

Hanoi aid via East Europe
Freight costs donated

The following report supplements an earlier report, "Hanoi civilians get Mennonite aid" which appeared in our Jan. 16 issue.

A $9300 shipment of medical equipment is on its way from the Canadian Mennonite Central Committee to North Vietnam through an East European Christian channel.

The equipment, which includes six dermojets, a microscope, a centrifuge, and a capsule-making machine, was partially paid for by the money received in a special offering of $5637 at the Eighth Mennonite World Conference in Amsterdam last summer. Freight costs, which are not included in the $9300 figure, are being covered by the East European source.

The Mennonite Central Committee of Canada, whose offices are at 259 Portage Winnipeg, hopes that Mennonites from across Canada will contribute the $3340 for the equipment costs which are not yet covered.

"The people of North Vietnam are not our enemies," executive secretary J. M. Klassen reminded the group's annual meeting in Saskatoon in January. "Our love reaches out to them because they are people; people whom God loves and for whom Christ died."

This last shipment is by far the largest sent to North Vietnam by MCC of Canada. Last autumn, it sent two air parcels containing one hundred Vietnamese-style children's outfits to Hanoi. Acknowledgement for the first one was received from the North Vietnamese Red Cross in November. Arrival of the second package has not yet been confirmed.

Canadian Mennonite efforts to obtain visas for entry into North Vietnam are also continuing despite repeated failure in 1967.

At the group's annual meeting, it was reported that attempts from four different locations around the world to send a Canadian representative to North Vietnam had failed. The Hanoi Government replied that with intensified bombardment it was impossible to guarantee safety. Despite the Canadian MCC's assurance that safety is not a deterring factor, no progress was made.

The Canadians have reaffirmed the desire to carry out a ministry of lo to North Vietnamese in three ways b trying to send a representative ther using funds specifically designated f North Vietnam to ship medical su plies and children's items, in the eve that representatives cannot go; an mounting a relief, agricultural, and r construction program if arrangemen can be made to gain entry with Ca nadian people and supplies.

Relief gifts break record
Hit one billion pound goal

The five clothing centers of the Me nonite Central Committee receive 1,094,745 pounds of material ai during 1967, the largest amount i nearly two decades. This amount su passed the 1,050,000-pound goal an bettered last year's contribution b 214,151 pounds.

Almost 48,000 Christmas bundle were received by the centers and shipped to thirteen different countries. Th brings to 365,162 the total number c bundles received since the progra began twenty-two years ago. Jorda received 21,670, almost half, of thes bundles and five times more than i 1966. Emergency shipments were se to Jordanian refugees suffering fro the ravages of war.

Since the layette bundle project began in 1961, nearly 100,000 bundle have been received. In 1967, 19,77 layette bundles were contributed, small increase over the 1966 tota Congo and Hong Kong have each received a large portion of these bundle

There was a 22 percent decrease i the canning project over the previou year. The Lancaster Conference Relief and Service Committee did no operate the Akron canner, due t federal inspection regulations. Churches that had earlier supported the Akron canning project were asked t contribute money to buy meat. 72,00 cans of beef were purchased.

The portable canner, on the othe hand, had a 14 percent increase ove 1966. The canner operated in ten different states, entering New York Stat for the first time.

Additionally, MCC (Canada) purchased 36,000 pounds of mutton, valued at $19,500, which it shipped to India.

By a special act of the Federal Raisin Advisory Committee, the Mennonite Central Committee was permitted to buy 244 tons of surplus raisins n 1967 at a greatly reduced price. These raisins were then dried and shipped to Algeria, Congo, Hong Kong, India, Korea, Tanzania, and Vietnam. The West Coast regional office administered the program and contributions in that area exceeded expectation.

Other areas of Mennonite concenration, likewise, supported the relief programs. Farmers in Kansas contributed 90,000 pounds of flour. Mennonites, primarily in Idaho, Oregon, and Washington, gave money toward the purchase of 130,000 pounds of flour. The Lancaster Conference Relief and Service Committee dried 4500 pounds of corn for shipment to Paraguay. Additional contributions from Mennonite and Brethren in Christ groups across North America were used to purchase 130,000 pounds of flour for Korea, 160,000 pounds of rice and 30,000 pounds of beans for India and 50,000 pounds of rice for Indonesia.

Last year, MCC received medical supplies and equipment from Interchurch Medical Assistance, Inc., (IMA) worth $831,000 at wholesale value. Nearly half, $366,000, of this was channeled on to Mennonite and Brethen in Christ mission boards. The balance was used in the MCC medical program and to meet other medical needs.

Bedding, towels, yard goods, soap, hoes, school supplies, and health kits were some other items shipped by the material aid department.

John Hostetler, material-aid director, has indicated that the MCC clothng centers hope to receive 100,000 ounds of relief goods each month his year, or a total of 1,200,000 ounds for the year. They hope for ncreases in all major categories, inluding 50,000 Christmas bundles, 5,000 layette bundles, and 12,000 eprosy bundles.

Peace agency plans work As society gets sicker

The shadow of the Vietnam war fell across the entire day, from the opening address to the evening's closing remarks. The Peace Section of the Mennonite Central Committee was holding its annual meeting in Chicago.

"The world is sick. It is in disorder. It may be a sickness unto death. The clearest symptom of the sickness is in Vietnam," said chairman William Keeney in his opening remarks. "And it appears to be in danger of spreading to Laos and Cambodia. The disease is affecting the world at other points—Russian and U.S. relationships as well as internal relationships in the U.S. When a children's doctor and a Yale chaplain are under threat of criminal sentence for raising a moral protest against a war that is undeclared, the society is sick and getting sicker."

While many statements were prefaced with remarks about Vietnam, thorough discussion of peace concerns relating to the war was held for airing in a symposium. At a special session to which the thirty-one members of the MCC were invited, as well as other interested persons, Frank H. Epp, Gene Stoltzfus, Paul Longacre, and J. M. Klassen dealt with Vietnam peace concerns.

In 1968, the Peace Section plans to provide greater resources of literature and counsel to all Mennonite mission and service workers abroad.

It will schedule an all-Asia youth work camp for the summer of 1968 in Taiwan and arrange several international study tours to east Europe.

A Washington office will be opened, contingent upon adequate financing and securing personnel and a study secretary who will be added to the staff to provide greater resources of insight and specialized knowledge in the areas of Peace Section concerns. It will also continue plans for a study conference on peace and revolution.

In Selective Service affairs, a basic review of projects approved for I-W credit under MCC auspices is called for, with continued close relationships with the National Service Board for Religious Objectors and the I-W Coordinating Board.

Financial support, a perennial problem for the Peace Section, increased during 1967. The Peace Section begins the new year with over $5000.

The Section approved a budget of $96,000 for the current year, a 30 percent increase over 1967. Of this amount, over $19,000 will come from the Schowalter Foundation.

Elmer Neufeld and Newton Gingrich were elected new members of the Peace Section executive committee at the Jan. 18 meeting. William Keeney, chairman; Clarence Hiebert, vice-chairman; and John H. Yoder were reelected.

New members at large elected were Elmer Neufeld, Walter Klaassen, and Theodore Koontz.

Students to update faith Ontario course in August

A summer seminar for present and prospective Mennonite graduate students will convene Aug. 18-30, at Conrad Grebel College on the University of Waterloo campus in Ontario.

Sponsored by the student services divisions of the Mennonite, Mennonite Brethren, and General Conference Mennonite churches, the seminar is designed to update the students on contemporary dimensions of faith as interpreted by theologians within the sponsoring constituencies.

The staff includes: John Howard Yoder, William Klassen (director), J. Winfield Fretz, Howard Charles, F. C. Peters, William Dick, Frank H. Epp, David Janzen, and Walter Klaassen.

A Bible study period, lectures on contemporary theological figures and trends, addresses concerning Mennonite history and faith, and opportunities for interdisciplinary discussions will highlight the seminar. Students may also present papers for reaction and discussion among the group.

The cost of the seminar is underwritten largely by the sponsoring agencies. Each student, however, will be charged $35 for registration, room, and board. Grants will be available to eligible persons.

Applications should be submitted before Apr. 1, to Director of Summer Seminar, Conrad Grebel College, Waterloo, Ontario, Canada.

Millionaire gives it away

Not many men who have a million dollars at the age of twenty-nine can bring themselves to give it all away.

But that's what Millard D. Fuller, a thin, dark, intense young man, did. Now at thirty-two he devotes his full time to Christian work for the United Church of Christ and Tougaloo College in Mississippi. He has reconstructed his life with a totally new orientation.

"How," he was asked, "does it feel to be an ex-millionaire?"

"Fine," he replied. "Great! Just great! My outlook has been reversed, my goals have shifted, my marriage has been salvaged, and my obectives are different."

At Alabama University law school, Fuller and another student founded a direct-mail business which became very successful, supplying products to youth organizations for fund-raising projects. They put their profits into real estate and "eventually we owned half a city block and rented to forty college students regularly. By graduation we were each making $20,000 a year." By 1965, the partners were employing 150 persons. Fuller abandoned law practice to develop his interests, but remained a member of the bar.

His wife left him and went to New York to ask counsel of a minister friend about divorce. But he followed her there and they began honestly to hunt for solutions.

"In a taxi one night I came to a dramatic awareness," Fuller said. "I felt God's presence, that He was calling me to devote full-time energies to Him and His work. That was in November 1965.

"My wife and I returned to our hotel room and stayed up all night, crying, praying, laughing, singing—a real crazy time."

They had big cars and houses and horses and plans for many more, but they decided to give it all away.

The next morning as they got into a cab the driver said, "Congratulations! This is a new cab, and you are the first to ride in it."

"We saw the tremendous symbolism in it," Fuller said, "and asked him to take us for a ride in Central Park, while we told him of what had transpired in our lives, and our determination to enter a new way of life."

This kind of "miracle," he said, "has occurred over and over again."

Millard Fuller now gives his tim to developing Tougaloo College, United Church of Christ schoo largely of Negro pupils.

Travel agency shows gain

The Menno Travel Service board of directors met here recently to elect officers and hear the financial reports of 1967.

Orie O. Miller resigned as treasurer and Ralph Gunden was elected in his stead. Other officers include Wiliam T. Snyder, president; C. J. Rempel, vice-president and Samuel Wenger, secretary.

Don Nussbaum, controller, presented the statement showing a profitable year for Menno Travel Service. Total sales volume reached over four and one-half million dollars. One contributing factor was the Eighth Mennonite World Conference in Amsterdam. Thirty-eight different tours, groups, or charters were arranged. North American MTS offices alone booked more than two thousand travelers to the conference.

Menno Travel Service was established over two decades ago to meet the sponsoring church's travel needs, both overseas and at home.

During the past year, one office was closed and another opened. The new office opened at Ephrata in an attempt to better serve the surrounding community. This office received an International Air Transport Association membership and Air Traffic Conference of America appointment, as well as several steamship conference appointments. The Nairobi branch, likewise, received an IATA membership and several steamship subagency appointments.

The Beirut office was closed due to the evacuation of its personnel and the later lull in travel. Following the Middle-East war, the U.S. State Department prohibited travel to Arab countries.

Mennonite Travel Service branch offices are in Nairobi; London; Kinshasa; Amsterdam; Winnipeg; Newton, Kan.; Goshen, Ind.; Ephrata and Akron, Pa.

Children's hymns publishe

The Children's Hymnary, planned fo use in Christian education, in chil dren's worship, and in the family situ ation, can now be ordered.

In this hymnary, published by Fait and Life Press, the editors have as sembled hymns with singable tunes keeping in mind the proper range fo children. The book includes carols folk tunes, and great hymns of th church. All hymns have simple ac companiments, and German texts ar included for thirteen of the hymns.

Planned with the teacher in mind the book is well indexed. It has a index to show which hymns are be lieved to be most suited for kinder garten, primary, or junior children and which hymns can be used for al three age groups. Other indexes ar the topical index, the alphabetical in dex of tunes, the composers and ar rangers index, the first lines and title index, the authors index, and the trans lators and sources index.

Editors of the hymnbook are Arlen Hartzler and John Gaeddert. Mis Hartzler is a teacher in the publi school system in Michigan City, Ind She has taught music in the elemen tary grades most of her life except fo a two-year period (1965-67) when sh was dean of women in Bluffton Col lege, Bluffton, Ohio. Gaeddert, a grad uate of Mennonite Biblical Seminary Elkhart, Ind., was pastor of the Be thesda Mennonite Church, Henderson Neb., from 1955 to 1965. He no directs the program of the Mennonit Central Committee in the Congo.

The illustrator of the book is Rut Eitzen, an artist from Barto, Pa.

The book contains 213 hymns, mea sures eight and one-half by eleve inches, and costs $3.50 ($3.85 in Can ada).

The Children's Hymnary can b ordered from Faith and Life Book stores in Rosthern, Sask., Newton Kan., and Berne, Ind.

JOURNAL

JANUARY 23. Celso Relvas is a specialist on economics at the Brazilian Embassy. After speaking to several groups at Bluffton College on the last day of the school's interterm, he was whisked off to return to Washington. Since I was going back to Kansas, I had a chance to visit with him on the way to the airport.

Visiting Bluffton was for him an experience with a different kind of Mennonites. He had received several groups of Mennonites at the embassy who were inquiring about settling in Brazil. He found them to be simple people with rough hands who made strange requests and statements. Were they conscientious objectors? Yes, and this was no problem in Brazil. But they wanted to refrain from using the native language. They said they wanted to go to Brazil because they did not favor trends in the United States. "There are communists even in the White House," they said.

"If they feel this way," said Relvas, "they will have trouble in Brazil."

He entered the diplomatic service in 1963 after serving as professor of economics at the Catholic University in Rio. Born into a poor family, he was educated by the Jesuits for the priesthood. He is personally opposed to the war in Vietnam and doesn't believe in killing for any reason. He observed that the war in Vietnam costs the United States two billion dollars per month which is equal to the monthly gross national product of Brazil's eighty-seven million people.

He told me that Brazil no longer supports American policy in Vietnam after supporting that policy for several years. That support was quietly withdrawn and has been given little publicity even by the Brazilians. "We do not announce it the first thing every morning."

JANUARY 25. After spending almost a week with Bluffton College's interterm, I just had time to give a night to Tabor College's first interterm as they concluded their three-week study on the theme of "Christian Responsibility in a World of Change."

Students had their final experience with change in a nonliturgical jazz concert called "New Musical Explorations in Worship." Nonliturgical is a rather strange term, I suppose. Here it must mean that it derives from those experiments in jazz that have tried to interpret the liturgy of the Roman Catholic mass and the Anglican mass through jazz. Since Mennonites don't admit that they have a liturgy of this kind (or any kind), then any effort to interpret religious ideas through jazz for them would be nonliturgical.

The music was composed and conducted by Ted Nichols who is music director for Hanna-Barbera Television Productions (*The Flintstones* and many others). He is also the minister of music for the Los Angeles Church of the Open Door. Tabor's music department commissioned Nichols to prepare the musical experience.

"It is not way-out music," said Paul Wohlgemuth, music department head, in introducing the concert, which consisted of three short movements interspersed with reading and monologues which seemed longer.

The movements were called Rebellion, Search, and Commitment. The first had recollections of rock, the second had a blues pattern, and the third was "more traditional."

I appreciated this exploratory effort by the music department. It must have been undertaken at some risk. "I pray that narrowness of mind might not hinder this message," said a student in the evening's closing devotional.

The music was reverent and dignified. Yet it was not as exciting as one might expect from an effort to speak in a contemporary idiom whether jazz or rock. I missed the celebration of life which one often finds in such free musical forms. Was it because folk rock was seen as rebellion, the blues in the search, and the "more traditional" as commitment?

JANUARY 26. A widely accepted view in America is "that the cold war was the American response to Soviet expansionism, a distasteful burden reluctantly shouldered in the face of a ruthless enemy bent on our destruction, and that Russia, not the United States, must therefore bear the blame for shattering the world's hope that two world wars in the twentieth century would finally give way to an era of peace."

This is the thesis that Christopher Lasch challenges in his article, "The Cold War, Revisited and Re-Visioned" in the New York *Times Magazine* for Jan. 14. (I just got around to reading it today.)

It's an academic and, in part, technical article about a significant trend in recent historical research. But it strikes me as one of those articles that deserves a wide reading.

At best, blame for the cold war must fall equally on the United States and Russia. Some scholars see the whole course of American diplomacy since 1898 showing that the United States has become a counterrevolutionary power committed to the defense of a global status quo.

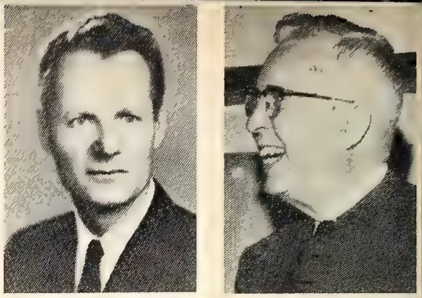
William Appleman Williams, University of Wisconsin, sees American policy as one of commercial, political, and cultural expansion which seeks to extend American influence into every corner of the earth. American statesmen believed that American capitalism needed ever-expanding foreign markets in order to survive the closing of the frontiers on continental North America.

JANUARY 27. Bohumir J. Sedlisky, a pastor from Czechoslovakia, visited Kansas over the weekend, speaking at a number of churches. He reported on a growing dialogue between Christians and communists. A Czech theologian has been invited several times to speak to classes in a Marxist university on the necessity of prayer. "The communists built a new society and now they find they have to build a new man. You must not only give him external things, but you must change internal life." But people in Czechoslovakia don't have a lot of external things." A pastor earns about one hundred dollars. *Maynard Shelly.*

College basketball

Central State 72—Bluffton 48
Bluffton 98—Indiana Tech 88
Bethel 86—Kansas Wesleyan 84

RECORD



Dyck
Miller

Ministers

Paul Dahlenburg, pastor of First Church, Butterfield, Minn., since 1959, has accepted the pastorate of Spring Valley Church, Newport, Wash. He will assume his new duties in June.

Henry P. Epp, pastor of United Church, St. Catharines, Ont., requested the congregation to release him from the leadership position of the church as of July 31. Future plans have not been announced.

Gary Schrag, pastor of the Rainbow Boulevard Church of Kansas City, will appear on a fifteen-minute television program which gives clergymen an opportunity to give a Christian viewpoint on the week's news. He will appear with another pastor for twenty-six weeks on *News Viewpoint*, shown each Sunday at 9:45 A.M. (WDAF-TV). News film is selected from that produced for the Huntley-Brinkley News.

Willard Stucky, pastor of Deer Creek (Okla.) Church, will become pastor of Calvary Church, Liberal, Kan., on Aug. 1. Richard Ratzlaff, who has been serving the church at Liberal, will go to First Church at Hutchinson, Kan. Stucky received his bachelor of arts degree from McPherson (Kan.) College, in 1957 and graduated from Mennonite Biblical Seminary with a bachelor of divinity degree in 1964.

Calendar

Mar. 1—World Day of Prayer.

Mar. 6-8—Akron, Pa., Association of Mennonite Mutual Aid Societies.

Mar. 10—Conference Sunday.

Apr. 18-21—Wadsworth, Ohio, Central District Conference.

June 13-16—Ritzville, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 3-7—Calgary, Canadian Conference.

July 13-20 — Estes Park, Colo., General Conference.

Central

Feb. 15—Elkhart, Ind., Oaklawn Forum, Edgar Draper.

Mar. 1—Bluffton College, Vienna Choir Boys.

Workers

Garold W. Burkholder has been named controller of Bethel College beginning with the 1968-69 school year. He is a 1963 graduate of Bluffton College in Ohio, and has been employed by Bethel College during the last four years, as bookkeeper and then as assistant to the director of business affairs. He is currently attending the University of Omaha, where he is a candidate for a master of science degree in college business management.

Peter J. Dyck will address public meetings and banquets in eighteen communities Feb. 10-25 on the topic, "When is service Christian?" His cross-Canada tour is being arranged and sponsored by the Canadian Mennonite Publishing Association as a service to the Mennonite constituency and as its major fund-raising effort.

Emery Eigsti, Denver, Colo., was recently appointed by the Rocky Mountain Mennonite Conference as Secretary for relief and service. A retired farmer, he is entering his fourth year of service as the Mennonite Central Committee volunteer representative on the Colorado State CROP committee. He visits each church in the conference at least once a year to interpret and explain the MCC program and show how Mennonites can support their church ministry overseas.

Jim and Eileen Ewert are serving a short term of service at the National Institutes of Health, Washington, D.C. They will serve as normal control patients in cancer tests. They are also studying French and Creole in preparation for service in Haiti. He is a member of North Star Church, Drake, Sask., and her home congregation is Eigenheim Church, Rosthern.

Ronald Freyenberger, Eicher Church, Wayland, Iowa, is in 1-W service in Evanston (Ill.) General Hospital. He is the son of Mr. and Mrs. Robert Freyenberger.

Carlyle Groves has resigned as manager of Faith and Life Bookstore, Newton, Kan., effective June 1, to continue his education. He began work for the General Conference in 1956 and will have completed nearly twelve years of service. During his term of service, the store gained the reputation of having one of the finest selections of books in Kansas. Sales grew from $30,100 to $70,700.

Argyle Janzen, Medford, Okla., was found guilty in November of refusing induction into the armed forces. He was sentenced on Jan. 12, under the Federal Youth Correction Act, to an indefinite term at the federal correctional institution at El Reno, Okla. He will be eligible for immediate parole, but will be under a parole officer for two years. The Western District peace and social concerns committee has been working closely with him.

Mr. and Mrs. Peter Kehler, Olivet Mission Church, Clearbrook, B. C., left in January for Cachipay, Colombia, for a short term of voluntary service. They will work with missionary Peter Harder in an agricultural community development ministry for a period of at least three months.

Orie O. Miller, Akron, Pa., executive secretary emeritus of the Mennonote Central Committee, was honored at a fellowship dinner at the recent annual meeting of the MCC in Chicago. Said C. A. De Fehr, Winnipeg, "The person and name of Orie O. Miller is associated among our people with so many events that it is difficult to express it all in words. He, personally, came to Russia fifty years ago to help our Mennonite people, who were suffering as a result of the revolution. This is an example of how he has sacrificed his whole life for relief efforts, and the reason his name is engraved in the memory of our people in Russia, North America, South America, and Europe."

Baptisms

Apostolic Church, Trenton, Ohio, on Dec. 24: Roger Garrod, Lee Shepherd.

New addresses

Charles Davidson, Route 2, Meeker, Okla. 74855 [99]

Carl Ebersole, 1760 Gold St., Redding, Calif. 96001 [18]

Wilfred Richert, 1385 Kimberly Dr., San Jose, Calif. 95118 [13]

Deaths

John Buller, Buhler (Kan.) Church, was born June 21, 1869, in South Russia, and died Jan. 15.

Mrs. William J. Dunn, Buhler (Kan.) Church, was born Sept. 18, 1900, and died Dec. 3.

Susanna Penner Friesen, Hillsboro, Kan., was born July 17, 1892, and died Jan. 19. She was a lifetime member of the First Church.

Emma Guengerich, seventy-five, Immanuel Church, Downey, Calif., died Dec. 25.

Mrs. Flora James, First Church, Normal, Ill., was born Mar. 27, 1889, at Continental, Ohio, and died Jan. 27.

Lawrence Koehn, Bergthal Church, Pawnee Rock, Kan., was born May 11, 1892, and died Jan. 22.

Quinton R. Lohrentz, Buhler (Kan.) Church, was born Jan. 26, 1929, and died in a car accident Nov. 3.

Mary E. Peiper, Goessel Church, Peoria, Ill., was born in Carlisle, Pa., Nov. 7, 1903, and died Jan. 24.

William P. Richard, Eicher Church, Wayland, Iowa, was born Mar. 13, 1886, and died Jan. 5.

David L. Schmidt, Alexanderwohl Church, Goessel, Kan., was born July 13, 1889, and died Jan. 21.

Emma Wenger (Mrs. Peter), Eicher Church, Wayland, Iowa, was born Mar. 25, 1880, and died Jan. 21.

Lizzie Werner, Zion Church, Elbing, Kan., was born Apr. 12, 1881, in Russia, and died Jan. 24.

Films

The Magician, a thirteen-minute black and white film, is a modern allegory dealing with forces of evil in man. No words are used in this allegorical Polish film. A magician fascinates children with stirring march music, magic tricks, toy guns, and encourages them to shoot some dolls as part of the game. Abruptly the children are led to their destruction. The film is highly recommended for discussion with senior high students and adults. It should be used only when there is adequate time for discussion. It may be ordered on a freewill offering basis from the Audio-visual Library, Box 347, Newton, Kan. 67114.

Marriages

Frank William Becker, Bethel College Church, North Newton, Kan., and *Rachel Ann Senner,* Buhler (Kan.) Church, on Nov. 24.

Clayton Fast, Goessel (Kan.) Church, and *Diane Fay Ratzloff,* Alexanderwohl Church, Goessel, Kan., on Jan. 28.

Steven Gale Graber, First Church, Pretty Prairie, Kan., and *Jacquelyn Kay Finfrock,* Brethren Church, Castleton, Kan., on Jan. 27.

James Lehman, First Church, Aberdeen, Idaho, and *Karen Simms,* Catholic Church, American Falls, Ida., on Jan. 9.

Lance Pope, Dallas, Ore., and *Susan Peters,* Grace Church, Dallas, Ore., on Jan. 19.

Jack Sawatzky, Herold Church, Cordell, Okla., and *Karen Ediger,* on Dec. 29.

Rick Stelzer, First Church, Lima, Ohio, and *Marilyn Koch,* St. Paul United Church of Christ, Wopakoneta, Ohio, on Dec. 17.

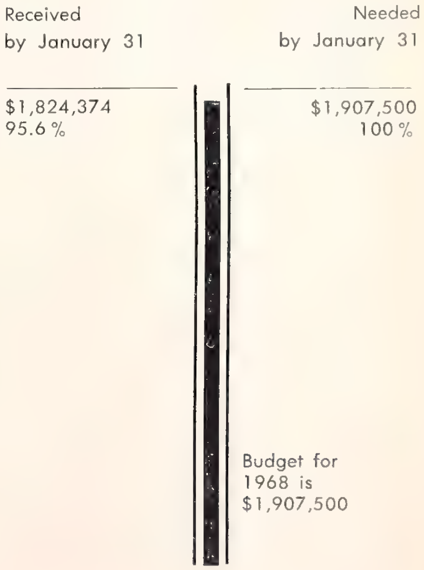
Galen Troyer, Trail, Ohio, and *Marcia Bear,* First Church, Sugarcreek, Ohio, on Jan. 20.

Gifts for '67 up 10 percent

No doubt, many of you have been wondering when we would release information with respect to year-end receipts and totals for the year just past. The delay may be blamed on the mumps.

Total receipts in support of the General Conference program, including the seminary, during 1967 amounted to $1,824,374. This represents an increase over 1966 of 9.8 percent. You may remember that the 1966 over 1965 increase amounted to only 3.2 percent. One might say a number of things about this increased support. For instance, part of it is, no doubt, the result of continuing inflation. One would hope that part of it is the result of greater devotion to the cause and a more committed stewardship. The needs of the world are many, and we may at times feel frustrated that we cannot do more. Nevertheless, we should not despair of doing all we can.

The accompanying chart gives a breakdown by boards. We trust that you will study it and respond with questions if there are any. We will continue to report month by month in the new year. *Wm. L. Friesen, Conference Treasurer.*



		December	Total Receipts		
	Budget	Receipts	1966	1967	%
Missions	$1,250,000	$273,885	$1,134,095	$1,234,087	98.7
Christian Service	351,500	58,415	270,876	321,657	91.5
Education and Publ.	120,000	47,350*	101,800	105,346	87.8
Seminary	186,000	43,939*	154,199	163,284	87.8
	$1,907,500	$423,589†	$1,660,970	$1,824,374	95.6

*The Board of Education and Publication received $33,770 from the where-most-needed funds; Mennonite Biblical Seminary, $8,104.

†December receipts in 1966 were $362,209.

LETTERS

Have you dared to consider the Christian ministry?

If you have, do you think your buddies might think you've gone off your rocker? Or are you afraid that in the ministry you might waste your God-given talents? Do you fear that it might take you to places you don't want to go? Are you man enough to even *consider* the Christian ministry?

The minister's job is not to do the church's work but to help fellow Christians fulfill their ministry. The produce he deals with is people—it's not in the animal, vegetable, or mineral categories.

He helps people discover that God is real, at work in today's world. Diseased minds find healing, forgiveness becomes a reality, a new purpose for living emerges, and much more. No minister does this by himself — he merely let's God do it through him. Being God's co-worker is no illusion —the minister experiences it constantly.

Not every young man is called, nor do all meet the requirements. But you will never know unless—and until —you seriously, prayerfully dare to consider that God may want you in the ministry. You must answer Yes or No; it cannot be "Maybe."

For more information write to: *Committee on the Ministry, Box 347, Newton, Kan. 67114*

They were shocked by Jesus

DEAR MAYNARD: It seems I just have to write again. There are three letters in *The Mennonite* of Jan. 23 to which I feel I must respond. The first one is that of Mrs. Plett from Turpin, Okla. She feels that the poem, "The Lord of the Dance" is very shocking. That would be the first reaction of people living under comfortable circumstances in a conservative community. Those are exactly the same circumstances under which the Jewish leaders lived. I am sure that they were more shocked by the things Jesus did, than you were by this poem. Imagine Jesus eating with sinners and publicans (even I would find it a bit difficult to see Him enter one of the taverns here in Chicago, but He probably would); why that was just as though He were one of them. He healed people on the Sabbath when they were not at all deathly sick, and could have waited until the next day. Why did He have to insist on offending them that way? Couldn't He have been a little more tactful? And you know they called Him, a wine bibber. The dance is a symbol of joy in action. And remember the Gospel of John, how just before His crucifixion, Jesus' language was punctuated with the word "joy"? What other word could express this more graphically than the word "dance"? I love this poem and I have put it on the bulletin board in the Quiet Place. I am hoping that it will spaek to some who would not listen to any poem the nice good people approve of.

I think Mrs. Melvin Schrag is somewhat extreme in her ardor. If the virgin birth is as fundamental in Christian belief as we often like to think, then why does the Bible mention it only two or three times? It is a beautiful part of the Christmas story, but certainly Jesus' divinity does not depend upon a physical circumstance. Go through all the other Gospels, the Book of Acts, the Epistles and never is belief in the virgin birth mentioned as necessary for salvation; belief in Christ as the Son of God, yes, but not the accident of His birth. Even if it could be proved beyond the shadow of a doubt that the virgin birth was not true, that still would not mean that Matthew and Luke, or Mary, or prophecy were lying. It would only mean that the story had sprung up as legends do. And there is always a truth in a legend, so why shouldn't God have permitted the legend to remain as a symbol of Christ's divinity?

The third letter is the one of Grace Ingalls, who is so upset about the space given in *The Mennonite* to the war in Vietnam. Vietnam is our present problem and if we are Christians, we have to deal with it. It is so much easier to sit in a beautiful church far away from this conflict and listen to a stirring message about saving souls, while the souls in Vietnam are being sent into eternity by our own soldiers, without having any opportunity to hear about Christ. The war in Vietnam is your responsibility, too, Miss Ingalls, and you can't just shrug it off. You can write to the President, to your senators as a result of being stirred by the messages on Vietnam. If there are enough of us who write, we may have an influence on the powers that be. *Marie J. Regier, 4606 Woodlawn Ave., Chicago, Ill.*

Little worthwhile reading

DEAR EDITOR: Except for a few of the letters that come to defend the fundamental truths of the Bible and, once in a great while, some rare other good article in *The Mennonite*, I find little worthwhile reading material in the paper. . . . When I compare *The Mennonite* with some of the other Protestant church papers I feel ashamed that this is supposed to be a Mennonite church paper. Among other things, we don't need those cartoons, neither those wild, wild modern art pictures. And above all, articles that are meant to create doubt in the minds of the readers as to the validity of the Scriptures or certain truths thereof, should, without fail, be omitted. I did not write this letter with the idea of having it published in *The Mennonite*, although I have nothing against your printing it, if you so desire. *Mrs. L. L. Carlisle, 1137 N. Custer, Wichita, Kan.*

Truth will stand

Dear Fellow Christians: Perhaps to not believe that Christ was born of a virgin is not to believe the truth; and perhaps the devil *does* have a hand in putting this idea into someone's mind. But the devil is often more clever than that. . . .

Might the devil be getting more delight out of seeing friendships grow old; Sunday school classes dividing into factions; families siding against other families; yes, and even churches splitting? And all because we are really *all* trying to protect something more eternally sound than the universe itself—namely truth.

If we fear so much the infiltration of revolutionary ideas, are we not showing a lack of faith? God *is* truth, and truth will stand. He'll see to that —if we just don't lose all *our* Christianity trying to help.

May we never forget the words of Christ "That they all may be one: . . . that the world may believe that thou hast sent me." The world will believe that Christ is truly God's Son when it sees unity in the church. The identifying characteristic is to be a oneness among His children, and not necessarily talk of His virgin birth.

Oh, brothers and sisters, "Watch and pray that ye enter not into temptation." So shall the Spirit "guide you into all truth." *Mr. and Mrs. Homer D. Goering, Route 2, Box 160, Moundridge, Kan. 67107.*

Put an end to questioning

Dear Editor: With interest, I have read all the articles on the virgin birth of Jesus Christ which have appeared in *The Mennonite*. Hats off to Mrs. Art Krehbiel and all the others who "earnestly contend for the faith which was once delivered unto the saints" (Jude 1:3b). (Cf. Isaiah 7:14; Mat. 1:18-25). To Fred Zerger (p. 59 of Jan. 23 *Mennonite*) and his caliber, I say: a new heart would be the "more important issue" as this would put an end to questioning the Bible, God's Word. (Cf. Jer. 17:9; Ezek. 36; 26; Rom. 10:9-10, 13, 17; 2 Pet. 1:20-21; 2 Tim. 3:16-17). *Wilbur E. Goertz, Montezuma, Kan. 67867.*

Birth debate flounders

To the Editor: The concern expressed in some of the previous letters seemed real, but I am not impressed with the approach. 1. Obviously, the unwillingness to receive faithfully the varying accounts given by the biblical writers, and establishing a sort of premeditated view without seriously considering what the writers meant to say is dishonest.

2. If the book quoted in the Jan. 16 issue of *The Mennonite* claims too little, be quite aware that DeHaan, quoted in the Jan. 23 issue, claims too much. It requires a trite rationalism to make the literal virgin birth the basis for the unity of the Scriptures and the focal point upon which the Christian faith stands or falls. Surely the birth stories in Matthew and Luke imply in some sense that Jesus was very special, but it is not the final act nor the only act through which the unique relationship of Jesus to the Father is expressed in the New Testament. (See John 1:1-18; Acts 13;16-31; Phil. 2:5-11.) New Testament theology supports the view that the finality of our faith rests upon the incarnate, crucified, risen, reigning Lord, through whom God is working out His redemptive purpose in the world, rather than upon the manner of His birth.

3. When the accounts in Matthew and Luke are faithfully compared with the teachings of the person of Christ in the New Testament as a whole, and when it is discovered that the birth stories are concerned with something more than historical facts, it just does not follow that the Gospel writers thereby have become 'stupid fools' as DeHaan suggests.

4. Finally, the argument to believe first and to understand later, blind faith as I call it, is for me an experience that is difficult to come by. I know the folly of unbelief, at least I understand my own. But why must I have a strong conviction about what is a mystery? Why can it not just remain a mystery? If I read the New Testament correctly it does not call me to believe "blindly." (See 1 John 1:1-4.) Faith is demanded as a response to what has been revealed. Only upon this basis do I understand my faith to be true faith.

For me, the virgin birth affirms simply that here God was at work. "The Word became flesh and dwelt among us; we have beheld his glory, glory of the only Son from the Father" (John 1:14). "That the Word became flesh," that to me is the essential mystery and miracle. No less, and no more! *William Unrau, Freeman, S.D. 57029.*

Prayer for our country

O God, we pray Thee that we may hold our liberty in high esteem because Thou hast not dealt so with any nation. We thank Thee for this wonderful country in which we are privileged to live. Inspire all of our people to hold sacred this glorious heritage. Keep us from strife, and may we live together in unity. Keep us free from jealousy of race or class. Bless, we pray Thee, the President of our country. Give him Thy wisdom and strength. Be with all those in power. May the horrors of war soon pass forever from the earth and the Prince of Peace reign.

Oh Father, whose voice we hear in the winds and whose breath gives life to all the world, hear us. We are men before You, some of your many children, we are small and weak. We need your strength and wisdom.

Make us wise so that we may know the things You have taught our people, the lessons You have hidden in every leaf and rock. We seek strength, Father, not to be superior to our brothers, but to be able to fight our greatest enemy, ourselves. Make us ever ready to come to You with clean hands and straight eye, so that when life fades as the setting sun, our spirit may come to You without shame.

We thank Thee for guiding us past the shoals and rocks which would destroy us. We thank Thee for Thy voice which comes when we stop to listen. Help us to look to Thee when we are confused by life's fogs. We pray in the name of Jesus, our Pilot. Amen. *Andrew Pjesky, 419 Locust St., Halstead, Kan. 67056.*

A little knowledge

Polly Sedziol

"KAREN, DO YOUR parents know about me?"

"Know about you!" Karen's happiness bubbled over into allegro laughter as she echoed his question. "Of course, they know about you—that's why they invited you! They want to meet the man who takes up so much space in my letters!"

Paul Davisson frowned impatiently. Karen felt her joy ebb slightly. What's wrong? she asked silently; but she wouldn't voice it. Not today; don't spoil today.

For as long as she'd known Paul, and especially during the past year, when their coeditorship of the *Campus News* had brought them together regularly, she had been aware of this maddening undercurrent of reserve, of something just out of her reach. At first, it had been refreshing. Certainly, it was different to spend an afternoon or an evening with a man and not end up at least holding hands! But her pleasure in this novelty had worn thin and vanished completely on the same morning when she had admitted she was in love with him.

Their confabs, over the editor's desk, had blossomed into campus strolls, tennis games, and cokes at the soda fountain. But no dances. No dinners. No formal dates. Unless one would count last week, when she had gone to his home for dinner with his family. And Karen was counting it heavily. After meeting his family, all of whom she liked, she had decided that his reserve was just a family trait. They had all been that way; polite, attentive, interested, and interesting. But no open arms. Not even Paul's.

The depths of Karen's feelings were measurable in the reticence with vhich she cloaked her relationship vith him. If she mentioned his name it all in passing conversations with ther friends, it was in connection vith the *News*. Only in letters home iad she dropped hints of her interest n Paul, and they had responded by nviting him home between terms.

He had accepted her parents' initation, but with hesitancy. A fact vhich she had chosen not to admit vas insisting that she recognize it.

"Karen, you know what I mean." He prodded her wandering thoughts nsistently back to his question.

"I guess, maybe, I don't," she replied slowly. The happy excitement, vhich had mounted with each passing nile, was gone from her voice. "I've old them all I know about you, and hat's all good . . . unless there's somehing I don't know. . . ."

He shook his head. "Nothing important, I guess."

But unspoken words in the air aid definitely that there was somehing, and that it was terribly important. Couldn't it wait? She concentrated her gaze on his profile, hopng for a reassuring glance to offset he dissatisfaction in his voice. There vas none.

"Paul, ask me exactly what you're rying to find out. Please. Draw me picture. . . ."

Abruptly, Paul complied. "Do they now I'm a Negro?"

Karen stared at him blankly. "Paul! You're not . . . I mean . . . no!"

The car screeched to a standstill it the roadside and Karen looked away from its driver, numbly. She iad long ago accepted the fact that, omehow, she was different. When he poets rhapsodized of blue skies nd purple hills and budding greens f spring, she had assented to the muic in their words . . . and she had hosen the world of newsprint as her ompensation.

"Well?" His voice came hard, pining her to the canvas of truth.

"Paul. . ." the words stumbled iesitantly over her dry tongue, "I ive in a world of contrast, not color. 've never seen color . . . the civil ights I've crusaded for with you . . . through the *News* . . . is a stereotype . . . a caricature . . . a downtrodden man with no education, prematurely aged features, and too many underfed, ill-clothed kids on a barren tenant farm down South or in a metropolitan ghetto. Not you, Paul. You're part of my world, not theirs. That's right, isn't it? It can't be just a difference of color . . . no . . . it can't!"

She stopped to gain control of her shaking voice, aware of his eyes.

"I have an aunt, Paul. She lives in Florida and she's so proud of what she calls her terrifc tan. . . . I see you as I see her . . . does it really make so much difference?"

"Just all the difference in the world," he replied bitterly. "I'll take you home."

Such a simple thing, she thought; a difference of color . . . just a shade of difference . . . it couldn't matter so much . . . it means nothing . . . it means the whole world . . . just a shade . . . couldn't matter. . . .

The phrases rattled mockingly in the hollow pain of her discovery. She knew it did matter. She'd heard her parents talk. She had even quoted them as fodder for some of the *News* editorials she and Paul had on the Movement. The reasons for his reserve and restraint were obvious.

They were pulling into her driveway. Home. Everything looked the same. Including Paul. But nothing would ever be the same again. Eve. Eve, what did you do with the core when you knew? Karen closed her eyes but the knowledge remained. She opened them and saw her parents at the door, her mother turning away with her hands to her face. She glanced at Paul, hoping he hadn't seen her, but he had, and there were hard lines she'd never seen before framing his features.

It was a stranger who opened the car door for her. Karen didn't move. With the confused clarity only shock can give, she felt that until she stepped out of the car she still had a choice.

Eve, did you throw it away, or did you take it with you and plant it?

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COVER

Near an Egyptian village: What is the continuity between the historical lands of the Bible and the life of the church? See "Israel and the People of God."

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He will still care for me

THESE DAYS WHEN tragedy and war surround us, there is nothing more comforting (especially to a cerebral-palsied person like me who cannot walk, talk, or use his hands) than the certain knowledge that God, the Father, the Son, and the Holy Spirit, will take care of us for all eternity.

Hearing of the death of my friends' parents, I fearfully wonder, "Will my dad or mom be the next to die?" Not only do they care for my every physical need, but, also, they cushion the bumps of life for me with their understanding, make our home a happy place for my friends to visit, and make each new day a special time for living. Even if I am in a rest home, I need them to do many little things for me and to give me the security of their surrounding love.

I have no brothers or sisters to care for me after my parents have passed away. How can I make it through life without them?

At these moments, I remind myself of Job's words, "For I know that my Redeemer lives and at last he will stand upon the earth" (Job 19:25). Yes, my heavenly Father lives and He will live forever. It's a wonderful feeling to have someone to care for me always. God's loving mercy can never cease.

I know of a widow who lost her son in the fighting in Vietnam. Five years ago, her husband and two daughters were killed in an automobile accident. The other day she told me, "I almost couldn't bear it when my son, my last child, was killed. I would walk and walk and all my mind could see was a black abyss of loneliness and despair. There seemed no reason for me to remain alive. I kept pushing away the thought that God loved me and was ready to help me if I asked. A lifetime of faith could not be denied. Finally, I began placing each day in His hands and clung to the thought 'He will never leave nor forsake me.' "

When a friend moves away, a piece of my heart dies. Due to my handicap, I feel as if I won't make a friend as dear again. I am desolate. At these periods, I take comfort in knowing that Jesus is in my soul as my brotherly companion and will dwell there forever.

I know a man who thought the whiskey bottle was his only friend. He almost lost everything dear to him. Now he says, "I imagined liquor gave me courage, it was a false strength. Now I know Christ's constant grace is the only source of true strength for me to rely on."

In my handicapped life, loneliness often fills my whole being. I feel as if I have no one or nothing to call my own. When I see my happily-married friends, busy creating their own small world, or when I see a man walking hand-in-hand with his young wife, who is expecting their child, I am engulfed in a whirlpool of desolation. Black waves of depression drag me down.

I realize this is my frail humanity taking over. I must cling to the knowledge that the Holy Spirit is within every human being to strengthen and help him in every need, and to be a constant companion. What more could I desire? *Charles Rayburn.*

THE MENNONITE

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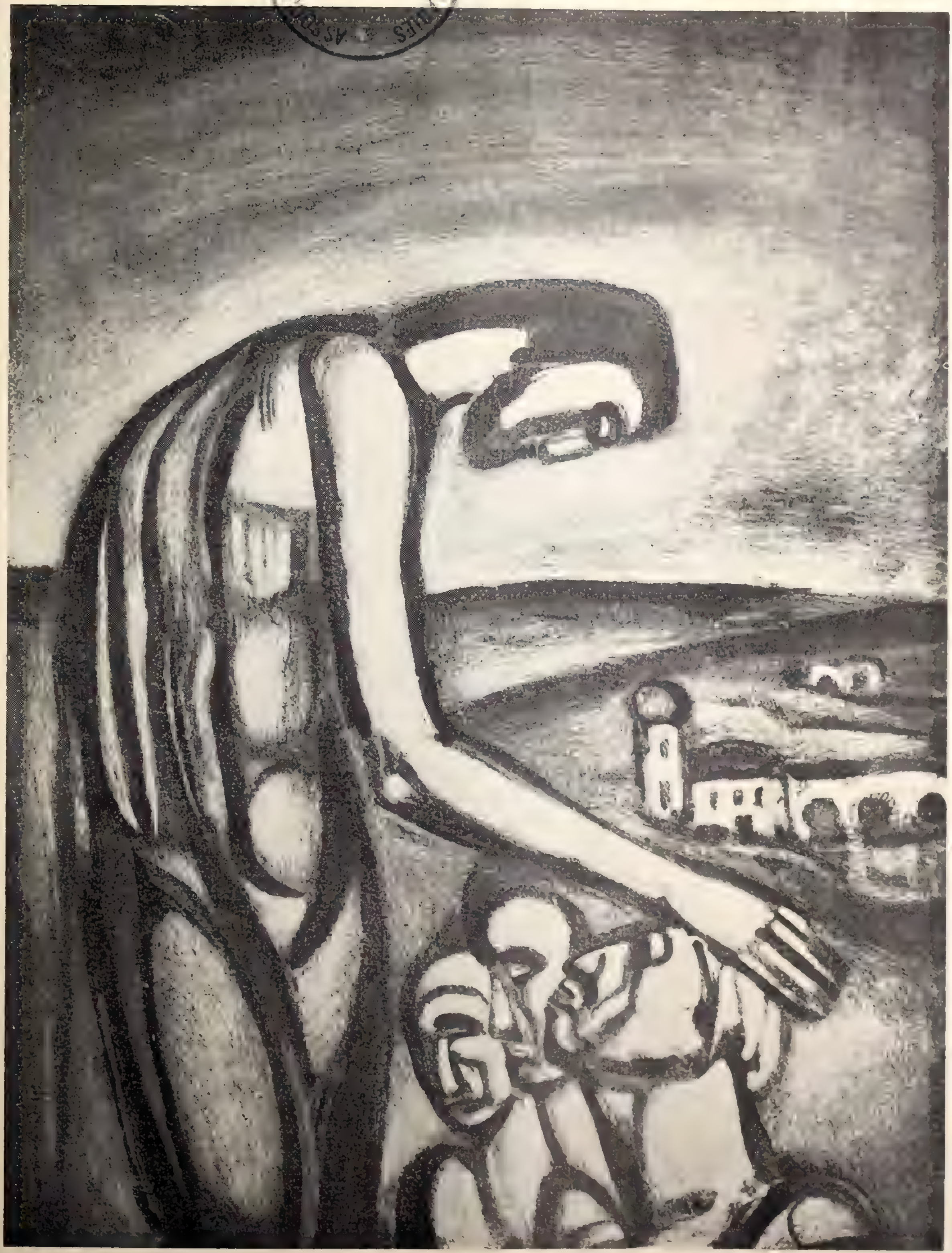

D. D. Klasse

THE WATER THAT DIVIDES US

The form of baptism has been a controversy between Mennonite groups, notably between the Mennonite Brethren and the General Conference, for the last one hundred years. The Mennonite Brethren have excluded all forms but immersion. While some other groups have been more inclusive in their approach to the forms of baptism, a claim can be made for pouring or sprinkling as the traditional and biblical form. Should not an attempt be made to find a solution to even the minor issues that divide us?

A CONCERN FOR unity among brethren as expressed by J. H. Quiring, Winnipeg, echoes in my heart. An article by the president of the Mennonite Brethren Bible College published in *The Mennonite* under the title "A Mennonite Brethren's View of the Mennonites" (Feb. 25, 1964) and later in *Der Bote* as "The Other Mennonites" (Mar. 17, 1964), raised the question whether the one-hundred-year rift between Mennonites can be repaired. Such a quest for mutual understanding is also my concern.

In 1960, when both conferences observed their centennials, the leaders exchanged greetings, and many of us hoped that this might be the beginning of unification talks. In *Der Bote* (Nov. 28, 1961) H. H. Loewen, of Brazil, asks, "Is this the first step toward the removal of one-hundred-year differences between the churches, and an attempt to make the necessary reconciliation, in order to work together in religious and cultural endeavors?"

"For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11) was Menno Simons' motto and it has repeatedly become the motto of different Mennonite conferences. It is noteworthy that the context of these words is in the apostle's concern for unity in the church. Greed, quarreling, and disharmony were in the church of Corinth. Paul was concerned about complete harmony in the church and, therefore, he speaks considerately but clearly to this pressing problem.

He does not condemn the other party; that is, he does not blame the groups that followed Apollos or Cephas, but admonishes the group that named itself after him. "Was Paul crucified for you?" Have we in the history of our church not stressed too much the verse which refers to the foundation and overlooked the admonition for unity which follows in the same chapter?

Horst Penner in his book *Worldwide Brotherhood* (p. 5) says of our quarrels in Europe, "The purity of the congregation was, from the start, the chief aim of the Anabaptists and, particularly, of the elders. The lives of the individuals and of the congregation should be in accordance with the Word of God. But one interpreted the word one way, and the other in another way, and each thought his way was the only true interpretation. A split in various directions began. Even minor details seemed to be of great significance to them: whether a person's clothes had buttons, hook and eyes, or bows; whether the shoe had laces or buckles became the deciding factor. Their observers spok mockingly of them: "Those wit hooks and eyes/ With God will arise. But those that buttons and pocket wear/ With the devil they'll get thei share!"

These incidents stand as a grim reminder before us. Let us learn fron this that brothers should not becom enemies because of their obstinac and dogmatism.

I believe that of all the schisms i the Mennonite church, none was s profound, none caused so much heartache and so many tears as the division of the Mennonite churches an the Mennonite Brethren churches Had our leading brethren allowed th Holy Spirit and the Word of God t direct them, this rift could have bee avoided. And if we were to do so today, there would be no reason wh this rift should exist beyond the centennial celebrations of the two conferences.

Historian P. M. Friesen also perceived this. Although a committe member of the Mennonite Brethre Church, he concluded his descriptio of the founding of that church in thi way: "I believe that had Lenzma and Nic. Schmidt and relatives, tw sharp and one-sided men of the *Kirchliche*, and John Klassen and Jako Reimer stuck together, in spite of th influence of the extremists, since al four were Christians, our spiritua and intellectual development woul have followed a different and bette course" (*Geschichte der Altevangelischen Bruderschaft*, p. 220).

How much power to witness for th Lord is lost through all our strife! Ho often have we tilled the same groun twice, unnecessarily, and left othe fields entirely uncared for! How muc gony of soul, tears, sorrow have een caused needlessly, especially /hen a marriage between members f two groups took place—because ne group did not recognize the bap- smal form of the other. It is un- ortunate and regrettable that the rethren, in their sincere search for uth at the time of the revival in ussia, were influenced by the Bap- sts and introduced baptism by im- ersion. (See Friesen, pp. 240-245.)

We have to admit, however, that ie rift came also from our side, be- ause we stressed outward forms too uch and conversion and assurance f salvation too little. But this has ot been the case in the last fifty ears and has probably never been ie most serious result or cause for ie diversion, but the greatest cause or sorrow was the fact that baptism y pouring was simply not recognized biblical; not even when the person question had been baptized upon onfession of faith.

It cannot be justified that we, whose ading men have cooperated in the orldwide mission of Mennonite Cen- al Committee to alleviate need, eet, plan together, and help the suf- ring, participate in discussions, and knowledge that we are brothers in e Lord, have not been able to find solution to the problem of the form baptism.

In the declaration of the General onference during their centennial to e Mennonite Brethren Church, we ad among other matters: "Our gen- ation knows nothing definite about e details of the facts which led to e schism in our brotherhood. We e sorry, however, that our forefa- ers expressed their emotions, words, d deeds, in an unbrotherly manner, d not in accordance with the Spirit the Lord. We regret that these cts have caused such a strained re- ion in the Anabaptist-Mennonite otherhood and that during a whole ntury, two parallel explanations out these historical events have cir- lated and have existed to this day."

As far as I am capable of under- nding the situation of the split ich has existed for over a century, the matter is not so much of how our forefathers treated each other, but much more of how we are treating each other today. We also admit that a "spiritual reawakening, a hundred years ago in Russia, was a necessity in our Mennonite brotherhood." We are also happy to see that there is repentance and concern about the division as is expressed in the Mennonite Brethren reply to our declaration, and that they have asked for forgiveness where they have been cold and unbrotherly.

These mutual admissions and confessions are fine and good, but we know that the Scriptures say, "Bear fruit that befits repentance" (Mt. 3:8). We need deeds, not merely words. In the declaration of the General Conference to the Mennonite Brethren Conference, we continue to read as follows: "Today, we feel compelled by God to seek every opportunity for dialogue and to discuss the matters and events as they happened in Russia, for, only then, can we learn to understand what hinders us—the

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new generation—to fellowship more closely."

Our problem is that up to the present, these discussions have not taken place. On the contrary, the Mennonite Brethren Conference in Winnipeg in 1963, agreed that they are willing to accept a person baptized by pouring, without requiring immersion, but under the following conditions: 1) that the person in question promise to teach that the correct form of baptism is by immersion, and 2) that the person be baptized by immersion, if he later becomes convinced that immersion is the only form of baptism, in order to become a full-fledged member of the Mennonite Brethren Church.

Many — in fact, very many — are most unhappy about this decision and see in it not only a total failure of any solution but also a closing of the door to the proposed discussions of the respective conference leaders. We hope that subsequent discussion in our newspapers will eventually result in an official discussion between the conferences. If it would be possible to heal this rift, we would have moved a gigantic step toward the unification of the two groups.

That such a unification lies within the realm of the possible is demonstrated by Mennonites in Brazil where three groups, the Mennonite Brethren, the Free Evangelical Mennonite, and the General Conference, in a wonderful way, understood each other and were able to recognize each other, had mutual Bible studies, and cooperated in baptismal and communion services — until visitors from North America instructed them otherwise!

Our leading brethren would do the kingdom of God a great service if they would assemble in a council with open Bibles to resolve the argument on baptism, as the apostles did when resolving another issue (Acts 15).

If one were willing to base this issue on scriptural authority, the argument regarding the form of baptism would be terminated immediately; for baptism by pouring is not based on ignorance but on scriptural authority.

What does this tell us in the discussion of forms of baptism? The Scriptures teach that we are to baptize those who have been born again, but we are not told how. Some conclude that because there was much water where John baptized, the baptism was carried out by immersion, while our conclusions are based on other evidence.

We are not aware that any attempt has been made since our division a hundred years ago to discuss the issue of the form of baptism. We, as a General Conference, have hardly ever stated why we practice baptism by pouring. Usually we hear the comment that the manner of baptism is incidental; it is more important what our attitude is toward the Lord Jesus, the Savior of the world. If we have accepted Him in faith, it really does not matter what mode of baptism is practiced. While this is true, it appears that the lack of instruction for the mode of baptism used, i.e., by pouring, is based on ignorance or on disobedience to the Word of God.

We hope, therefore, that an attempt to analyze and discuss this old quarrel will lead to a solution of our problem and that it will not be regarded as a quarrelsome and cantankerous issue. True Christian brotherly love does not only apply to the fundamental doctrine of faith but also to those of minor importance.

The word *baptism* has a manifold meaning. Sometimes it means immersion, sometimes sprinkling, and sometimes pouring. The context in which the words are used tells us actually only what the meaning of baptism is in each case. "For John baptized *with* water, but . . . you shall be baptized *with* the Holy Spirit." The preposition *with* suggests the form. In Joel 2:28-29, we read, "I will pour out my spirit on all flesh." In Acts 1:5, Jesus says, "You shall be baptized with the Holy Spirit," and afte Pentecost, Peter said, "He has poure out this which you see and hear (Acts 2:33).

If there is continual reference i the Scriptures to the baptism of th Holy Spirit through "pouring out, why then should water baptism n be carried out in the same manner In Ezekiel 36:25-27, we find sprinkling with water and pouring out the Spirit mentioned jointly.

Some Bible scholars believe tha the Apostle Paul refers to water baptism when he says, "We were burie therefore with him by baptism int death, so that as Christ was raise from the dead by the glory of th Father, we too might walk in newness of life" (Rom. 6:4) or in Co 2:12, "And you were buried with hi in baptism, in which you were als raised with him through faith in th working of God, who raised hi from the dead."

The question is raised, How ca one be buried in baptism without being immersed? To this we would answer that in those days, burials wer carried out in a different manner tha today. We cover the corpses wit earth; in those days, the dead wer placed in sepulchres which wer closed with a large rock. (Refer t Jesus' and Lazarus' graves, John 11 38 and Mt. 27:60.) In Romans and Colossians 2, mention is made o burial, but also of being "crucifie with him," "raised with him," havin "died with him," and being "plante with him." "The righteous man i like a tree planted by streams o water" (Ps. 1:3; 92:13-14) and no covered with earth like a potato or seed. If we want to take burial literally, then how would we interpre being "crucified with him"?

It is impossible to believe that "t be buried" should be taken literall and "to be crucified with him" figuratively. All these expressions—to hav died, to be buried, crucified, raised circumcised, planted—must agree wit

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ne another. The teachings of the criptures cannot contradict each oth- r. As C. I. Scofield says, "Never use n 'if' to contradict a 'verily, verily.' " ne could also say, never use an ob- cure passage to contradict a plain assage; rather use a plain passage to nlighten an obscure one.

If, therefore, the baptism by im- ersion represents the burial and res- rrection of Jesus Christ, two ordi- ances by Christ would be necessary r our salvation: communion and aptism! and no ordinance to sym- olize the work of the Holy Spirit ithin us. We would then be in- ined to say, communion is the re- embrance of Christ's work of salva- on for us and baptism a physical mbol of the work of the Holy Spirit.

In Colossians 2:11, the apostle aims that we are circumcised in hrist, without hands—namely, with e circumcision of Jesus Christ. It is ry clear that this is meant figurative- and not in reference to our physical odies. The same is true regarding e "burial" in the next verse. If it ere a burial of the physical body in e grave of water, then a "resurrec- on" would come about through a man being (by the officiating min- er). But it is said explicitly, "as hrist was raised from the dead by e glory of the Father, we too might alk in newness of life." Therefore, e burial also has to come about rough the power of God. This, then, to be taken figuratively.

This is exactly what the baptism of e Holy Spirit works in us. Through e Spirit, we crucify the "lusts of the sh," the evil, and arise in His pow- to a new life. "And those who be- ng to Christ Jesus have crucified the sh with its passions and desires. If live by the Spirit, let us also walk the Spirit." Baptism of the Spirit always referred to as a "pouring t." Since baptism by water is a mbol of the spiritual baptism, then should be administered in the same y.

Why did the eunuch from Ethiopia k for water baptism after Philip d explained Isaiah 53 to him? In iah 52:15, where the prophet speaks of the coming of Christ and of His work, we read, "So shall he sprinkle many nations." If Ezekiel 36:25 would read, "I will immerse you in clean water and you shall be clean," and if Isaiah 52:15 would read, "So shall I immerse many nations," then the issue on the form of baptism would be solved once and for all. But "sprinkling" and "pouring out" are mentioned repeatedly.

In 1 Peter 3:20-21, the apostle draws a comparison to the baptism which occurs in Noah's ark during the flood. The ark floated on the face of the waters (Gen. 7:18) and the rain fell upon it. This is a clear example of the kind of spiritual baptism God promised to pour out on all flesh. Noah's family was baptized but not immersed; the rest of mankind was immersed but not baptized!

When the Apostle Paul speaks of the passing of the children of Israel through the Red Sea, he says, ". . . all were baptized into Moses in the cloud and in the sea" (1 Cor. 10:2). If we read the historical account of the exodus from Egypt, we realize that they were not in the water but on dry land. According to Exodus 14:21-22, "the people of Israel went into the midst of the sea on dry ground."

Hebrews 11:29 says, "By faith the people crossed the Red Sea as if on dry land." If we read the same report in Psalm 77:14-20 we see in verse 17 that "the clouds poured out water" and in 1 Corinthians 10 Paul refers to it as a baptism. Again this harmonizes with the pouring out of the Holy Spirit. The Egyptians were immersed but not baptized; the Israelites were baptized but not immersed.

Why did Jesus come to John the Baptist for baptism only after He was thirty years old? He said to John, among other things, "Let it be so now; for thus it is fitting for us to fulfill all righteousness" (Mt. 4:3) because the Levites had to be thirty years of age before they were ready to be ordained for the work in the tabernacle. How were they ordained to this service?

In Numbers 8:7, we read, "And thus you shall do to them, to cleanse them: sprinkle the water of expiation upon them." Later, when the Lord Jesus taught in the temple, the high priests and the elders asked Him, "By what authority are you doing these things, and who gave you this authority?" Thereupon Jesus asked the question, "The baptism of John, whence was it? From heaven or from men?" In other words, Have I not been installed by John the Baptist for this service in a lawful manner? They dared not answer Him.

The Lord Jesus is prophet, priest, and king. In Israel, all persons who were called to this service were anointed with oil. This oil or ointment was poured on the heads of the priests, the prophets, and the kings—a further representation of the spiritual baptism and of water baptism.

Regarding the anointing of Aaron as high priest, the psalmist recorded: "It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes" (Ps. 133). This is a picture of how the baptismal water poured upon the head of the candidate flows upon the clothes and down to the floor.

These, then, are some of the reasons why we believe in baptism by sprinkling or pouring. Our forefathers practiced this mode since the time of the Reformation and found it adequate, valid, and satisfactory and passed it on to us. Furthermore, there is ample scriptural evidence for its authenticity. We, therefore, recommend this form with conviction and without apology to all those who come to us for baptism. We do not condemn the form of immersion and do not require anyone who has been baptized by immersion to be rebaptized by another form when applying for membership in our church.

It can hardly be expected that those who have practiced baptism by immersion will terminate this form in exchange for the method of pouring, since a tradition of a hundred years is not so easily overcome. But my desire and prayer is that you examine it in the light of the Scriptures and give it thoughtful consideration.

Winter hits Arab refugees
Tent cities get blankets

In the Middle East, history repeats itself in a terrible sort of way.

Twenty years ago, many Arab refugees spent their first winter in tents, as many are again this winter. To this misery, severe blizzards, officially recognized as the worst in eighteen years, have added their inflictions during mid-January.

Following several days of constant high winds up to eighty miles an hour with gusts reaching one hundred miles an hour, snow fell in Amman and Jerusalem, and torrential rain in the Jordan River Valley.

David N. Kanagy, Mennonite Central Committee director in Israel, wrote from Jerusalem, "We're snowbound in the city and the wind is still screaming. There is no equipment for handling snow, thus the streets are completely blocked. Since we have not reinvolved ourselves in the clothing distribution on the west bank since the June War, it will now be more difficult than ever to tell people we have nothing."

In Amman, Jordan, the thousands of refugees living in temporary shelters suffered the most severely. Tents and other temporary shelters gave way under the weight of accumulated snow. Naturally, the temperature in the Jordan Valley was higher, but the thin tents of the refugees living in the tent cities were no match for rain and wind. More than 350 tents either collapsed or were demolished.

Voluntary relief agencies in Amman cooperated with the Jordanian Department of Social Welfare in every way possible, to meet, at least, the essential needs during the emergency. During daylight hours, throughout the storm and immediately following, blankets, warm clothing, flour, and bread were distributed.

The Mennonites' major contribution was blankets. What had appeared to be a serious delay of several airfreight shipments from International Mennonite Organization (IMO), now turned into a blessing. One shipment arrived shortly before the storm, while two other shipments were released immediately after the storm. This, together with a quantity of blankets kept in reserve from an earlier purchase with funds from North America, made it possible for the Mennonite Central Committee to be the heaviest contributor of urgently needed blankets during this emergency.

"This is one of the areas where your blankets are meeting an urgent need today," Harry E. Martens, MCC director, Jordan, wrote. "We hired a jeep station wagon and drove as far as possible up the mountains and down into the valley, but often, traveled the last stretch by foot."

To illustrate the need that surrounded them, Martens wrote about one specific experience.

"The day had been long, wet, and cold, and the evening darkness was beginning to hinder our effort. A refugee, who had assisted us in the distribution that day, prevailed on us to go to another needy area where his sister lived with her children. The village was merely several tents on a hillside. Snow prevented us from traveling very far, so we started out on foot. . . .

"Immediately on stepping out of the jeep, the snow and ice water flowed over my rubber boots. Getting thoroughly soaked up to my knees, I must admit that I was beginning to question the wisdom of going on under these conditions.

"Soon we were noticed by the tent dwellers. First one man and then another appeared, and soon word passed quickly from tent to tent that blankets had arrived. In a matter of minutes, we were surrounded by men, women, and children. We moved slowly through the heavy snow and water to the jeep for more blankets. I was thoroughly exhausted and bitterly cold until I saw that a number of the refugees walking by my side had no shoes, others with only plastic sandals. They were walking barefoot through snow and ice water!

"We tried our best to group them in families so we could have a reasonably fair distribution. In their desperation, understandably, they pushed and pulled and pleaded, so that system and order were impossible. From the rear of the jeep, under these circumstances, we attempted to distribu
blankets. But it became more and mo
impossible, until finally, we had
move our vehicle away from the crow
as quickly as possible to save son
of our blankets for another nee
area."

Race drive in Washington
Church asked to comment

The peace and social concerns co
mittee has sent pastors and local pea
and service representatives informati
on the April Mobilization, aski
them to discuss and evaluate it.

The impetus for the April Mobi
zation came from a group of peop
from Mississippi, who asked Mart
Luther King to lead them in a Was
ington wait-in. Investigations l
King's organization, the Southe
Christian Leadership Conference,
plan a mobilization for Washingto
D.C., in April. Feeling that this c
be an alternative to riots, SCLC sche
uled it before the summer riot seaso

Plans are to have three thousa
people, two hundred from each
nine cities and six rural areas, train
and disciplined in nonviolence. T
group—including unemployed, une
ployables, high school dropouts, a
welfare mothers—will converge
Washington in April to visit the Se
retary of Agriculture, the Secretary
Commerce, Health, Education a
Welfare offices, and other agencies
attempting to get Congress to act
jobs and income. They will not dicta
legislation but will ask Congress
write the laws. If face-to-face conve
sations fail, attempts to witness m
include "massive civil disobedience

It is pointed out that a distincti
should be made between civil disobe
ence and violence. Nonviolence, wh
not hurting people or property, c
mean civil disobedience and peop
going to jail for tying up offices
traffic. News accounts, say the co
mittees, will have to be read careful
to make the distinction.

The Board of Christian Servi
would like to receive the results
discussions on the April Mobilizatio
Please send findings to them at B
347, 722 Main St., Newton, Ka
67114.

NEWS

/isa chief blocks travel Vorkers for Colombia wait

lore than a dozen Protestant pastors nd workers bound for Colombia have ad their bags packed and waiting for iore than a month in Argentina, osta Rica, Guatemala, Peru, Mexo, and the United States. Their reuests for visas to enter this country e being delayed by Gonzalo Clopafsky, chief of the visa division of ie Ministry of Foreign Relations, ho, in spite of having received orers from his superiors to expedite ie visas, refuses to issue them. Deying tactics include such excuses as ot being able to advise the Colombi- Consuls "because of a broken typeriter." (See *The Mennonite,* Jan. 9, 24.)

Clopatofsky has told Colombians, reigners, and a representative of the olombian Congress that Colombia ants to maintain its religious and igustic unity. Therefore, "it is reudying its policy on admitting Prottants. We do not want people to me and sell Bibles in the marketaces for fifty centavos and deceive e poor."

Other government officials, includg Germán Zea-Hernández, Minister Foreign Relations, and Jaime Cuelr, chief of the visa group, indicate at Clopatofsky's views do not repsent government policy. Ramiro Anade, President of the House of epresentatives, on being informed the visa chief's statements said the llowing in a telegram of protest to e Minister of Foreign Relations: . . This attitude contradicts basic rms of religious liberty. It creates deformed image of government pol/."

It is reported that ecumenicallynded Roman Catholics have also perienced similar difficulties.

News of the present obstacles in ivel to Colombia was released by *angelismo a Fondo* (Evangelism in pth), an interchurch mission movent. Says Jerry L. Kagele, a Menno-e volunteer serving with the movent, "We are sending out copies to news services and government and N. officials throughout the world it would have any connection to problem."

Doug Hostetter helped refugees make drinking cups at Tam Ky.

Handcrafts provide jobs Vietnamese revive skills

The clangor of steel against steel rings sharply in the thatched hut. Spongy ground springs back, again and again, as the cold steel hammer strikes the crusty red-hot steel in the forge, pounding out the ax blades of the yoas, a weapon the mountain tribesmen have used for centuries. A little man crouches above the crude anvil, his smoke-blackened face making him look like a mythological creature.

The tribal craftsman working at his forge in the mountains is one of many whom Vietnam Christian Service is encouraging to continue or to revive traditional handcrafts for a modern market.

At Di Linh, tribal spears and swords, crossbows, bamboo basketry, and the colorful cotton fabrics which the tribespeople weave on small hand looms are gathered. The mountain people here are of the Koho tribe, but fifty other tribes or non-Vietnamese ethnic groups are scattered nearby.

A Vietnam Christian Service social worker at Dak To is stimulating crafts production among the Sedang tribes in his district, while a community development specialist at Pleiku is working with Jarai and Bahnar tribes. A refugee worker is getting bamboo basketry and crossbows from Hre tribes refugees in Quang Ngai province.

Working with individuals in International Voluntary Services and the US-AID, who are developing similar projects at Phan Thiet and Banmethuot, Vietnam Christian Service has arranged for direct sales outlets to Americans through centers in Saigon and Nhatrang.

A variety of handmade items, in addition to the tribal crafts, are assembled for sale, too. Matched sets of bamboo drinking cups made by Vietnamese refugees in Tam Ky, under the direction of community development worker Doug Hostetter, and distinctive embroidery made by girls in the Saigon project are likewise offered for sale.

Conference Sunday on March 10

Conference Sunday of the General Conference Mennonite Church will be observed Mar. 10.

Such observance is not out of place, even in a time which strongly emphasizes interdenominational relationships. For, this Conference Sunday is primarily a summons to reaffirm the faith in which a group of believers, the Anabaptists, recovered the New Testament implications of personal commitment to the lordship of Jesus Christ and demonstrated the life and ministry of the brotherhood concept of the believing fellowship. This Sunday is, likewise, a summons to acknowledge that the Holy Spirit renews that segment of the church which, repentant over popularly acclaimed thinking and living, is courageous to step out in obedience to the claims of the gospel of Jesus Christ.

Observance of this day will bring a whole range of experiences to our people. There will be review and projection, reflection and evaluation, study and meditation. There will be remorse and gratitude, repentance and commitment, sorrow and praise, anxiety and hope. But whatever our experience, we are confident that on this special Sunday, God will both disarm and equip our conference for a greater ministry to the world's people. *Orlando A. Waltner, Executive Secretary, General Conference Mennonite Church.*

Tokyo rally touches Kyushu

Though Kyushu, the main area of the General Conference Mennonite mission work, is a thousand miles from Tokyo, it felt the effect of the Billy Graham crusade held in Tokyo last October. [See *The Mennonite,* Dec. 26, p. 780.]

Anna Dyck, working, in the rural town of Takajo, reports that a local young man, studying in Tokyo for university entrance exams, attended the crusade meetings and made a decision for Christ. On his return home, he testified of his experience. As a high school student he had been very argumentative and skeptical with regard to spiritual truths. Now he is sharing his new-found faith.

A lady who had gone to the store which the boy's parents operate said she had heard Graham's message from the boy's mother. People in the town who knew the young man before recognize that a genuine change has taken place in his life.

Many aid Hopi Testament

After fourteen years of work by Jonathan Ekstrom, member of Wycliffe Bible Translators, the translation of the Hopi New Testament is now complete. "The Hopi New Testament should be printed soon and on the market by next summer," says Mrs. W. C. Voth, retired Mennonite missionary, who helped type some of the manuscripts in preparation for publication.

The publication, sponsored by American Bible Society, is to be done at Wycliffe's Mexico City publications offices by a newly-developed computer process. Both paperback and hardback books will be on the market by summer.

Besides Ekstrom, several other people helped with work connected with translation. Elsie Polacca was informant. Fay Edgerton, who had spent ten years on the Navajo and ten years on the Apache translation of the New Testament, was constultant.

Cooperative work in Ohio
Church for the bypassed

Fairview Park, Ohio, a western su urb of Cleveland having a populati of 20,000, is the site chosen by t Ohio mission board of the Old Me nonite Church and the Central Di trict of the General Conference Me nonite Church for a new church. Pa tor of this pioneer venture is Pet Neufeld, formerly minister of Betha Church, Kingman, Kan.

The large suburban community Fairview Park, located about o mile north of the Cleveland airpo is presently served by four church each of them having a membersh over seven hundred. Lyle Schall director of Metroplitan Mission Cleveland, has encouraged the Me nonites to begin a church which smaller and more informed for tho residents bypassed by the oth churches.

The Neufelds arrived at Fairvi Park in January, and began the wo by visiting and calling in the comm nity. It is hoped that services can b gin around Easter.

Neufeld has had Pax experience Germany. He attended Eastern Me nonite College, and graduated fro Bethel College. He completed his wo at Mennonite Biblical Seminary 1960. He has had summer and stude pastoral experience in churches Kansas and Oklahoma, and was a sistant summer pastor at Berne, In in 1960. Since September 1960 he h been pastor of Bethany Church.

The Fairview Park church exte sion project is a venture in broth hood. Oak Grove Church, Smithvil Ohio, is joining with the two missi committees in supporting the wo

A three-way committee, represe ing the Ohio mission board, the Ce tral District Conference, and t Cleveland area church, is guiding t planning for this new church. Fina cial support is to be shared equal by the two sponsoring mission boar

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Early Mennonite missionaries h also worked on the translation of t New Testament into Hopi. The fi translation of the four Gospels w done by the late Otto Lomavitu, J. Duerksen, and J. B. Frey.

JOURNAL

JANUARY 31. Klaas E. Kroeker, Inman, Kan., stopped in to talk about some of his concerns. We had a good visit. He said he thought a talk would be better than a letter and besides I couldn't remember everything said to repeat it in the paper. He was right, of course. But I do remember the fine fellowship we had even though we didn't agree on every subject which we discussed. Perhaps we spend too much time talking about our disagreements because even with those Christians with whom we have many differences, we probably have more things that we agree on than we disagree on.

For example, we talked about revival. Most would agree that the church needs revival. (Some call it renewal, but I understand that both words mean the same thing.) We often get the idea that we can write the ticket for this revival and we insist on our way (sometimes called God's way) rather strongly. And perhaps it is good that we do, just as long as we're checking our signals and occasionally comparing notes with a few other people in the church once in awhile.

That's what my visitor and I were doing. I found it helpful.

FEBRUARY 1. Two recent letters have accused us of character assassination and of unjustified criticism of American soldiers and their commander in chief. One of the letters is being published in this issue.

We are not using the other because t seemed to contain a veiled attack on a specific person related at one ime to the peace movement. Does his mean we allow attacks on war supporters and protect war critics? I hink not, though I suppose we cannot expect everyone to appreciate the disinctions we have tried to make. One s that we need to exercise care about personal attacks motivated largely by he desire for retaliation rather than o argue the merits of an issue. Peace workers, Mennonites, and writers deserve to be criticized, especially when hey criticize others. But if anyone feels a criticism has been unjust, he helps us by showing us how he does his criticizing.

Actually, I think most of our criticism has been so low-keyed that it has to be faulted for being too weak rather than too strong. We don't want to be held responsible for everything our writers have said, especially in the published letters to the editor, of course. But compared to what I read at other places, our people express themselves with remarkable restraint.

FEBRUARY 2. Paul Lin has been away from Taiwan for two and a half years. Some will remember that he spoke at the General Conference sessions at Estes Park in July of 1965. Since that time, he has been studying at Mennonite Biblical Seminary where he has earned a degree in Christian education. In a few days, he will return to his wife and family and to his post as pastor and chaplain at the Mennonite Christian Hospital in Hwalien.

In speaking to our central offices' family today, he gave us some of his impressions of Mennonites in America. Why are there so many kinds of Mennonites? Through his study of Mennonite history, he has discovered that persecution is one of the reasons. The Mennonites were scattered and thus "they used so many ways to survive in different cultures." He sees this as a lesson to be applied in Taiwan where the church has to find a way to survive in still a different culture.

He also gave us a candid view of so-called faith missions as he has seen them work in his country. "Some do a good work," he said. "But they need so much support and they have to make reports of progress" in order to obtain and maintain support. "So they go to some places where it is easy to work." Reports may even be manipulated to give a good impression. If early results are not forthcoming, the worker moves on.

Workers supported by a mission board are freer to work in more difficult places, such as "rural places where it takes a long time to establish a program." *Maynard Shelly.*

RECORD

Calendar

Mar. 1—World Day of Prayer.

Mar. 6-8—Akron, Pa., Association of Mennonite Mutual Aid Societies.

Mar. 10—Conference Sunday.

Apr. 18-21—Wadsworth, Ohio, Central District Conference.

June 13-16—Ritzville, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 3-7—Calgary, Canadian Conference.

July 13-20—Estes Park, Colo., General Conference.

Canadian

Mar. 9-10—Rosthern (Sask.) Junior College, homecoming, C. J. Dyck.

Central

Mar. 1—Bluffton College, Vienna Choir Boys.

Western

Apr. 6—North Newton, Kan., Bethel College Church, Bible school workshop.

New addresses

Delbert K. Janzen, 418½ Cyprus St., Altus, Okla. 73521 [44]

Mrs. E. Loganbill, 4474 E. Calle Barrill, Tucson, Ariz. 85718 [18]

Willis Mast, 403 Carey St., Gillette, Wyo. 82716 [42]

Deaths

Theodore J. Friesen, Zoar Church, Langham, Sask., was born Dec. 6, 1909, and died Jan. 26.

Paul Krehbiel, seventy-two, Zion Church, Donnellson, Iowa, died Jan. 27. He was a newly-elected deacon in the church.

Helen Miller, Salem-Zion Church, Freeman, S.D., was born June 7, 1878, and died Jan. 20.

Jacob P. Schmidt, Alexanderwohl Church, Goessel, Kan., was born June 7, 1919, and died Feb. 4.

Marie Schrag, Salem-Zion Church, Freeman, S.D., was born Nov. 13, 1879, and died Jan. 16.

Tobias B. Unruh, Hopedale Church, Meno, Okla., was born Apr. 20, 1876, in McPherson County, Kan., and died Jan. 31.

Marriages

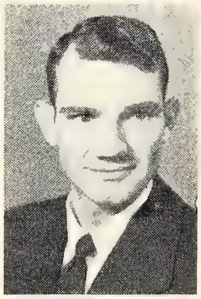
Charles Friesen, Bethesda Church, Henderson, Neb., and *Carol French,* Westminster Presbyterian Church, Lincoln, Neb., on Jan. 5.

Royce Friesen and *Candice Ratzlaff,* both of Bethesda Church, Henderson, Neb., on Jan. 28.

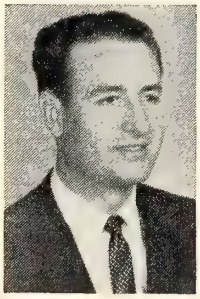
James Heintz, Community Church, Fresno, Calif., and *Roberta Nikkel,* Arvada (Colo.) Church, on Jan. 20.

Henry Charles Horn, Herold Church, Cordell, Okla., and *Paula Mason,* First Baptist Church, El Reno, Okla., on Jan. 26.

Stanley Shepherd, First Baptist Church, Newton, Kan., and *Verdeen Duerksen,* Alexanderwohl Church, Goessel, Kan., on Feb. 9.



Unrau,
Ministers



Klaassen

Klaassen

Workers

Elmer Ediger was honored recently upon the completion of ten years of service as administrator of the Prairie View Mental Health Center, Newton, Kan. Numbering about thirty persons in 1957, the Prairie View staff now includes the equivalent of eighty full-time workers. The number of persons receiving treatment has almost tripled during this same period. Community services are contracted to three counties through Community Mental Health Services.

Lester Friesen, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at McKennen Hospital, Sioux Falls, S.D. His parents are Mr. and Mrs. Herman A. Friesen.

Jerry Kagele, Ritzville, Wash., a General Conference Mennonite voluntary service worker has been assigned to work with Evangelism-in-Depth in Colombia. He will be office manager at the Bogota office of Evangelism-in-Depth, being directly responsible to Bert Biddulph, national coordinator of the program. In addition, he will be official photographer of the organization, as well as doing work for several evangelical publications.

Glendon and Reitha Klaassen, missionaries to Colombia, left for Bogota on Feb. 9, where they have served since 1959. They are members of Gospel Church, Mountain Lake, Minn. Both are graduates of Grace Bible Institute. He also attended the University of Omaha and Goshen College, receiving his bachelor of arts degree from the university. During their furlough, both studied at Mennonite Biblical Seminary.

Robert A. Miller, Eden Church, Schwenksville, Pa., will serve a two-year voluntary service assignment on the orderly and maintenance staff at the Mennonite Youth Farm, Rosthern, Sask. His parents are Mr. and Mrs. James A. Miller of Skippack.

Frank C. Peters, Toronto, recently completed a trip to South America where he gave reports to the Mennonite colonies on his trip to Russia. Peters, along with David P. Neufeld, a member of the MCC executive committee, and William T. Snyder, MCC executive secretary, visited the Soviet Union in 1966. Peters spoke at two locations in Brazil, one in Uruguay, and five in Paraguay.

Stanley Gene Stucky, First Church, Pretty Prairie, Kan., is in 1-W service in a hospital in Minneapolis, Minn.

Candelario Trevino, Chapel of the Lord Church, Premont, Tex., is serving a two-year assignment at Methodist Hospital, Houston, Tex., working as a chauffeur. He is the son of Felipe and Petra Trevino.

Ministers

Duane Flaming, a senior at Bethe College and member of the Alexanderwohl Church, Goessel, Kan., is serving as interim pastor at the Firs Church, Hillsboro, Kan.

John Gaeddert, with MCC in Congo since 1965, has accepted the pastorate of Tabor Church, Newton, Kan He will leave the Congo in June and assume pastoral duties Sept. 1. He received a bachelor of arts degree from Bethel College in 1950, and a master of religious education degree and a bachelor of divinity degree from Mennonite Biblical Seminary in 1955 and 1964 respectively. Prior to his Congo assignment, he was pastor of Bethesda, Henderson, Neb., 1955-65

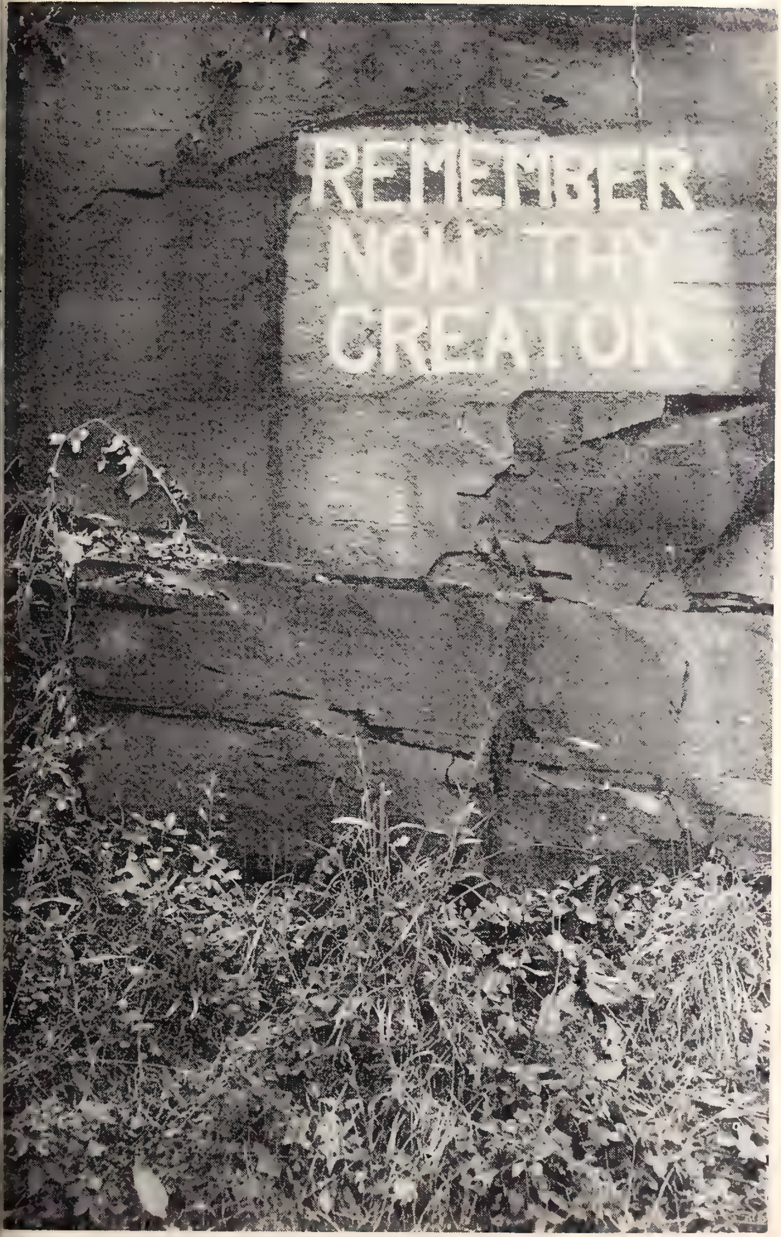
Paul F. Goossen has resigned from the pastorate of Hutterthal Church Carpenter, S.D. He has served the church since 1959 and plans to leave June 1. He received a bachelor of arts degree from Grace Bible Institute in 1952, a bachelor of divinity degree from Grace Theological Seminary in 1955, and has attended Mennonite Biblical Seminary.

P. A. Unger has resigned as pastor of Grace Church, Brandon, Man., becoming effective Aug. 15.

William Unrau, pastor of Bethany Church, Freeman, S.D., will become pastor of the Mennonite Fellowship Lincoln, Neb., this summer. He was formerly pastor of Zion Church, Kingman, Kan., for three years; Deer Creek (Okla.) Church, for four years and Bethany Church, Freeman, S.D. since 1957. The Lincoln General Conference Mennonite Fellowship began holding services in January 1967, "attempting to define its ministry in the city." It is composed largely of students and young couples, most of whom have a college or university education. Over twenty families have indicated an interest in this church, including Old Mennonite families.

College basketball

Southwestern 73—Bethel 69
Bluffton 74—Ohio Northern 63
Bethel 88—McPherson 74
Bluffton 95—Cedarville 77
Bethel 97—Sterling 88



My prayer

Lord, if from Thy path I seem to stray,
f I should stumble along the way,
f the road seems dark and dreary;
Or of this walk I grow tired and weary,
Reach out Thy hand, take hold of me.
Clear my vision that I might see,
Give me strength each step of the way
That on Thy path we'll meet today.

Mrs. Roman Liechty

Tensions

Why do we let small irrelevant things make us so unhappy and miserable to live with?

Most of my tensions do not amount to much except in my mind. It may be something that the children do, no letter in the mailbox, or an unkind word from someone.

If I decide that I will not let these things affect me, I can usually manage all right. There do come times when my defenses are down, or I am at "the end of my rope."

I imagine most people, including myself, take aspirin for problems. But honestly, a prayer can do much more than a pill. If we begin our day by asking the Lord for help, we won't need anything else.

One example in my life was when I was elected to play the piano for Sunday school. Since I had not really played for about three years, I would let myself get so nervous that I would make many mistakes. After several months of this, I decided to give up the job. Then one Sunday morning while waiting for church to begin, I prayed very earnestly for the Lord's help. Since then, I am calm and so far have not made any mistakes.

I still pray every Sunday morning for God's help, and I know He will help if I but ask.

If the Lord can help in this small matter, just think what He will do in times of real distress!

Linda Dey

Material for this page provided by the Women's Missionary Association.

LETTERS

Biblicists avoid Bible

Dear Maynard: Two comments apply to the story on the IVCF conference at Urbana published in *The Mennonite* (Jan. 23). The first involves the fact that communication at such gatherings is hardly a two-way street, for the programming is quite effective in putting limits to the area open for discussion. Such meetings do provide a degree of reassurance and identity, of course. The question then is: "Is this the time to be reassured, and is this the identity our young people need?" There are those who learned the hard way that perhaps our obligations lie elsewhere.

I was hardly surprised at the official equivocation on the issues of war and militarism, even though an international movement might have taken a stand. The sad thing is that a group calling itself evangelical and biblical finds it necessary to avoid the Bible on this fundamental issue, and calls John Calvin's theology to the rescue. Is this not one more case of using theology as a device to rationalize away the imperatives of Christ? But where does that leave the term "evangelical" except as a label to be defined at convenience? *Victor A. Dirks, 12800 Dupont Ave., S., Savage, Minn. 55378.*

Peace contacts wanted

Dear Mr. Shelly: I have been away from Mennonite communities for more than thirty years. I wrote to my sister asking what the attitude of the Mennonites was toward the war. She sent me a few copies of your paper and I am gratified that you do take a strong position. . . .

I have been asked to contact Mennonite groups in all areas to determine to what extent they oppose the war, and if more can be done. And maybe these efforts could be coordinated with other peace groups. I feel, in this election year, the Mennonites could be a potent force, if properly directed. I know you are a busy man, but can you tell me how much interest is there, can more be generated, would contact from other dedicated peace movements be welcome? Who can I write to?

I feel very strongly about this and am placing myself in the same position with Dr. Spock and Rev. Coffin.

Can you place me in contact with people, Mennonites in California, Oregon, Minnesota that would work toward getting the Mennonite Church actively on record against this war? We can make ourselves heard if enough of us speak and we speak loud enough. *H. D. Ennis, 650 Wood St., California, Pa. 15419.*

Don't label them as odd

To the Editor: I am not as fortunate as Jan Steiner (to have a college education) [The Church Did Not Mee My Needs, Feb. 6]. I hope my lette will not sound bitter. I agree with he in many ways. You do not always ge your needs filled by going to church I can hear you say, "Then it is you fault." (Perhaps.) Not always, and neither is it the preacher's fault.

My life became involved with a very lovable person, who had more love and compassion for people than anyone I have ever known. But church did not fill his needs. This does no mean he did not know and love his Maker (far from it). But did the people in the Mennonite church accept him? (I doubt it, as side glances were cast not only on him but the rest of the family.) This is not only my guilty feeling, but a fact.

So please let's not feel so comfortable and say, "I did my part." Did you? Let's all look into our own hearts and see if we are guilty. Let's no merely talk about it in Sunday school Please.

There are many young people, as well as older people, who have doubts about the Mennonite doctrine. Please don't exclude them or label them as odd. *Katherine Schmidt, Rt. 2, Box 17, Hillsboro, Kan. 67063.*

Assassinate no characters

To the Editor: We profess the belief of being men of conscience, but this does not make us infallible and rule out the distinct possibility that there are those with opposing viewpoints, also being men of conscience, following the dictates of their beliefs. While I, too, feel that war is evil, I feel that character assassination also is evil. The latter has repeatedly been done directly and indirectly in *The Mennonite* to the leaders of our government and people supporting America's participation in Vietnam. I find this to be as despicable as the injustices of war, for it is also an attempt to destroy another human being in a deplorable way. While we have a right to question another's viewpoint, we are not so all-knowing as to pass judgment on and label another person, proclaiming that we're right and he's wrong.

Questions are raised by those opposing pacifism regarding our church's stand on nonviolent resistance, to which I would appreciate receiving concrete replies.

What am I to do when a person threatens the lives of my family? Do I step aside saying, "This is God's will"?

What would have happened if there would have been no one to counteract the rioters in Detroit? Is there no limit to the toleration of violence and lawlessness?

Can we support our policemen and yet, not support our men in Vietnam? Just where do we draw the line in justifying or condemning the taking of lives?

How can we put our idealistic convictions into realistic action as we deal with non-Christians? As we strive for peace on earth, do we become so heavenly-minded that we do no earthly good? Indeed, the problems of today present us with a challenge that demands action. *Jo Fike, 1726 Westwood Dr., Abilene, Tex. 79603.*

rom about seventeen o about twenty-one

person has pains growing.

here's the pain of leaving home—
ociety sort of kicks you right out of your home.
Go to college," you hear whispered or shouted.

here's that lump-in-your-throat loneliness of college;
specially until you make feeling-sharing friends—
ne of them a girl (or a boy, whichever).

hen there's the pain of strained—perhaps broken—relations.
eenter, the lumpy loneliness.

ociety nudges.
ollege life is only temporary.
But what if I don't have a mate?
What if I don't have a calling?
What if I don't even know what I believe?"

here's that throbbing, persistent pain of believing.
man getting anywhere?
God, if You are—show yourself."
can't pray.

nd when you find out that you don't know what grown-up
means. . .
's painful to determine *mature* and try to become it.

person has hope growing.
here's a look-forwardness, a hope, about leaving home.
ou take with you some images and some foundations.
nd there's present a hope in your professors, friends, and
rediscovered parents.

ou learn some faith in man, and you see strong beliefs.
here's hope in you as you continue your efforts growing.

teven G. Schmidt

YOUTH

Security is noninvolvement

The world's outside the church,
Violence, evil, and sin.
The church is pure, secure, and sure.
By all means, let's stay in!

The world's outside the church.
Oh, I'll not go out there!
I might get hurt—I'd be with dirt.
Besides—I just don't care.

The world's outside the church.
I like it very well.
I'll stay within, away from sin,
Safe inside my shell.

Debra M. Groves

Ghetto shoots

No grass, no trees
Just hot concrete
And *kids!*

These are the shoots the ghettos grow
Black or white
Stalwart or scrub
But always poor!

Joining hands with those who chose
To be a part of summer servanthood,

Were you there?

Irene Neff

Driftwood

Ofttimes water carries
Within its wake
A piece of wood,
Driftwood,
Which has a tale
To relate.

It isn't beautiful
Unless you see in it
A picture,
A likeness
To something, that is
Most difficult to describe
In words
Meaningful
To the senses.

Friendship.
Driftwood symbolizes it
As two arms
Entwined
With each other
Sharing a common base.

A piece of driftwood
Tells so simply
The story of friends.

Dorothy Newfeldt

If God speaks

Now the serpent was more subtle than any beast of the field,

And He said to the woman,
"Yea, hath God said?"
Sincerity of overburdened students
Hurt by the dull rebuke of those
Forever doomed to flowers (cut), and cheer-up cards,
The lovely veil that hid our cowardice
Reduced to rags by grunts of drunkenness.
The Christian nation, settled in its ways
Unnerved by naive trust in God America.
The precious substance of our life
Thrown for one desperate moment
Into the endless emptiness of hungry eyes and hands and hearts,

The peace of lounge and coffee room
Exploded by the cries of casualties of war.
My Lord and God,
The ground on which we kneel is holy ground,
I cannot make my vow and go my way.
My God, You broke the fishes and the bread.
But whose hand fed it to the thousands?
Eating my flesh and drinking my blood,
Dwelling in me and I in Him.

The door slams, snow protests, headlights stare
I walk into the darkness
The darkness—is silent.
The Silence
Hath God spoken?

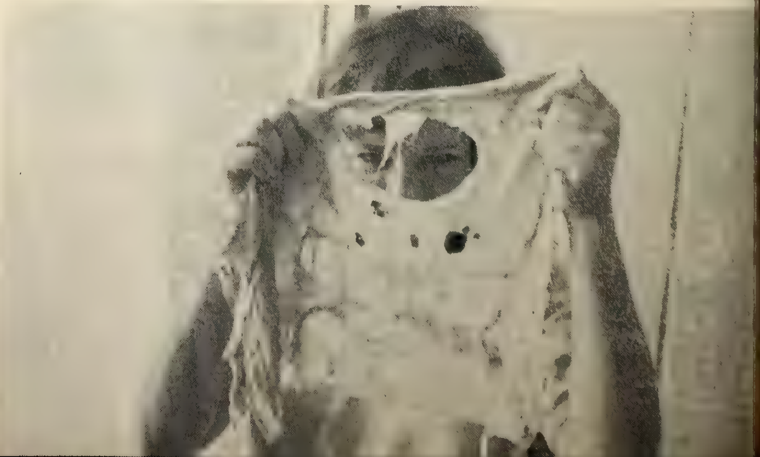
Madeleine Enns

Adult morality

Adult morality as seen by youth.

David Hiebe

Son of adult morality.



Ve forgot they vere different

he nurse at the entrance told us might be quite a depressing experi- ice, but that we should just walk on rough. So with high anxiety, we alked down Ward *A* of the infirm- y, ready to view the exhibits.

I looked into the first room. Crib ter crib lined the walls; each con- ined a head, a trunk, and some nbs seemingly tossed together in y old way. I filed past them but st stared blankly. Then suddenly it ppened. One little hydrocephalic, t twisted up and decrepit, smiled me. I couldn't believe it. What was ere to smile about? She, like all the st who lived here, would be a "vege- ble" all her life.

We went from room to room, the ght was the same. All were so piti- lly deformed and retarded and just rely existed. Once in a while, we ould notice a movement which was painfully maneuvered and, then, at longing pair of eyes which seemed say, "Look at me; I'm here to ch you a lesson."

Why had God put two hundred getables in that infirmary? What out the residents living in the cot- ges, the ones we would be working th in camp? Were they also put re just to teach us a lesson? Did od want us to have to look at the formed, mentally-retarded people r two months and then go home d be thankful?

I didn't know. As I walked into ne Cottage that first day to get the der men for camp, I was horrified. ne old man lay on the floor shoot- g a toy pistol at me; several were eep in the doorway, flies sitting ick on them. So many ran up to e and tried to touch me. They were deformed, filthy, childish, and re- lsive. I wanted to run from them, well as from the terrible smell of eir cottage!

My first obstacle to overcome was tting used to these older people ting like babies. They couldn't go to the bathroom alone; they played drop the handkerchief; they sang "Jingle Bells" constantly, and they expected affection from us, as if we were their mothers.

Correspondingly, the smaller children showed some of the same behavior. As we opened their cottage doors, they raced up to us and hugged us, as if we were their long lost mothers. There were so many of them! Some of them stank; some had their eyes poked out; some were so deformed and looked like animals; others were full of scars which told terrible stories, but some of them looked just like other children.

In camp, they raced around like little brats, fighting with each other, eating the glue and crayons, and always pestering their counselors to get more attention from them. They had so many questions to ask. They wanted to know if we loved them; they wanted to know if there would be ice cream in heaven. Some also had stories to tell us, like the little boy who saw his father stab his mother.

Meanwhile, as camp progressed, more and more of these residents turned into individuals. They had their own peculiar personalities, problems, bad habits, and good points. Now we didn't feel so sorry for them anymore because they were persons. We laughed with them, played and danced with them, scolded them, tried to teach them, and also became attached to them. In fact, we almost forgot that they were different.

However, in the evenings, as we walked up the hill after work and saw our campers all lined up with their whole cottage and marching to the dining hall, we realized that now they were again only part of a herd. But they waved to us and seemed happy. We couldn't understand. Had they already learned to count their blessings? Had we even started to count our obligations?

LaDonna Regier

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COVER

"Benediction" by Georges Rouault, (c. 1927), unpublished plate for "Miserere": "Have we in the history of our church not stressed too much the verse which refers to the foundation and overlooked the admonition for unity which follows in the same chapter (1 Cor. 3)?" See "The Water That Divides Us."

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Cover, 122, "Benediction" by Georges Rouault, c. 1927, unpublished plate for "Miserere," the Museum of Modern Art, N.Y.; 131, Paul Schrock; 133, Pamela Neff; 134, David Hiebert.

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Toward the healing of all mankind

J. Robert Nelson

THE MISTAKES OF church history do not cancel out the original fact that the charter of the church, the gospel of Jesus Christ, directs it toward the reconciling and healing of all mankind. When writing his letter to the Christian community at Ephesus, the Apostle Paul placed the greatest emphasis upon this theme. Jesus Christ is for all men in all times and places, because it is God's revealed plan "for the fullness of time to unite all things in him, things in heaven and things on earth" (Eph. 1:10). What a tremendous declaration of faith! This man of Galilee, this prophetic rabbi, whom the righteous religious leaders of society had rejected and given over to the Roman occupation forces to be killed, is the one in whom *all things* will be united according to the purpose of God.

The claim seems stupendous, even to a faithful Christian. To an unbelieving person, it is not stupendous but just folly. How can all mankind, indeed all the created world, find meaning in the life of one man? Only if this man Jesus Christ is truly what the apostolic faith says He is: the eternal Word of God made man, the Son of God who lived and died as man and was raised from the annihilating power of death, the Lord who is appointed by God the Father to have power over all creation.

If one's faith in Jesus Christ is in line with these basic affirmations of the New Testament, it is not very strange or exotic to think that the resolution of man's sin, estrangement and division will be accomplished in Him. Further, if the universal community of Christians who constitute the church are the ones in whom Christ continues to live historically, for the sake of extending the effect of His saving ministry unto all generations, then it is really meaningful to say that the unity of the church has much to do with the unity of mankind.

The key to the right relation between man and God is reconciliation. Thereby, the rebellious creature, man, is claimed for sonship by the forgiving love of the Creator. The agent of this reconciliation for all time is Jesus Christ.

The key to the righteous and loving relation between man and man is likewise the power of reconciliation which Jesus Christ has brought to man.

The sphere wherein this divine reconciliation may first be expected to appear is precisely the community of men and women who know and believe in Jesus Christ as their Lord. This is the church. But it is a worldwide community that is badly divided. Sometimes, because of ignorance, or willfulness, or overt sin, the Christians of early and recent history have caused and preserved the divisions of parties and confessions. Wherever such brokenness continues, in opposition to the reconciling love of God, there is virtual disavowal of the divine power to overcome human prejudices and give mankind unity.

In this century, in this decade, in this year, the brokenness of the church is being mended. The signs are reported in the daily papers and are experienced by countless Christians. Suddenly, the barriers, which have stood for centuries, are crumbling. Strong new experiences of spiritual solidarity, mutual service, common worship, and concerted mission are being felt.

Why is this ecumenical revolution taking place? Because of the series of world conferences since 1910? Because of the existence of the World Council of Churches and the many national and local councils? Because of Pope John XXIII and the Second Vatican Council? Because of new agreements across confessional lines in biblical and theological study? Or a deep sense of uneasiness over the role of the church in modern life? Or anxiety and fear that the mission of the gospel may not be successful? Or because Christian people and institutions are no different from others, and so they are succumbing to the pressures of unification and centralization of authority?

One could probably argue for the influence of every one of these factors in bringing about such a radical change in the character of Christanity. But one important reason remains unmentioned. It cannot be proved or demonstrated. It can only be thought and believed. It is that complex of supernatural realities which we mean when we speak of the will of God, of the working of the Holy Spirit, and of prayer. . . .

We are not praying for a utopia on earth, nor for a miraculous cessation of all man's ills and agonies. But we pray for the integrity of the church as the bearer in history of the gospel of reconciliation, for the wondrous work of love in men's hearts, and for the secret drawing of men and women everywhere by their free assent into the significant life for which they have been created.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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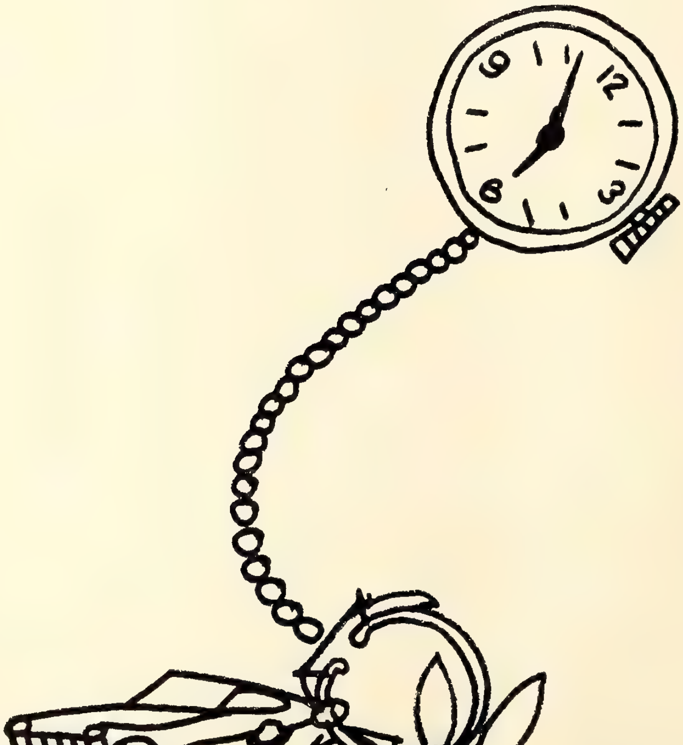
GO BACK
YOU ARE GOING
WRONG WAY

No promotio

Frances J. Mason



MARTIN POWERS EDGED his sleek blac sedan expertly into the high-spee traffic of the expressway. He ha traveled the route so often he didn have to think. When he reached h exit some thirty miles down the wa the car would steer itself off the high way, follow the wide suburba streets, and turn in at the drive o one of the finest homes in Valle View.

It was stupid business, sitting her mesmerized by the hum of tires o the asphalt, chained to the endle repetition of sameness, trapped b his thoughts. Without bothering t look, he could see the drivers of oth cars, speeding along either side o him . . . in front of him . . . in bac of him. Like himself, sitting the stupidly . . . chained . . . trappe but in a hurry. Martin pushed h accelerator to keep up with the pres ing flow about him. Everyone goi somewhere. *Going where? Wh Does anyone really know?*

It wasn't the first time these hop less questions had snared him. B tonight should have been differen In his pocket he carried a memo fro the president of the company, we coming him with a promotion an a good raise in salary. Should be di ferent . . . raise . . . promotion . . the car sped on with numbing mo notony. . . .

"Jane! Oh, Jane!" He saw himse taking the steps three at a time, i noring the heat, which grew mo oppressive with each rise towa ieir tiny flat. Jane waited in the pen doorway, her eyes shining, her ert face expectant. "We've got a aise, Honey!"

She sprang into his arms and he hirled her about, careless of the rowding furniture.

Finally, breathless, he tossed her n the divan. She clung to him. "I'm o proud of you! I knew my wonderul husband could do it!" Then, toether, they leaned over Mary's crib nd whispered the news again, and Iary smiled in her sleep, and they ere sure she understood. . . .

The red sports car in the next lane lared furiously. Startled, Martin wung back into line and forced his andering thoughts toward reality.

No, he wouldn't tell Jane about ie promotion. It didn't matter, anyay. She always knew there would be iore money when she wanted it, nd that her charge accounts would e paid. Another reason—if she knew bout the promotion, she might inst on that chinchilla stole she had een nagging him about.

And he wanted a bigger boat—ne in keeping with his improved atus.

He cursed silently, recognizing himelf as just as selfish and scheming s his wife.

The radio—that would erase these oughts. He snapped the switch: roop movements . . . artillery . . . r strikes. . . ." The announcer roned on in the too-familiar patrn. Scarcely different than. . . .

His call came, as they were sure would. Jane had received his Greetings" in the mail that day. He lt it when he started up the walk ward the house. He stopped, knowg, yet dreading to know—only sure at, before he read the irrevocable mmons, he must have something to ld to. Hungrily, he studied the picre before him: their dream home, nall, mortgaged, but theirs; Jane, aiting at the door, her skirts blowg in the April wind; little Mary, prehensive, troubled; baby Jim in s mother's arms. Martin's world.

Helplessly, he looked down at his ew briefcase, testimony to his progress in the business world, promise of security for his family.

Jane handed him the envelope, and mutely followed him into the living room. He read the summons, kissed her gently, and left through the patio doors, to dig desperately around his newly-planted rose bushes, as if that would set his world aright. He looked back to see Jane in the doorway, watching him, tears streaming down her face. He rushed to take her in his arms, and together they cried like two lost children.

Jane, crying?

The vision of her proper head bowed in honest grief was ludicrous. He laughed aloud. He could recall a few crocodile tears when that seemed the best way to get what she wanted.

If such a thing as the draft were to claim him now, or a business trip to the other side of the world, or . . . anything—Jane cry? For his checkbook, maybe. He smiled wryly.

But then, would he? Again, a furtive glimpse of himself told him he would welcome freedom without scandal. And even in this candid moment, he did not disapprove.

The traffic was thinning, now, as more and more cars followed the exit routes. Martin slipped into the right lane. The lush green lawns and widely-spaced houses, visible even from the highway, marked Valley View as one of the more luxurious subdivisions.

Going home. The car moved more slowly, now, following the curved exit, approaching the tree-lined streets. It seemed to Martin that even the wheels turned with reluctance. Going home. *To what? Why?*

He remembered when it had seemed that the last few blocks would never pass. As he turned the last corner, he could see Mary and Jim, waiting on the steps for the sound of his car, or if they were away at play, a toot of his horn brought them running. And Jane, beaming and proud. . . .

The picture faded, blurred by the pain of the present. They had something going for them, then. Where had they lost it? Like a speeded-up movie, the scenes flicked by. Promotions. Larger houses. Bigger cars. Promotions. Clubs. Parties, The *right* people. The *right* neighborhood.

They had lived in Valley View for ten years, now—moved before they could afford it. But Jane thought it important to the social life of Mary and Jim.

So the mad race to keep up with the Joneses in Prairie Village had moved up a step, and now, there were the Smyths in Valley View.

The scenes sped by again, now, strangely out of focus. Even when he lived them, he hadn't been sure of what was happening. His work, once a means to an end, became an end in itself. His teen-age children lived in a world of their own. Oh yes, they had one channel of communication: his billfold. In spite of his growing income, he was forced to borrow again and again. Only now, when Mary's wedding was almost paid for and Jim was in his last year at college, did Martin dare to think of the day when he might be out of debt.

And Jane. Now and then, her face flicked on the screen of his memory —each picture dimmer than the one before. Numbly, he watched the past merge into the present.

He drove more slowly now, studying the elaborate, deeply-private homes along his street with a new awareness. How many housed the unhappiness that his did? *Unhappiness?* No, he couldn't even call it that. It was—nothing. Nothing.

The wheels of his car whispered through the senseless streets. Nothing. Nothing. He reached his home, drove past, unseeing. Nothing. Nothing. Suddenly the memories, the pictures, the emotions were overpowering.

"Oh God!" he cried out over the blare of the radio. "There has to be something more than this! Where have I missed it? How can I find it?"

Somewhere in Valley View, there is a Christian who might point the way. There is a church which might offer meaning to their home. There is a pastor who might tell him of the satisfying bread of life.

But Martin will never know.

They will never meet.

Mennonites timid in face of peace

Stanley Bohn, secretary of peace and social concerns, wrote the following report.

About forty persons from various branches of the Mennonite church were in Washington, D.C., Feb. 5 and 6 for the meeting of Clergy and Laymen Concerned About Vietnam.

Small groups had come from Michigan, Illinois, Kansas, Pennsylvania, and Virginia. A larger group, driving all night, consisting partly of students from a number of other states, came from the Elkhart-Goshen area of Indiana.

A person from one of the more conservative groups asked another Mennonite if he was an "observer"—the refuge-word often used by Mennonites to protect them from criticisms by their brethren when they participate in non-Mennonite activities.

Mennonite problems seemed minor compared to the problems of the non-Mennonites attending the meeting. Methodist and Presbyterian pastors thought that a Mennonite would have an easier time going home and explaining to his congregation why he was present at such a meeting. They didn't feel their protests about U.S. treatment of Vietnam would be understood or appreciated in their denomination.

The Mennonite contribution was needed but we didn't get to make it. It was made instead by two non-Mennonites.

During the two-day meeting, pastors and laymen were briefed on recent developments in Vietnam, possibilities in the 1968 election, and ways to support and encourage those who had been lone voices in their communities and were wondering if anyone else saw the war as they did.

The usual Mennonite focus was almost covered up by the emphasis on the one thing on which Catholics, Jews, Protestants, and others could agree: the Vietnam war was illegal, unjust, and immoral. A book just off the press *In the Name of America* (Melman and Falk, 425 pp., $2.95) quoted large sections of the *U.S. Army Field Manual* and various international agreements about the laws and rules of warfare. Also quoted alongside the rules were press clippings documenting the violations of the rules about the torturing of captives, the use of gas, and retaliation against innocent civilians. The cases are more than mere acts committed by rank and file soldiers against the wishes of the army but include acts ordered by commanding officers. The Nuremberg trials could be held again, with the U.S. being tried for war crimes, according to this book.

The just war emphasis of much of the meeting was supplemented by the "Mennonite" point of view when Martin Luther King and Andrew Young got up to speak. Young wouldn't allow the group to see any war as a just war when he criticized World War II, often cited as an example of a just war.

He pointed out that the need to stop a man like Hitler by assassination as Bonhoeffer tried to do doesn't eliminate evil, but often strengthens it. Young pointed out that assassinating Verwoerd in South Africa didn't stop apartheid, but strengthened it. A current book showing how the United States State Department, knowing of extermination plans for German Jews, could have rescued many Jewish refugees as it did later on, supports Young's statement that even "just wars" solve little that other more moral ways cannot resolve. Young also stressed the responsibility of those assembled for the war in Vietnam and the need for his audience and himself to repent as well as blame U.S. officials for the war.

Martin Luther King took a "Mennonite" position when he pointed out that pacifism does not have to be producing effective results immediately but stressed doing what was ultimately right. His pacifism hasn't been popular but popularity isn't wha guides him.

He reminded the audience that w need conscientious objectors in th war but we don't need conscientiou objectors in the war against povert We need enlistees who will fight i the war for jobs, education, healt care, and housing. This may put som in danger, some in jail, and some i the grave but this is the kind of wa for peacemakers.

William Klassen, professor of Ne Testament and Greek at Mennoni Biblical Seminary, participated in th above meeting and wrote the follow ing interpretation.

The marching of the soldiers o city streets is a sound not heard fr quently nowadays. Soldiers have tak en to more modern ways of transpo tation. They come either with tank and jeeps on the ground, or by plan to make their demonic and deadl contributions.

The people who march today ar those whose souls are wrenched b the agony of totally unnecessary an cruel suffering. One of the greate and most courageous of all suc marchers is Martin Luther King, wh since the days of the Montgomery bu boycott, has invited others to join i the march. He marched first for th right of the Negro to sit equally o the bus with a white man, he marche then to assure the Negro of his righ to eat at the same lunch counter, t vote, to live in decent housing, to g adequate jobs.

On Feb. 6, however, he marche with several thousand concerned cle gy and laity into Arlington Cemeter in Washington for a half-hour of sile vigil and prayer in front of the tom of the unknown soldier. The thousand packed on that lawn were complete silent in the tribute they paid to th dead and, above all, in their praye that men would cease foolish sheddin of human blood and would find bette ways to cope with violence than t

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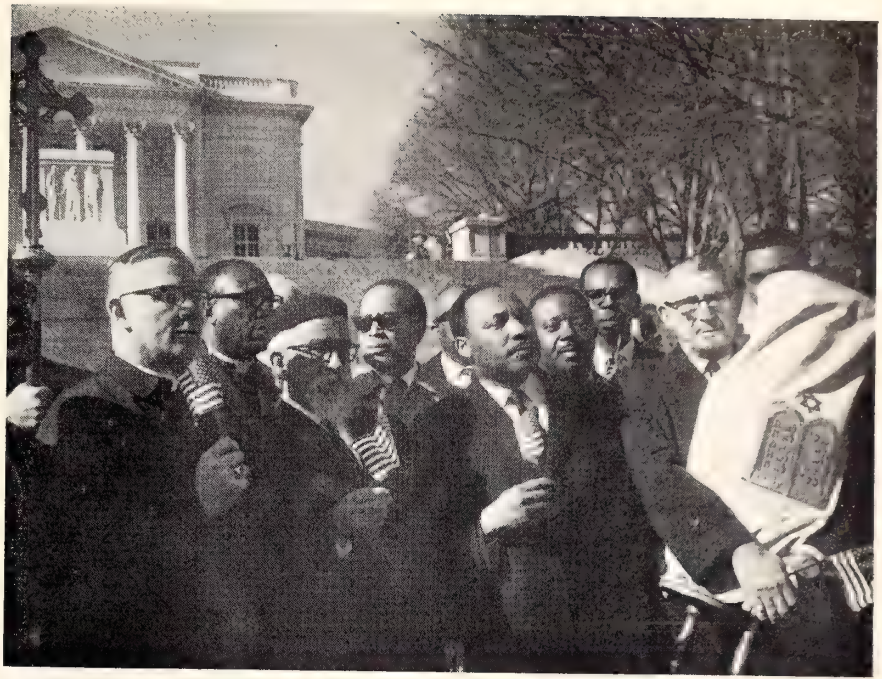
espond with more violence.

In a sermon delivered after the narch on Arlington, King clearly tated his reason for broadening the cope of his ministry to the work f finding better alternatives to the laughter in Vietnam. He agreed with he meeting of the clergymen and laynen concerned about Vietnam that he war in Vietnam is illegal, that the utchery inflicted by the American oops violates legal standards accepted by the Geneva Convention and at he Nuremberg trials. He laid blame or the riots in the streets squarely at he feet of the American Congress, hich spends $500,000 to kill a Vietong and $53 per person for the poor. ther speakers indicated that when wmakers continue to break internaonal law it is no wonder that little espect for the law remains.

The major emphasis of this meetig, however, was on obedience to the igher law. Chaplain Coffin, of Yale, oquently expressed his stand. At no oint, he said, is the minister entitled r authorized to encourage people to reak the law. When members of his ock, however, on grounds of conience violate the law, he is obliated to stand by their side and to ntinue to minister to them in the ame of Christ. Thus, with respect those who would for conscience' ke burn their draft cards, turn them to the Justice Department, or in her ways dissent from the oppreson of the present draft system, the ergyman has no alternative but to nd by the side of the dissenter.

Repeatedly, Coffin's plea rang out the large group of people gathered ere. It was no call to anarchy, but, ther, a call to continue to work rough the existing church to make e church a remnant of renewal, a mnant of dissent from suicidal nanal policies, and a clear call that live in the freedom given to us in e gospel.

King, likewise, in his address, asted that the choice is not between lence and nonviolence, but between nviolence and nonexistence. If man es not choose nonviolence he will stroy himself.



Arlington National Cemetery was the scene of a silent war protest on Feb. 6. Among the leaders were (front row, left to right): Andrew Young, vice-president, Southern Leadership Conference (partially cut out of picture); James P. Shannon, Roman Catholic bishop of Minneapolis and St. Paul; Rabbi Abraham Heschel, Jewish Theological Seminary; Martin Luther King, Jr.; and Rabbi Maurice Eisendrath.

To the question of whether it would not, in the end-analysis, harm the great civil rights struggle if he were to involve himself in the struggle in Vietnam, King answered that he could not be a consensus leader. As a minister of the gospel, it is his duty, as it is the duty of every great leader, to form consensus rather than to follow consensus. I cannot ask, he said, is it politic? Or, will it help bring money into the treasury? Or is it popular? Or how will it affect the polls? The Christian leader can only ask the question, "Is it right?" If we remember the courage with which King has taken his position on opposing the Vietnam War, one cannot escape the fact that a genuine man of God speaks to us.

On the arch of the entrance to the Arlington Cemetery is a warning that no impious feet should desecrate that hallowed ground. Whether any impious feet did desecrate that ground that day is not for me to judge. The courts ruled that the group could not listen to a sermon or a prayer by King, but they were permitted to pray in silence. Yet, this silent prayer was extremely effective because before us was the changing of the guard. No more fitting background music could be imagined than the noise that we heard dimly in the background. So the silence of our worship together and our prayers blended well with the silence of the tombs around us of those who had died in vain.

But some feet were not even permitted to enter. Carl McIntire with his group, the guards did not permit to enter the cemetery. They stood outside with their placards calling for annihilation of communism and the claim that the conference was being used by Ho Chi Minh. They stood at the gate singing songs like "Onward Christian Soldiers." Fortunately, they were unable, in spite of all of their efforts, to detract from the central events that took place in Washington during those two days.

In addition to the formal meetings, opportunities were granted to meet with legislators from each district and these were, in some ways, the most depressing part. For the legislators are looking desperately for a way out of the morass in which we find ourselves, yet few have the courage to do any creative thinking in the matter. When one raises the moral question, they see it in terms of black and white and, some of them at least, still think that all of the fault is with the Vietcong.

Two impressions struck me most forcibly. One was the emphasis upon working within the church structure, even when many people in the churches may not take a position against the Vietnam War. Here Coffin, particularly, spoke wise words of warning. He urged the clergy to continue their total job of pastoral responsibility, not to allow the gap between them and their people to get so great that they would lose their people and, above all, continue forthrightly and courageously to proclaim the gospel given to us by Jesus Christ. The word of hope was sounded by many speakers. Even though the events of the past week could not help us to regain hope, the confidence that God could continue through a courageous minority to accomplish His purposes continued to be nourished.

The other dimension that was striking was the strong emphasis on the integrity of the law. It was observed again and again that the men who turn in their draft cards to the Justice Department were not the most serious breakers of the law. The law breaker-in-chief of this country, one speaker said is the commander-in-chief. Throughout, careful attention was paid to the legal structure which is being denied and there was clear indication that anarchy was not the solution. Somehow, men have to regain their confidence in integrity of the law, and at no place does it seem more urgent than in the executive branches of our government. The restlessness in the land is due to the discrepancy that lies between our claims and our character, between what we profess to be and what we actually do.

How does it feel to walk with Dr. King? As I walked up the road to Arlington Cemetery I asked myself, why did you not walk in Montgomery? I asked myself, why did you not walk to Birmingham? Why did you not walk in Chicago with him? And I prayed that God would forgive my unconcern, my apathy, and that He would give me the courage to walk against war, to walk against violence, and to walk in behalf of justice and freedom for all. For what will happen if we do not walk with our black brother, King? Will those who are dedicated to violence walk where we should be? In the quiet strength of King to resist the violence of our time, I was reminded of one who many years ago also walked with a band of followers through the capital city. I felt that as I walked with King and worshiped at Arlington, the peace of Christ was still a reality in spite of the noise of war.

Baptists lift bar to women

There are no grounds "for debarring women duly qualified from any of the special forms of ministry," according to a report by the Baptist Union of Great Britain and Ireland.

The report, "Women in the Service of the Denomination," was first presented to the Baptist Union's Council in 1966. It has now been revised in the light of council discussion and is recommended to Baptist churches "for careful study."

It made these specific recommendations: The theological basis of our faith does not warrant distinction between the sexes in the ministry of the church.

Appealing to churches to encourage the service of women in every way, the committee said it cannot accept the view held by some Baptists that those Pauline injunctions which appear to limit or prevent women from sharing the leadership are binding.

The biblical teaching that "there can be no male and female: for ye all are one man in Jesus Christ" was deemed "more fundamental."

East Germany changes law
Churches lose privileges

Under the new penal code passed i
January by the Chamber of Deputie
in the German Democratic Republi
(East Germany), Christian churche
lose a large part of the legal protectio
they have enjoyed since 1871 as pub
lic corporations.

The new law gives them the statu
of a private enterprise. Affronts t
the church and the disturbance o
worship services, public blasphemy
and misuse of the pulpit will no long
er be punished by law. In the future
property damage will be treated as a
offense against "personal and privat
property."

The code also stipulates that n
one may be persecuted on account o
his faith, nor shall anyone be com
pelled to attend religious services o
prevented from attending them.

The churches in East Germany hav
objected to some clauses in the ne
code, which takes effect on Aug. 1

Church life being studied

Representatives of the Old Menn
nite Church and the General Confe
ence Mennonite Church met in Ch
cago on Jan. 31 to discuss the Tripl
C (Contacting Creative Congrega
tions) program.

Through the Triple *C* program, th
two church groups will try to identif
churches in their respective confe
ences which are involved in effectiv
programs in their communities.

The program is divided into se
eral phases. In the near future, church
es will be asked to fill out a sho
questionnaire. From the responses o
the questionnaire, twenty-five congre
gations will be selected to give mo
detailed information on their churc
life. A committee will then select si
to twelve churches which appear t
be effective in church nurture an
community work. These churches wi
be visited by the team, which wi
spend three to four days in intens
encounter and study.

Each conference will be responsib
for the administration of the progra
in its constituency. However, som
teams of interviewers may includ
members of both groups.

Each gave $147.47 in 1966
3.5 percent of our income

The Section on Stewardship and Benevolence of the National Council of Churches has just released a report on church financial statistics and reated data for 1966. Seventy-one reigious bodies from the United States, and five from Canada supplied some or all of the information requested. The report lists the total per-member contributions of each group, the percentage of the total given for benevoences, and the per-member amounts for benevolences and congregational expenses.

In 1965, only thirty-eight United States' and five Canadian bodies supplied information for this annual report. In 1966, thirty-three additional groups in the United States are listed, but the same number for Canada. The membership of the groups varies from wenty-five members in two congregaions for the Independent Baptist Church of America, to 10,947,389 members in 33,926 churches in the Southern Baptist Convention.

In per-member giving for all causes, the Wesleyan Methodist Church, with 39,419 members, again led all other denominations with $312.65. The Seventh-day Adventists, reporting for the first time, were second with $304.38. The mean average for all groups was $127.09. The General Conference Mennonite Church is twentieth, with $147.47, up 3 percent from 1965. This ranking is essentially the same as in 1965.

In the category of Total Benevolences, the General Conference Mennonite Church ranks tenth with $65.11 per member in 1966. This is up 4.6 percent from 1965. Seventh-day Adventists with $219.18 led the sixty-nine denominations reporting in this category.

Percentagewise, General Conference members gave 44.2 percent for benevolences, up slightly from 43.5 in 1965. Ten years ago, in 1957, 39.8 percent of total contributions went for benevolences. The mean average for all denominations is 25.3 percent, the median being 20.7 percent.

Statistics of this kind may make members of the General Conference Mennonite Church feel smug and comfortable since we rank quite well, or they may serve as an incentive to give greater financial support to the church and its ministries. Therefore, a few interpretive comments are in order.

The tendency is to compare one's self to those on lower rungs of the ladder, not to those above. The $147.47 per member for all causes is only 47.1 percent as much as the denomination at the top, but many

PER-MEMBER GIVING FOR ALL CAUSES

Report for Fiscal Year 1966

1.	Wesleyan Methodist Church of America	$312.65
2.	Seventh-day Adventists	304.38
3.	Berean Fundamental Church	255.82
4.	Evangelical Free Church of America	251.00
5.	Pilgrim Holiness Church	247.12
6.	United Missionary Church	245.18
7.	National Fellowship of Brethren Churches	243.03
8.	United Zion Church	241.35
9.	Church of God (Cleveland, Tenn.)	224.90
0.	Missionary Church Association	216.73
1.	Evangelical Covenant Church	211.83
2.	Baptist General Conference	207.19
3.	Independent Fundamental Churches of America	185.62
4.	Independent Baptist Church of America	183.00
5.	Church of the Nazarene	180.37
6.	Church of God (Anderson, Ind.)	171.28
7.	Ethical Culture Movement	157.00
8.	Evangelical Methodist Church	148.77
9.	Pentecostal Holiness Church, Inc.	148.16
0.	*General Conference Mennonite Church*	147.47
.	Oregon Yearly Meeting of Friends	146.49
2.	General Association of Regular Baptist Churches	145.00
.	North American Baptist General Conference	144.06
4.	Church of God (Abrahamic Faith)	136.94
.	United Brethren in Christ	135.15
6.	Reformed Church in America	134.03
.	Eastern Orthodox Catholic Church in America	125.00
.	Presbyterian Church in the U.S.	123.79
9.	Moravian Church in America	117.47
30.	Conservative Congregational Christian Conference	114.54
31.	Lutheran Church—Missouri Synod	111.02
32.	Cumberland Presbyterian Church	109.41
33.	Protestant Episcopal Church	102.20
34.	United Presbyterian Church in the U.S.A.	99.96
35.	Evangelical Congregational Church	96.41
36.	Synod of Evangelical Lutheran Churches	96.06
37.	Associate Reformed Presbyterian Church	95.29
38.	American Lutheran Church	90.92
39.	Church of the Brethren	87.23
40.	United Church of Christ	85.11
41.	Evangelical Lutheran Synod	83.63
42.	Lutheran Church in America	83.38
43.	Evangelical United Brethren Church	79.69
44.	Serbian Orthodox Church	77.23
45.	Advent Christian Church	76.54
46.	American Baptist Convention	73.85
47.	Mennonite Church*	70.99
48.	General Baptists	66.14
49.	Friends United Meeting	62.19
50.	Southern Baptist Convention	61.16
51.	Christian Churches (Disciples of Christ)	57.61
52.	Social Brethren	55.08
53.	Reorganized Church of Jesus Christ of Latter Day Saints	44.80
54.	North American Baptist Association	43.44
55.	The Methodist Church	39.82
56.	Protestant Conference (Lutheran)	31.67
57.	Church of Jesus Christ (Bickertonites)	28.74
58.	North American Old Roman Catholic Church	10.04
59.	Hutterian Brethren (South Dakota)	.33
60.	Free Christian Zion Church of Christ	.12

hart prepared by Stewardship Office of General Conference Mennonite Church based on statistics from the Yearbook of merican Churches, 1968.

*1966 statistics incomplete. 1965 was $116.84.

times as much as the group at the bottom of the list. How one responds depends upon what one does with figures such as these.

Statistics such as these do not measure what we should and could give, for how much one gives in relation to what he can, is one of the most accurate barometers of spiritual vitality. The above statistics are useful only to compare what we do in relation to others, not to compare how well we are using the abundant resources we have. The $147.47 per member average giving for members of the General Conference Mennonite Church is only 3.53 percent of their income.

At the same time, we must be aware that there has been growth in the grace of giving. Giving for all causes has increased by 72.5 percent in the past ten years, while average incomes have risen 44.3 percent. However, the cost of living has gone up only about 20 percent, which also means that a larger portion of income could be used at the discretion of the earner. *Lester E. Janzen.*

Group organizes in Tucson

The Tucson Mennonite Fellowship, at the Jan. 28 meeting, elected a committee of three to provide leadership for the group. Members of the committee are Alvin Bachman, Harold Esau, and Wesley Bich.

Monthly meetings are scheduled. The first meeting took place in October 1967. At the afternoon meeting on Dec. 31, Paul Landes, of the Sunnyslope Mennonite Church in Phoenix, Ariz., was in charge of the service. At one meeting, the group viewed Theron Weldy's slides of the Mennonite World Conference. The next meeting is scheduled for Feb. 25, at a place to be announced by the committee. About twenty-five people were present at the January meeting.

The Old Mennonite Church and the General Conference Mennonite Church are cooperating in this fellowship. Glen Habegger, pastor at Eloy, Ariz., is devoting one day a week to this work.

Social Security amended
Now compulsory for pastors

On Jan. 2, President Johnson signed into law a bill passed by Congress last December requiring all ordained ministers to participate in Social Security as self-employed persons.

Previously, the General Conference committee on pensions had recommended that Mennonite ministers in the U.S. enroll voluntarily by signing a waiver, Form 2031. New ministers will begin participation as soon as they enter the active ministry.

The new law allows only two exceptions: those who have taken vows of poverty, and those who are conscientious objectors to participation in government insurance programs.

According to *Missionary News Service,* "Missionaries who are ordained ministers will also be covered by the new law and must begin payment of Social Security tax for the year 1968."

Coverage under the new law began on Jan. 1. The estimated Social Security (self-employment) tax is to be included with the estimate for 1968 federal income tax, which must be filed by Apr. 15 this year. Payments will be made in four equal installments: Apr. 15, June 15, Sept. 15, and Jan. 15, 1969.

The self-employment tax rate will be 6.4 percent of income up to $7800. If ministers live in a parsonage provided by the church, they must include a cash value for such housing for Social Security purposes, though not for income tax purposes. Thus, a minister may have to pay as much as $499.20 Social Security tax for 1968, in addition to regular federal and state income taxes. Those earning less than $7800, including value of housing, will, of course, pay proportionately less.

Retirement benefits from Social Security vary according to a person's age, and the number of years he has paid this tax. Those who chose coverage in the past and have been paying the self-employment tax will have larger benefits at retirement. The largest monthly check for a surviving family will be $434.40 under the new program, and the top for individuals will be increased to $160.50.

The committee on pensions recommends that in addition to Social S
curity, churches enroll their past
in the Conference Pension Pla
Churches not providing this bene
are encouraged to write for furth
information to: Committee on Pe
sions, Box 347, Newton, Kan. 6711

New office in Washington
To serve as an observer

The establishment of a Washingto
Office for the Mennonite Central Com
mittee's Peace Section was unan
mously approved at its annual mee
ing in Chicago, Jan. 18.

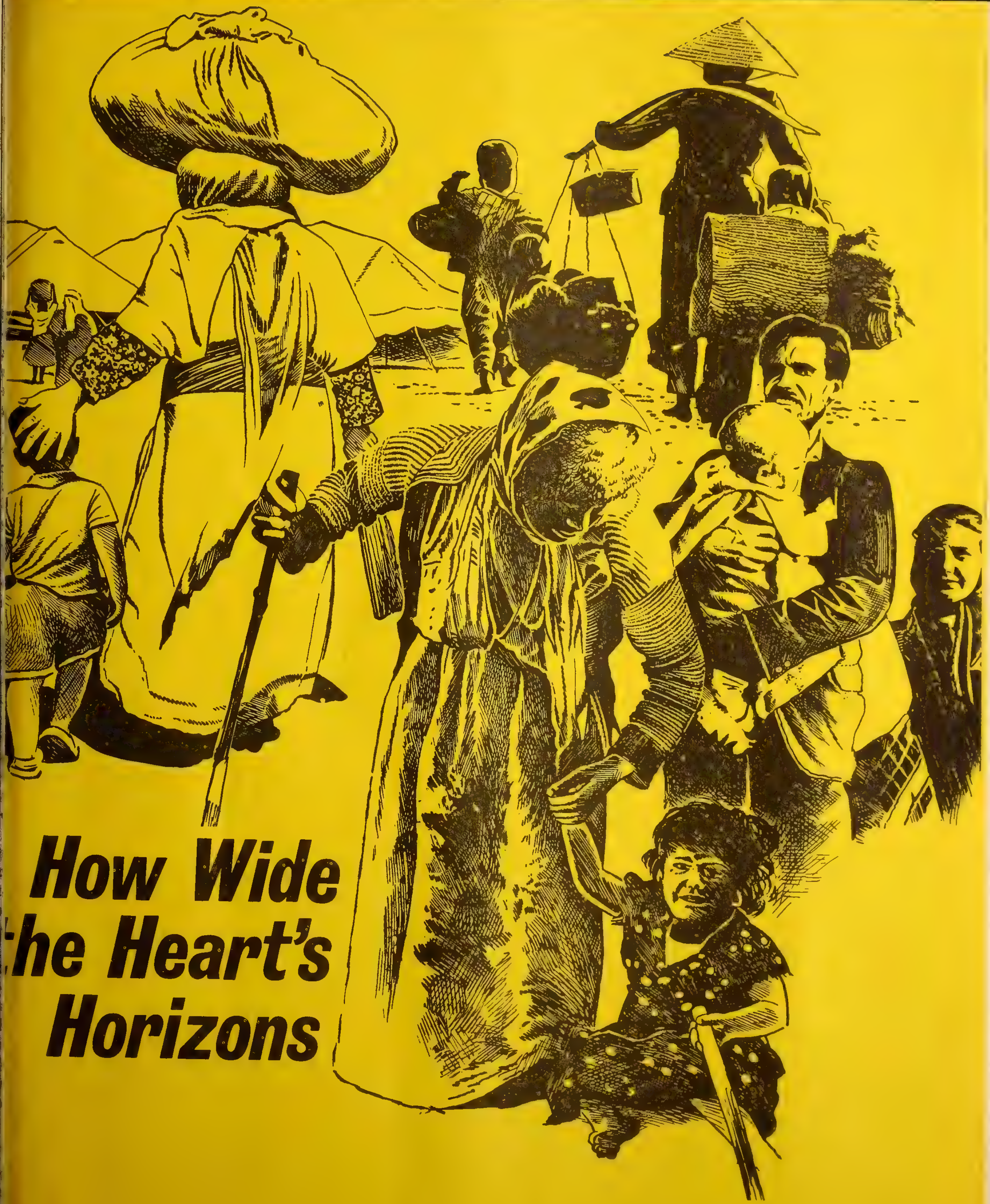
In recent years, MCC's constituen
groups have become aware of an in
creasing need for more knowledg
service, and representation related t
the federal government. As a conse
quence, urgings have come from som
constituent groups that the Peace Sec
tion establish a Washington office. R
cently, the Board of Christian Servic
of the General Conference Mennonit
Church appropriated $4000 specifica
ly designated for such an office. A
the annual meeting last year, the Peac
Section executive committee was in
structed to work out a recommenda
tion for the operation and functio
of such an office. The approved rec
ommendation included the following

The Washington office is not an o
fice for lobbying. It shall serve as a
observer, particularly with referenc
to developments in the federal go
ernment, but also in liaison with ot
er church, welfare, and professio
agencies. It would analyze and inte
pret trends which may affect peac
religious liberty, social welfare, edu
cation, and related fields.

The office would aid and equip an
constituent group when and whe
it may desire to make representatio
to the government, helping church
know when presentations of concer
may be most effective.

A person is being sought for th
office, who has a deep interest or the
logical training. He will obvious
need to be skilled in both oral an
written communication, in order
serve in the role between church an
state. Hopes are that a person can
found by June. The office is to
located in the Capitol Hill area.

How Wide the Heart's Horizons



MCC ANNUAL REPORT 1967

THE WORLD STANDS OUT ON EITHER SIDE NO WIDER THAN THE HEART IS WIDE.

— Millay

The horizons of our world are only as wide as our hearts. And if our world is a large house on the rising slopes of knowledge, a house with windows on the world, open to see and hear and feel its hopes and despair — how intense must be the demands of that life. How rich that life.

And if our world is a small house hidden among the protective hills of ignorance, a dark house with no windows open to the world — how blissful must be the security and comfort of that life. But how limited and distorted the view.

Most of us have had a quiet year with understandable changes. Free from the shadows of illness and poverty, we have worked with our hands and minds under a benign sun of opportunity, and as night comes down our little song of joy rises. For many in other situations the year was a different story.

Coups, counter-coups, revolutions, civil strife, guerrilla raids, riots, tribal hostilities, floods, droughts, famine, ignorance, poverty, disease, illiteracy, superstition, faithlessness. The year brought new tragedies and gave further time to nurse old ones. Anguish, fear, misunderstanding, hate, despair resulted.

"How Wide the Heart's Horizons" is an ambiguous statement, for it can be a question or an exclamation. Because of the many Christian people clustered in farms and towns scattered across Canada and North America, who have wide horizons of their hearts, the Mennonite Central Committee was able to work in a wider world. The wide hearts spanned not only the earth's natural barriers of oceans, but the human barriers of race and nation. And because of the wider skills of the volunteers, we were able to administer a broader program.

The Mennonite Central Committee, now completing 47 years of service, was established by the Mennonite and Brethren in Christ churches of North America to give a Christian witness in the areas of relief, service, rehabilitation, peace and mental health. **Annual Report 1967** attempts to picture this world-wide ministry, but much more than 16 pages would be needed to tell the whole story — the compassionate service and witness of more than 600 Christian volunteers in 38 countries. A few names of people and places and programs have been mentioned in this report. But these are only a few examples from the "great company of witnesses."

"How wide the heart's horizons," we exclaim after reading this report and knowing that it is only a sampling of the various phases of MCC's far-flung ministry. But it is also a question. For some have chosen to draw protective drapes against the world's faces, small and pitiful, aged and menacing, pressing against their windows.

"But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? . . . Let us not love in word or speech but in deed and in truth." I John 3:17, 18.

How Wide the Heart's Horizons.

Compassion Amidst Conflict

In Vietnam one of the most pressing conflicts is one's image and identity in the community. It is not only important who you actually are, but also who the people think you are. To be misunderstood by the people means to be just another part of the psychological war effort, an easy target for Viet Cong assassination. Unfortunately, since I am a six-foot-two-inch male with light brown hair, it is easy to assume that I am just another one of the Americans. In Tam Ky, Bill Herod and I are the only non-government western civilians in the whole town. How can you be kind and courteous to military and government personnel who want to come and spend time at your home, want you to ride with them in their jeep, or invite you to their compound and at the same time not confuse the Vietnamese people as to your identity?

Security is one of the trickiest problems that faces a Christian pacifist trying to work in military zones. He is in a peculiar circumstance, called to love and serve both sides, since his God is larger than the struggle. This means that he is not dependent on the arms of either side to protect him and he considers no one his enemy. However, the person working on the front soon realizes that modern war is often impersonal, killing all in its path, enemy and friend alike.

The decision of where to work, what to do and whom to help is particularly difficult for the person working in a war area. Everything that he does in a war situation will have political consequences. Does the Christian look only at the physical and material consequences of his act, or does he also look at the political consequences?

For example, one time I was invited to come to a village behind Viet Cong lines, to try meet some of the emergency needs for food and clothing. The pastor from the village had gotten permission from the local Viet Cong leaders for me to work in the area. Should I go, even though the consequences may be having myself expelled from the country when I returned to government of Vietnam areas. Or, must I work with refugees only here in government of Vietnam areas, making their life more comfortable and satisfying, when I know that the political consequences will be that I am becoming a part of the psychological warfare for the US army? Can we expect anyone to believe that our God is not a national God when our actions of kindness and love seem to be politically helpful to only one side?

A Christian pacifist, because he feels that his God and his work are bigger than either sides of the conflict, is likely to find himself faced with difficult moral problems. He will find that he has friends on both sides. What does he do when he is asked by friends on one side to reveal information which he might have about the other side? The problem becomes particularly difficult when human life is involved.

For example, by coincidence, one time I discovered plans of one side to destroy some of my friends on the other side. Was I responsible to tell my friends and try to save their lives? If so, was I also responsible for the counter measures which these friends took? Would I cease to be non-political if I disclosed something of a military nature from one side to the other? Would I also be responsible for the loss of life if I knew beforehand of the plan and took no steps to try to halt it?

I have posed these questions not because I think anyone can send me a packet of neat answers. I have posed them so people will better be able to understand the situation and pray intelligently for us, the young peace arm of the church, "fighting" in Vietnam.

VIETNAM HEADLINES, 1967

- Doctor to Serve on Prison Island
- Volunteers Rebuild Refugee Self-Respect
- Eye Specialist to Vietnam
- $2,655 Given for Relief by EMC Students and Faculty
- Oregon Home Economist Assists Highlanders
- Bread Provided for 800 Saigon Hospital Patients
- 233 Tons of Supplies Distributed in Three Months
- COs on the Front Line
- Improving Animal Husbandry
- Nurses Train Montagnard Medical Workers
- Meat and Medicines: Messages without Words
- Tear Gas Fatal for Refugee
- Antique Handcrafts Revived

Article by Doug Hostetter, MCC-sponsored Vietnam Christian Service worker seen on opposite page inspecting the bamboo cup handcraft project, one of the projects he supervises among refugees in Tam Ky, Vietnam. Above, another VNCS volunteer ministers to the health needs of tribal people in the central highlands of Vietnam.

Jordan River: Deep and Wide

"Shukran, Shukran, Shukran" ("thank you" in Arabic) has come to our ears and has been felt in our hearts thousands of times during the month of December 1967. During a three-week period we had 29 major distributions of Christmas bundles. Besides these, innumerable special hardship cases received these "gifts of love" during this same period. Whenever possible Mrs. Martens and I were present at the distribution and personally handed the bundle to each child. The total number of bundles distributed during this time alone approached 7,000, which means, of course, that many children were cheered this Christmas.

Most of these distributions took place in orphanages, welfare stations, private and church schools for refugee children, and also in connection with Save the Children Fund clinics and feeding centers.

Let me tell you about one of the last distribution which took place in Karameh village, about 30 miles from Amman, near the Jordan River.

Karameh has been in the world news several times in the past months. Our distribution took place in an orphanage-school combination for refugee children. This was only a few blocks away from the place where 27 persons died several weeks ago as a result of fire bombs coming from Israeli airplanes. It took the Jordanian military and police force to stop the refugees from moving out of the village in mass after that incident.

After the distribution of several hundred Christmas bundles to needy children, we had our attention called by one of the government officials present to the expression on the children's faces. The children were scattered about the schoolyard absorbed in examining the contents of their bundles, their faces radiant with discovery.

By the time the distribution was completed it was lunch time and we were planning to leave. But a refugee family had arranged to share their simple lunch with us in a nearby hut.

We noticed that the family was anxious about something, and through an interpreter learned that during the night the village had again been shelled by guns from the other side of the Jordan. Some families had packed up and moved out during the night, fleeing for the mountains.

Our host told us that the Israeli seem convinced that Karameh is a hiding place for some of the commandos who cross the Jordan River during the night and cause destruction on the West Bank, hoping their acts of terror will force the Israeli to give back these homes to the Arab refugees. For the sake of their children the parents want to leave the village too. But where shall they go and not experience even greater suffering? And so they remain. And under these conditions their children continue to go to school and the teachers stay at their posts and the parents wait. In the midst of such circumstances Christmas bundles have brought a bit of love "in the name of Christ."

The story of these bundles in East Bank, Jordan has not ended yet. Within the next months we expect to receive an additional 14,000 bundles. By then the grand total of 22,670 bundles will have arrived in Jordan, which is probably a record for one country in one year.

The Jordan Ministry of Social Welfare and the officers of UNRWA have repeatedly expressed deep appreciation for these Christmas bundles. They have urged us to plan for a major distribution by sharing a bundle with every child between the ages of 4 and 16 living in "tent cities" in the valley refugee camps. According to our statistics this will require nearly 12,000 children's bundles.

No, the little toy usually enclosed in the bundle, will not be placed neatly in a toy-box for the night, because there is no toy-box. The towel will not be hung on a rack or the dress or trousers on a hanger in a closet, because there is none. Most of the things will be worn both day and night.

"Shukran" may immediately be directed to us here, but really it is to God who led others to help make possible this hour of joy in the midst of helplessness and hopelessness.

MIDDLE EAST HEADLINES, 1967

- Jordan Team Remains Despite Crisis
- Emergency Program Planned for Refugees
- Search Begins for Best Way to Handle Relief Needs
- Needlework Artistry from Arab Refugees
- Jordan's East Bank Site for New Program
- Beit Jala School Opens in Spite of Difficulties
- Mennonite Workers in Israel Discover Fresh Unity
- Additional Hardships for Refugees with Approaching Winter
- Urgently Needed Blankets Rushed to Jordan

Article by Harry E. Martens, MCC director, East Bank, Jordan. Photographs, by courtesy of the Jordan Ministry of Information, show Arab refugees wading the Jordan River at a shallow ford, fleeing Israeli-occupied West Bank after the six-day June war. Thousands found safety of a sort (above) but little else in the hastily constructed tent cities.

Article by Vernon Reimer, MCC director in India, Pakistan and Nepal. Photograph shows one of the MCC wells being dug on a "Food for Work" project during the emergency relief program. Approximately 12 feet in diameter and 30 feet deep, the well will be lined with stone and topped with brick and plaster.

Land of Need and Promise

Hit by drought and floods in greater proportions than in 1966, India experienced increased MCC attention. Lack of food has been a real problem. The Bihar famine received world-wide publicity. The government, continuing to place emphasis on food production, is still uncertain just how to do this most effectively. There is talk of reaching self-sufficiency in food by 1970, but this seems remote.

MCC contributed $90,000 towards famine relief in Bihar, as well as four expatriate workers, besides hiring local people. From these funds 80 tons of rice, 40 tons of beans and 60 tons of raisins were purchased in North America and 50 tons of maize in India. Nineteen daily free feeding kitchens were operated in the Latehar-Chandwa block, feeding some 3,500 people daily from January to October. Seventy-four wells were dug on a food-for-work basis — all but one produced water — many in villages where wells were never before available.

Feed the Children's Aid gave 180 tons of rice to MCC for Bihar relief. The Mennonite churches in India contributed some funds which they had received from the German and Japanese Mennonites. The Evangelical Fellowship of India channeled approximately $17,000 through MCC for Bihar relief. Mennonite Central Committee, Mennonite Christian Service Fellowship of India and the Bihar Mennonite Church and mission operated together in Bihar under the name of Mennonite Relief Committee.

A program such as this is not easy to administer with all the accompanying red tape and reports to government and individual donor agencies. The pre-election period was not of particular help either. One election candidate warned the local villagers that the Christians were now feeding them but would later poison them. As a result, some of the feeding centers lost many people. It was not long, however, before most of them were back. Still the rumor had caused considerable suspicion.

Food taboos can also be a difficulty. One low caste widow had so much pressure put on her not to eat food handed out by Christians that she simply refused to accept any. She actually died of starvation.

During one month the people lived mainly on wild plums apart from what they got from the feeding centers. Another month they ate blossoms from certain trees. Understandably such a diet weakened the people until they succumbed to one kind of disease to another. Often people were not aware that these diseases were a result of malnutrition.

Mothers could not provide the necessary nourishment even for their small babies. One of the most difficult things for those in emergency relief work was to see so many hollow-faced women begging for food for themselves or their children and to have to say, "No, we simply do not have enough food for all." Our effort was only a small drop in a sea of need.

The emergency relief program terminated in October and plans got underway to continue long-term relief and agricultural development. MCC continued to provide some personnel and equipment secured during the emergency. The proposed program includes land reclamation, improving farming methods and the digging of a large number of wells.

Now is the time to be in India "in the name of Christ," as servant and peacemaker. India is not interested in Western Christianity, but she does need the healing ministry of Christ for her body, mind and spirit.

Farming with Faith

The Tarus School, on Timor Island, is an unusual agricultural school. Of 28 students last year, 10 have been selected to return for a second year, during which their instruction will be mostly in Bible and their practical work will consist of caring for their individual garden plots. This arrangement prepares them for more responsibilities as assistants to their pastors in the various villages after graduation.

A second unusual feature of the school is that a large part of its annual crop consists of a number of varieties of seed, mainly rice and corn, to be sold to Tarus villagers.

Tarus is thus an agricultural training school, an experimental farm, a demonstration site, a seed-production unit, a new-varieties promoter and a theological upgrading institute! After 12 years of sponsorship by MCC and Church World Service, the school is being turned over to local Indonesian leaders, who will be responsible for administration.

MCC, the only North American Mennonite organization in Indonesia, attempts both to support and to supplement the faith and work of the local Mennonite churches. How best to implement these goals is not always certain.

The exacting task of transferring sponsorship of a project like the Tarus School provides occasion for reflection: how to apply even our modest portion of western wealth wisely in an economy that is just beginning the painful task of rebuilding almost from scratch, without damaging either the independence or the spiritual health of the national church? How to give advice and influence decisions acceptably, without becoming or appearing to be "neo-colonialists?" On the other hand, how to refrain from making decisions for the churches, which they find difficult or distasteful to make and seek to push into our lap, without appearing to be indifferent to their dilemma?

Among the challenges of daily working relationships arise some concerns.

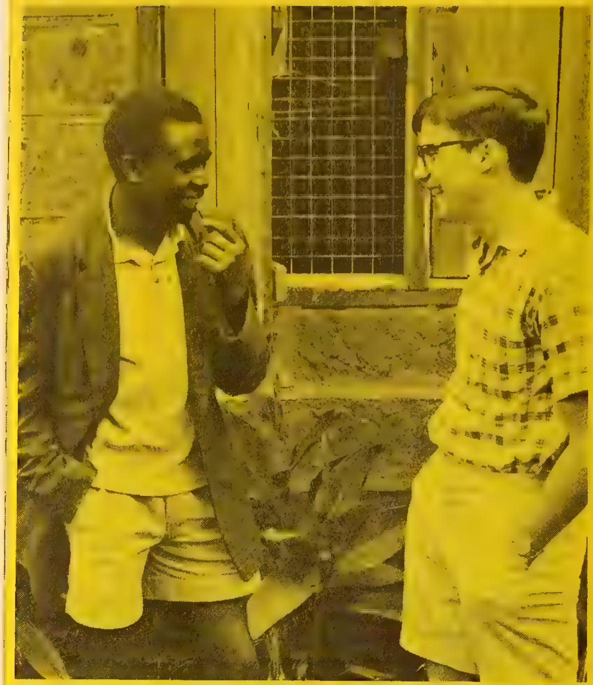
How can material and financial aid be given without causing institutions to become dependent on it? How strike the proper balance between material aid to meet immediate needs and development assistance? How overcome the massive inertia which resists any attempt to shift aid from established institutions to new development projects? How to support the progressive, generally young element in the leadership, without alienating or appearing to undermine the older established group?

Unparalleled opportunities for the church in Indonesia continue, and MCC commits herself to aid the church to explore these under the direction of the Spirit.

INDIA HEADLINES, 1967

- Suffers Third Year of Drought
- Emergency Relief Work Begun
- Land of Need and Promise
- MCC-CROP Drive Will Feed Starving Indians
- New Wells Provide Work and Water
- Hot Porridge in Leaf Bowl Puts Smile on Face
- Big Valley Sponsors $10,000 Drive for India
- Well Digging Project Proves Successful
- Monsoon Rains Revive Bihar
- Ranchi Riot Relief Work
- Monsoon Rains Flood Coastal Plains
- Bihar Famine Relief Evaluated
- Well Driller Leaves for India

Article by Adolf Ens, MCC director, Indonesia. The photograph depicts an agricultural student of the Tarus School tending his individual garden plot.



John Shenk, Teachers Abroad Program, Kenya, symbolizes the face of the 115 TAPers in Congo, Kenya, Malawi, Nigeria, Tanzania, Zambia and Newfoundland. Article by John Gaeddert, MCC director, Congo.

To Make Sure Foundations

In the Congo our MCC family of 68 people live in 18 different cities and villages and work with Swedish, British and American Baptists, Presbyterians, Evangelical Covenant, Methodist, Disciples of Christ, Mennonite Brethren, Congo Inland Mission and other faith missions, churches and institutions. We have also made overtures towards establishing fellowship with the Kimbanguists, an indigenous church group.

Thirty-one Paxmen are in education combined with maintenance, construction, social work, relief, agriculture, electronics, clerical and leprosy work. While the requests for our young men are many and varied, we try to assign them to those areas where they either work alongside a Congolese to train and supervise or where they fill a position which cannot be supplied at the moment, yet is vital to the continuing mission and church program.

Paxmen learn enough French, Lingala, Kituba, Cipende or Swahili to get along in their work. Too often thought of as Pax-boy-handy-man, they actually administer well jobs considered beyond their capabilities. Maintaining a commendable reputation among a large number of people, they add youthful enthusiasm to many programs.

The 12 TAPers are probably the hardest workers we have. They come to the Congo after a year of French study in Belgium. Upon arrival they are confronted with preparing for and teaching a minimum of 24 hours per week in a foreign language, occasionally working at a school which is poorly-organized and sometimes teaching without textbooks, visual aids or chalk. Yet they find time to talk informally with their students, visit their villages, scout for sugar, flour and other hard to get foodstuffs, see that water and fuel are supplied and try to pick up a bit of the local tongue.

TAP has established itself as essential to Congo's secondary schools, stabilizing the teaching programs, filling in when there seemed no way out. While most secondary schools already have a core of Congolese teachers, with more coming on, the Congo will need a good number of expatriate teachers in the next 10 to 15 years. TAP will be a welcome word in the Congo for years to come.

We are here to help establish the foundations of this nation so people can realize their own potentialities, raise their standard of living and help themselves. But when giving relief tends to make men greedy and feel others owe them things, when education often makes people consider manual labor as inferior, when building up an institution becomes an end in itself, when we are accepted for what we have and what they can get, when we often are out of communication and avoid making contacts, when we continue to perpetuate paternalistic ideas, our sense of achievement is not very impressive. But many good things are happening and we do not mean to leave an impression of despair.

The Congolese are asked to step from the age of Abraham into the jet age, and we are here to stand by him as this takes place. We can chafe under the disorganization, the blundering, the misuse, the "aping" that goes on and we often do little more than complain and blunder with them. But we can also cite incidents where we, in the name of Christ, come through to solid relationships that result in understanding and love.

TAP HEADLINES, 1967

- Need for Teachers in Africa and Newfoundland Continues
- Requires More than a Spirit of Adventure and Idealism
- Helps Lead Christian Leadership Course
- Nigerian Political Unrest: No Imminent Threat
- Thirty-five attend TAP Orientation
- Anticipates Remaining Years in Malawi TAP
- Variations on a Theme: TAPers in Music Education
- A Service with Adventure
- MCC TAP to Enter Botswana, 1968
- TAP Alleviates Newfoundland Teacher Shortage

Richard Fulmer, Paxman, Bolivia, sells garden seeds at agricultural project. Article by Maxwell Lathrop, Wycliffe translator who observed John Miller as Paxman in agriculture and rural development, Mexico.

Leafhoppers, Pigs and Pax

I am not a farmer: I am a Bible translator. The Scriptures which we print are appreciated to be sure and are making marked changes in Indian families. Nevertheless, Christians come to me, saying, "Our problem is with our pig, our scanty wheat crop, the bugs on the squash, our cows that give only a small jug of milk. Can you help us with these, as you cure our sick babies and make roads for us?"

Now is when I appreciate John Miller, serving under the Mennonite Central Committee, for he can offer practical help for the Tarascan Indians.

As I write, John is still not in at nine in the evening for the supper which I have been warming for him. Life here is just too interesting to stop for eating. Up in the Indian village of about 5,000 we opened a store. We had to. We have been preaching improved seeds, feeds, fertilizers and implements. People listened as we moved about their farms, and replied, "Well, where can we get them?" We had to reply lamely, "They're available in Mexico City." Two hundred miles away!

So a farmers' supply store was a necessity. In fact, it has become almost too much of a good thing. We cannot afford to keep it open all day because with a limited staff, we have to be busy during the midday — planting experimental plots, demonstrating cultivation techniques, spraying potato patches, curing Indians' sick animals and preaching modern agriculture. Every place the Indians, dressed in their traditional garb, stop us. "What time will the store open? We want fertilizer. Your vet sent us for this medicine. Our pig is sick. Can I secure a bag of seed potatoes?"

The Tarascans live in Bible times, with ox goads in hand, harvest wheat with sickles, thresh it with animals, winnow it by tossing it into the wind and eat unleavened loaves. Of course, their seeds and animals are degenerated, but the down-to-earth help we offer, with scarcely any funds, is producing results which the great organizations appear to sigh for.

Apparently improving agriculture for a people has been very complicated and discouraging for other leaders. Investigation and research appear to draw extensionists off into university graduate study. Foundations spend for surveys, experiments and profound treatises. International visitors with seemingly perennial traveling expenses come by "to see what is being done for Tarascans."

But John and I cannot take time out to pose for Kodachromes that we shall never see. I begin to wonder how the multitude of hungry and backward farmers will ever have more, if institutions and leaders do not tackle the rural problems with a directness and be forced to produce on a very limited budget. We have used our hands, our backs, and our personal incomes, all with delightfully successful results.

I could mention other projects in which John Miller is active under the Servicio Agropecuario: the forages, the potatoes and corn. But there is no need to describe our successes. What impresses us are the groups of neighbors who now advise other Indians on how to mix and use fertilizer, combat leafhoppers and raise pigs twice as quickly for market.

At six in the morning, I hear a bedroom door creak. John is rattling milk pails. It's no chore to tend to the animals with the Indian men in the cold and dark because each day one sees traditional agriculture giving way to one more modern.

LATIN AMERICA HEADLINES, 1967

- 40 Heifer Project Animals Arrive in Santa Cruz
- Bolivians Learn to Read and Write Through Alfalit
- Pre-Emergence Herbicides Make Difference in Mexico
- Chaco Farmers Interested in Agricultural Improvement
- Dutch Sponsor Well-drilling Project, Neuland Colony
- New MCC-MEDA Representative Appointed for Paraguay
- Partnership in Leprosy Service
- Young Carribean Program Enters Second Decade
- First Sunday School with Ayoreos — Bolivian Indians
- Indian Women Study Home Economics, Neuland Colony

Robert Lull, author of the article, and Don Lloyd, featured in the photograph, are Voluntary Service workers at Catoctin Job Corps Conservation Center, Lantz, Maryland.

Hope for the Future

It was my job that day to meet a new corpsman at the bus station. He stood there, all his possessions in an Acme supermarket bag. Was he a high school drop-out or hadn't he gotten that far? Did he come from the heart of Harlem or a West Virginia shack? Did his parents see him off at the bus or didn't they know he left?

We headed for Catoctin and began to talk. He was from Kentucky, had finished eight grades in eleven years and lived with his older sister since his parents separated when he was ten. Not as bad as some, I thought, and better than most. Amid his dismal world of defeat he had seen a spark of hope. He knew there was something better and he was going to find it. Hardly more than a boy, he was ready to tackle a man-sized job. That's why he chose Catoctin Job Corps.

Catoctin was the first of over 100 Job Corps Centers. It was set up in 1965 by the U.S. government as part of the anti-poverty program to aid deprived youth: to equip young men for a prosperous, successful, independent future. The Job Corps program is organized in three basic stages. There is an education-vocation department aimed at equipping each corpsman with skill in reading, math and a trade. The next area, employment, helps the corps-member to apply his educational and vocational training along with good work habits. In recreation, the last area, group cooperation and interaction is stressed.

Yet there is more to Job Corps. There is more in the program than waking the dormant mind, more than nourishing the underdeveloped talent. Job Corps should, and can, open untapped spiritual treasures of motivation and positive attitudes.

Although the opportunity for betterment is readily at hand, many corpsmen do not take full advantage of the facilities. This is evident to some extent in every part of Job Corps. The situation can best be attributed to the conditioning and background of the corpsman. These fellows have been brought up in a dark world of failure. They lack incentive because few of their efforts have been reinforced, because few of their goals have been attained. They look to the past and see only the failure of their dreams. In their quest for any success, they tend to set their goals low and easily attainable. Perhaps this is why many cannot comprehend the necessity of education combined with job skills. In the past the only jobs available were manual labor, therefore, they became disenchanted with education. Few corpsmen see any use in working harder than is expected. In the past they seldom were rewarded for what was done, let alone compensation for extra effort. It is easy to see why deprived youth sacrifice long-term satisfaction for immediate success. The problem, and the challenge, is to overcome this misguided spirit.

In our VS unit we are fortunate to have a great diversity in talents and backgrounds. We have a VSer working in every area of the center. Don Lloyd is vocational welding instructor in the work and vocational area. Bob Lull has been assisting in the education department. Milbert Penner and Dave Grieser have found recreation and counseling a rewarding area. As a unit we have established a Wednesday night religious discussion period; succeeded in encouraging a good number of corpsmen to worship with us Sundays; put the greatest portion of work into a center newspaper; and recently began an Explorer Post. Yet, we feel these areas of daily labor are only indirect ways of accomplishing our real purpose.

Inward feelings and beliefs must precipitate outward action. If the spirit of man is filled with hope and love, it will doubtless give the mind understanding and motivation; if the mind comprehends, it will lead the body to willing work and service. It is our aim that Christ will lead us also in a spiritual ministry to these fellows. We hope our Christian example may be strong enough to show the love of Christ which will provide a source of motivation, instill proper attitudes and give hope for success in the future — while there is still a future. Once the hope is present, the purpose of Job Corps will be accomplished.

Equipping All God's Servants

Congress Decides Against More Stringent CO Provisions; Influenced by Peace Section Testimony. In May the Armed Services Committee of the House of Representatives recommended to the Congress a new version of the draft law that would have, among other changes, returned to the provisions for conscientious objectors that were in effect in World War I.

Although the proposed law would have continued to recognize conscientious objectors and would have continued their assignment to civilian work for two years, exactly as is done, it called for the induction of all conscientious objectors into the armed forces. After induction one is legally a part of the armed forces.

When word of the proposed change became known, members of the MCC Peace Section, along with Friends and Brethren churchmen, acted swiftly to meet with members of the Armed Services Committee to explain that induction in itself was an impossible step for the historic peace churches.

The congressional committee members were open to the concerns raised and expressed genuine desire to return to a law acceptable to the peace churches. Six days later, when the bill came to the floor of the House for a vote, the committee chairman, himself, proposed a return to the present language of the law concerning conscientious objectors. The amendment was defeated, the approved bill representing little change from the present law.

MCC Representatives Present Vietnam Letter to White House. Five MCC representatives were received at the White House in November to present a letter to President Johnson which defined their concern about the present US policy in Vietnam, including the plight of refugees resulting from the prolonged war. Courteously received by two representatives of the special assistant to the President for national security affairs, the MCC team was given a 70-minute meeting during which the text of the letter was discussed.

In a previous meeting at the White House nearly 15 months ago, before the mass escalation of the war occurred, MCC had expressed concern about the U.S. basic policy in Vietnam. Because of its being in that country and the reports of its volunteers about the destruction of the very fabric of Vietnamese society, MCC felt it should again speak to the issue.

Kraus Strengthens Peace Witness in Churches of India. As a part of the Peace Section's continuing equipping ministry, C. Norman Kraus was given partial financial support, while teaching at an inter-denominational seminary in India for a year, to work with the Indian Mennonite church in strengthening its peace witness.

His activities fell into three parts: lectures and conferences within the Mennonite constituency, writing of articles and contacts with the larger Christian and non-Christian communities. As something of a roving ambassador moving in both Christian and Gandhian circles, he gathered information for the Mennonite churches and gave information to others about the Mennonite work and convictions. These contacts provided background for understanding and interpreting the current situation to the Indian Mennonite constituency.

MCC Peace Section sponsored a three-week East European study-tour this past summer. Four members of the team, which spent a week discussing the topic of Revolution and Reformation with Christians and Marxists of East Germany, are seen outside the Burgscheidungen Castle which dates back to the 1600's.

Mental Health Services

For their enlightened interest in helping the mentally ill, the residents of Kansas and the Newton area were commended by Dr. Karl A. Menninger at the November dedication of a new $400,000 building at Prairie View Mental Health Center near Newton.

"We face a big job. The task that we had in psychiatry 30 years ago looks petty and tiny today," the world-known psychiatrist said.

Mental retardation is part of that big job. Work in this area, an example of the broad concerns of the Mennonite Mental Health Services, has been assigned by MMHS to a special Resource Committee on Retardation. The committee has explored the complex field of retardation in trying to discern where the most crucial needs are and where MMHS should become involved.

During its four years of existence a number of specific programs have developed, such as camps for the retarded and their parents, pastor's seminars and a workshop on retardation. The committee is in the process of taking a census of retardates among the Mennonites and trying to determine the most urgent needs of parents. A newsletter is planned to help parents with some of their concerns and problems.

Some progress has been made by MMHS in understanding the nature and need of retardation and hopefully some specific direction will soon be taken that will lead to significant work. Consideration is being given to establish foster homes for the retarded. A pilot project is being developed in connection with one of the mental health centers.

Disaster Service article by Walter Neufeld, pastor of Wayland Mennonite Church, in a speech at an MDS meeting, Kalona, Iowa. Mental Health Service article by Dr. Vernon Neufeld, director, MMHS.

Disaster Service

Mennonite Disaster Service, as well as the entire church, if it is to realize its full potential and meaning, must in its effort be at the right place, at the right time, with the right message, for the right reason.

When we minister to persons injured in a disaster, we meet many who are displaced. But MDSers are not displaced persons. Though we have also left home and are on the scene of disaster, we are in the right place because here is where God would have us minister to the wounds of the world.

Whenever tragedy and storm strike, we can become displaced persons, however, by staying home and ignoring the needs of the stricken. In refusing to minister to the needy we are in effect preventing Christ from doing His work. And the only way that Christ can be at the right place is if the people in whom He dwells are at the right place.

There is a time to pick up sticks and a time to hunt for the bodies of those injured or killed by storm; a time to build fences and clean out mud. But there is also a time for sharing faith and the teachings of Jesus.

MDS teams don't waste a lot of time talking about what's to be done or why: when once on the job they just pitch into the work. But maybe more deliberate thought should be given as to just what is the right message, or the right word to accompany our deed.

If after a clean-up, people only talk well about the Mennonites, then we've missed the mark. If they have in their own experience established a deeper relationship to God, then we have succeeded in giving the right message.

When we have brought together in our own lives a synthesis of the wounds of men and the word of God, then we need to get the church outside of itself and into the world. God is giving us a choice today to either get out into the world with Him or to stagnate within the four walls of our church buildings. That is a decision before the church. And Mennonite Disaster Service can have a significant part in influencing that decision.

DISASTER SERVICE HEADLINES, 1967

- **Second Team Leaves for Haiti**
- **Returns to Former Disaster Scene for All-Unit Meeting**
- **Farewell Service Concludes Work in Haiti**
- **Illinois Unit Responds to Tornado Emergency**
- **"Sermons in Overalls" Available**
- **Offers Help to Alaskan Flood Damage**
- **Follows Beulah's Destruction in Texas**
- **Texas Reconstruction: Second Phase Entered**

Overseas Activity
in 1967

OVERSEAS ACTIVITY IN 1966 & 1967

COUNTRY	No. of Workers		Total		Cash		Material Aid Total	
	1967	1966	1967	1966	1967	1966	1967	1966
Algeria	23	24	$ 237,296.93	$ 345,560.96	$ 22,218.18	$ 20,348.37	$ 215,078.75	$325,212.59
Argentina	—	2	5,291.28	10,549.25	5,291.28	10,549.25	—	—
Austria	1	1	4,659.95	3,859.61	4,659.95	3,859.61	—	—
Belgium	13	8	3,716.03	4,734.52	3,716.03	4,734.52	—	—
Bolivia	23	17	92,836.05	28,224.98	27,172.44	25,878.21	65,663.61	2,346.77
Brazil	6	7	10,344.82	3,977.56	10,344.82	2,977.56	—	1,000.00
Br. Honduras	—	—	31,046.29	—	—	—	31,046.29	—
Burundi	2	2	151,743.25	43,812.24	2,142.25	1,910.74	149,601.00	41,901.50
Congo	58	37	513,795.07	517,789.93	101,956.46	92,407.93	411,838.61	425,382.00
France	10	7	3,989.76	4,734.37	3,989.76	4,734.37	—	—
Germany[1]	8	13	47,137.11	56,500.67	47,137.11	56,500.67	—	—
Ghana	—	—	22,318.31	—	—	—	22,318.31	—
Greece	9	7	24,148.22	37,152.89	20,644.22	28,786.79	3,504.00	8,366.10
Haiti & Dom. Republic[2]	26	24	156,463.16	101,964.78	80,748.21	64,523.04	75,714.95	37,441.74
Honduras	—	—	48,196.72	4,960.72	—	—	48,196.72	4,960.72
Hong Kong	2	2	171,258.56	159,325.60	51,809.60	53,243.80	119,448.96	106,081.80
India	9	12	477,895.99	139,864.09	128,482.42	67,085.42	349,413.57	72,778.67
Indonesia	8	14	153,278.74	101,233.76	51,921.76	50,666.62	101,356.98	50,567.14
Israel	1	3	2,709.17	4,991.38	1,509.17	4,991.38	1,200.00	—
Japan	—	2	4,293.29	3,847.15	4,293.29	3,847.15	—	—
Jordan	6	10	318,131.84	318,698.42	58,172.14	79,708.12	259,959.70	238,990.30
Jordan-E. Bank	2	—	22,541.91	—	22,541.91	—	—	—
Kenya	30	24	52,894.33	58,468.26	52,894.33	58,468.26	—	—
Korea	9	8	284,416.83	270,499.72	108,504.86	85,748.06	175,911.97	184,751.66
Malawi	3	7	8,863.67	8,221.94	8,863.67	8,221.94	—	—
Mexico[2]	8	7	10,956.92	7,505.21	10,956.92	7,505.21	—	—
Morocco	3	4	4,625.20	10,005.13	4,625.20	5,709.69	—	4,295.44
Nepal	5	4	5,710.98	5,690.82	5,710.98	5,690.82	—	—
Nigeria	28	21	46,023.53	38,281.59	46,020.83	38,281.59	2.70	—
Pakistan	4	5	3,995.06	3,752.81	3,995.06	3,752.81	—	—
Paraguay	9	11	279,868.30	199,163.68	85,122.53	108,022.08	194,745.77	91,141.60
South Africa	—	—	6,084.00	2,790.00	—	—	6,084.00	2,790.00
Switzerland[3]	3	3	7,873.42	3,768.34	7,873.42	3,768.34	—	—
Taiwan	—	—	67,060.37	72,180.30	—	—	67,060.37	72,180.30
Tanzania	14	12	186,462.34	153,879.53	40,237.34	26,651.03	146,225.00	127,228.50
Uruguay	—	—	5,303.50	—	5,303.50	—	—	—
Vietnam	42	41	377,986.80	497,591.12	62,134.26	50,379.80	315,852.54	447,221.32
Yugoslavia	2	2	1,855.25	665.50	1,855.25	665.50	—	—
Zambia	18	12	28,721.24	23,920.85	28,721.24	23,920.85	—	—
Other	2	1	6,796.08	7,112.58	3,385.58	2,388.58	3,410.50	4,724.00
Indirect Exp.			230,721.19	217,237.00	230,721.19	217,237.00	—	—
Administrative			236,653.56	208,363.00	236,653.56	208,363.00	—	—
Totals	387	354	$4,355,965.02	$3,680,880.26	$1,592,330.72	$1,431,528.11	$2,763,634.30	$2,249,352.15

1. The cash item of $47,137.11 includes administrative costs for the entire Europe-North Africa program, non-reimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

2 Administered by Voluntary Service.

3. Includes MCC's cooperative share in Agape-Verlag.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Overseas Services and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.

Financial Summary

For the Year Ended November 30, 1967

	1967	1966
WE RECEIVED		
Gifts of Cash	$1,472,409	$1,253,865
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	2,557,524	1,881,762
Gifts of food items from the United States Government	208,302	370,115
Other Income (Note 1)	763,757	707,408
Total	$5,001,992	$4,213,150
WE SPENT		
Overseas Services	$4,241,207	$3,599,027
Voluntary Service	296,028	256,538
Peace Section	71,979	57,437
Mennonite Disaster Service	18,727	20,387
Mennonite Mental Health Services	18,876	27,831
Other Expenditures (Note 2)	117,245	182,853
Total	$4,764,062	$4,144,073
Increase in Fund Balances	$ 237,930	$ 69,077

Note 1: Material aid repayments, trainee repayments, TAP salaries, Voluntary Service personnel earnings, and headquarters food services and housing expenses are included in this amount.

Note 2: Certain categories of interest expense and depreciation, as well as headquarters food services and housing expenses are included in this amount.

Contributions for the relief, service and peace witness of the Mennonite Central Committee should be sent through your congregation's offerings. Special gifts may be channeled through the General Conference Board of Christian Service. In Canada direct gifts should be sent to the provincial MCC treasurer.

Board of Christian Service

722 Main Street, Box 347
Newton, Kansas 67114

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chool gets new principal orba enrolls seventy

he Mission English School in Kora, India, began another term on Jan. 5, with a new principal, John R. enjamin, and a record enrollment f seventy.

Benjamin comes to Korba with a eep Christian commitment and a road background of thirty-two years f experience in education. His caeer began as a teacher, and later he erved as principal in both high schools nd training colleges in Madhya Praesh state.

The department of education reently passed a ruling setting the reirement age of teachers at fifty-five. enjamin thus retired on Dec. 15, nd became available to head the nglish school. He sees this work as a reat challenge and opportunity.

The Korba English school first pened in August 1966, with thirty-ight students in three grades. Enollment has increased as additional rades have been added each term. eginning with the new year, seventh-rade classes are being offered. In adition to courses ordinarily taught at chools, students are taught Bible subects and attend daily chapel periods.

The General Conference Mennoite mission decided to open an Engsh school in the developing indusial area of Korba in response to the epeated requests of company offiials. Officers of the State Electricity oard and the National Coal Develpment Corporation were especially ager to have this type of school for eir children, because company peronnel is often transferred into other nguage areas of India. In order to void the school difficulties which reult from changing languages, they referred to send their children to nglish schools—these are found in ll large cities and in many industrial reas. Attending an English school lso is good preparation for college nd university, because many of the chnical subjects are taught in Engsh.

Company officials cooperated by roviding a temporary home for the chool. Wives of the officials have een serving as teachers.

Recess time at Korba.

The latest development in the Korba area is the construction of a large aluminum plant. This will bring in more engineers, technicians, and laborers. Prospects for the continued growth are bright.

More tragedy in Vietnam Not everyone escapes

New Year—the Vietnamese new year—brought sudden changes to Vietnam. The National Liberation Front brought the scene of the seven-year-old war to the cities.

The new phase in the war began on Jan. 31, but it also began earlier.

Early in January, an observer for the American Friends Service Committee reported that anti-American feeling had grown markedly.

Said Bronson P. Clark, after a month-long survey of Vietnam and Laos, "I talked with Buddhists, Catholics, representatives of American volunteer agencies, foreign correspondents, and many South Vietnamese Government officials. Almost all reported total disenchantment with the present American policy."

Already last year, American personnel working for such agencies as International Voluntary Service or Vietnamese Christian Service could no longer stay out in the villages overnight or travel in areas formerly accessible to them. Most Americans in Vietnam were living behind barbed wire and anti-grenade nets. A South Vietnamese Government official in Saigon said he was unable to employ American civilians because of the anti-American sentiment.

And now the bad has become worse. The civilian death toll for Vietnamese on both sides has gone up sharply. None of the forty-one workers assigned by the Mennonite Central Committee to Vietnam Christian Service has been injured.

But missionaries of the Christian and Missionary Alliance did not escape from harm. Six were killed at the Banmethout leprosarium, 120 miles north of Saigon. The mission station, two churches, and all mission facilities were "totally obliterated."

Among the slain were Ruth Wilting, forty-two, a nurse from Cleveland and the fiance of Daniel Gerber, who as a Mennonite volunteer assigned to the leprosarium, was kidnapped by the National Liberation Front in 1962. No word has since been received from him or the other two Christian and Missionary Alliance volunteers who were also captured with him. (See *The Mennonite,* Dec. 7, 1965, p. 769.)

Reports from Vietnam Christian Service workers report of many other tragedies being suffered by the Vietnamese people.

William T. Snyder, MCC executive secretary, and Atlee Beechy, former director of VNCS, were in Vietnam on an administrative visit during the recent upheavals, having arrived just prior to the New Year holidays and the outbreak of attacks on the cities.

Cables received from Snyder and Paul Leatherman, director of VNCS in Saigon, report the well-being of all VNCS workers.

Particular concern was registered for the VNCS team at Hue because of severe fighting in that city and the consequent disruption in communications. Word was received at MCC's headquarters, Akron, on Feb. 8 that all VNCS workers in Hue are safe.

Russian dissenters decline Some rejoin Baptist ranks

Approximately 12,000 Russians now belong to the dissident group of Christians known as the "initiative group," a decline of 4000 from their peak strength. Michael Zhidkov, president of the European Baptist Federation and co-pastor of the Moscow Baptist Church, makes the estimate.

Although there are some Pentecostalists among them, most are Baptists. About 1000 dissidents rejoined the official Baptist ranks last year, including several pastors and some leaders, he said.

Zhidkov is the son of the late Jakov Zhidkov, who was for many years chairman of the All-Union Council of Evangelical Christian-Baptists, the group officially recognized by the government. Zhidkov, also a leader in the Council, recently visited London and Stockholm.

In an interview with the *Baptist Times,* published in London, he said: "In the beginning, they [the dissidents] refused to register with the Ministry of Cults. Later, they sought recognition but on terms which go beyond the present regulations on religion.

"If they hold services when they have rejected registration, they are breaking the law and suffer the penalties of their action.

"They have accused the leaders of the Baptist Union and its member churches of being too subservient to the state regulations.

"We, in the Baptist Union, believe it is right to use to the full all the opportunities given to us and to be constantly pressing for larger opportunities. They believe they should reject all controls and try to get absolute independence immediately. But this creates unnecessary tensions and, we believe, this is not the way to gain the lessening of restrictions."

Walter Bottoms, *Baptist Times* editor, asked Zhidkov how many of the "initiatives" are in prison. He said the present number is uncertain. Most of those imprisoned in the early 1960's for defying government regulations have since been released. Some others are known to have been arrested in 1966, he said.

The Russian visitor spoke of the "great grief" felt by Baptists in the official union over the plight of those in prison. He said the union had made appeals to the Ministry of Cults in "cases where people had been unjustly treated according to the law." In 1966, the Congress of the All-Union Council pleaded with authorities for leniency toward the imprisoned leaders, Zhidkov said.

The Soviet Union has five thousand Baptist churches, according to the Moscow pastor, fifty-three general superintendents and thirteen assistant superintendents.

Church tutors children Kansas City's gift of time

Young people "find fun and fulfillment in helping others" as they take part in the Cross-lines program, says the Jan. 20 *Kansas City Times.* Rainbow Boulevard Church, Kansas City, has a center where young people give help to pupils needing tutoring.

Cross-lines, a venture that cuts across denominational, racial, social, and economic lines, gives assistance with food, clothing, medical needs, employment, and training for jobs, as well as work with children. The organization, representing twenty denominations, is headed by executive director Don Bakely.

Mrs. Gary Schrag, a schoolteacher, is in charge of the center. She is assisted by a staff of young volunteers helping with the tutoring. The one-to-one relationship, with the same youth helping the same child on a continuing basis, is emphasized.

Mrs. Schrag comments on the effectiveness of the program in helping children: "I sometimes wonder how much they are getting academically. I do know they are getting extra indivdal attention, someone to listen to them read or to watch them draw pictures and appreciate what they are doing."

The young people have reasons which make them ready to give a gift of time throughout the year. Kenn Goertz, member of Rainbow Boulevard Church, who began tutoring over a year ago, continued this year because he found it "rewarding and sometimes fun."

Words and deeds

A Romanian Bible is being set in ty at the state printing press in Buch rest. Work started in January on order of 100,000 copies. The editi will be distributed by the Orthod Church among its 10,000 parishe The United Bible Societies donate the paper as a special gift.

Bluffton College has been awarde a National Science Foundation gra of $32,500 for the support of scie tific research to be done under th direction of LaVerne Schirch, asso ciate professor of chemistry at Bluf ton College. The grant, awarded f research entitled "Comparative Stud of Serine Transhydroxynethelase an Threonine Aldolase," is for three year

Frank H. Epp, Ottawa, former ed itor of the *Canadian Mennonite,* wi be interviewed on KFH, Wichita Kan., Mar. 1, from 4:15 to 5:00 P.M

The Hutterthal Church, Freema S.D., has recently published its his tory in a thirty-two-page book. Th congregation began in Russia in 187 and came to South Dakota in 1879 Until 1910, the congregation had onl one songbook, and that one had n notes. Gerhard M. Peters is the cur rent minister.

German Claros, a member of Baptist Church in Bolivia was electe the mayor of the town of Pojo. Hi election to office marks the beginnin of a new era, when Protestants ar not only tolerated in their own coun try, but are eligible for whatever offic their preparation suits them.

The Canadian Bible Society distri buted 777,283 copies of the Scripture in 77 languages in Canada last year This was a 67 percent increase ove the previous year and 265,000 more than in any year since 1808, when Bible Society work began in Canada Sixty-four thousand volumes were in French, which was fifty thousand more than in 1966.

College basketball

Heidelberg 82—Bluffton 81
Bethel 62—Ottawa 53
Earlham 102—Bluffton 81
College of Emporia 78—Bethel 72

JOURNAL RECORD

ebruary 2. Bethel College drama-
sts presented *The Sea Gull* by An-
n Chekhov (1860-1904) this week.
he play filled a cultural gap for me
hich other people must also have.
ere I could enter into the intellec-
al life of pre-Bolshevik Russia, a
rt of history which our preoccupa-
on with current political events in
e Soviet Union often obscures. Even
r Mennonite history in Russia dur-
g the same period hasn't told us
uch about the cultural achievements
the Moscovites. We have allowed
hrushchev, the peasant-politician,
d others like him to become our
mbols of Russian life. So it's sur-
ising to meet the old Russians in the
lorful mind of a master Russian
aywright.

FEBRUARY 10. Bethel Deaconess
ospital dedicated its new building
day. Senator Frank Carlson came
om Washington for the occasion.
he expansion program for the New-
n hospital has been under way for
most nine years. Construction be-
n in 1965 after the community and
e Mennonite churches raised
20,000. These funds were supple-
ented with other resources and the
hole amount matched by federal
nds (Hill-Burton grant) to bring the
tal investment in new buildings
d equipment to $2,400,000. It was
day of rejoicing for a cooperative
hievement in which church, com-
unity, and government had worked
gether. I thought I detected a note
uneasiness about the government
ntribution, and that it would have
en better had the church and com-
unity been able to raise the full
ount, for federal giving might dis-
urage local initiative.

In expressing appreciation for the
ll-Burton fund, Andrew Douglass,
member of the board of directors,
id, "I cannot but say that this is
od." He added, "But the com-
g generation has one of its biggest
oblems to maintain community
pport."

But D. V. Preheim, speaking for the
edical staff, said he was "proud as a
xpayer for the Hill-Burton funds."

Senator Carlson was careful to point to the Hill-Burton program as "one of the great programs of the country." He explained that the significance of the program was that "initiative has been left to the local community" and that "we have been able to retain local control and local leadership." *Maynard Shelly.*

Calendar

Mar. 1—World Day of Prayer.

Mar. 6-8—Akron, Pa., Association of Mennonite Mutual Aid Societies.

Mar. 10—Conference Sunday.

Mar. 24—One Great Hour of Sharing.

Apr. 18-21 — Wadsworth, Ohio, Central District Conference.

June 13-16—Ritzville, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 3-7—Calgary, Canadian Conference.

July 13-20 — Estes Park, Colo., General Conference.

Canadian

Mar. 9-10—Rosthern (Sask.) Junior College, homecoming, C. J. Dyck.

Central

Mar. 1—Bluffton College, Vienna Choir Boys.

Mar. 9—Peoria, Ill., Mennonite relief sale.

Western

Mar. 17—Goessel, Kan., Alexanderwohl Church, mission festival.

Apr. 6—North Newton, Kan., Bethel College Church, Bible school workshop.

New Addresses

Merlin Banman, Box 224, Mount Vernon, Tex. 75457 [49]
David Blasiar, 2506 W. 77 St., Prairie Village, Kan. 66208 [32]
Floyd Dalke, 1921 Fredrich St., Gretna, La. 70053 [204]
Robert J. Duthie, 42 Seranac Blvd., Toronto 19 [73]
Ruth Hunt, 34917 Victor St., Barstow, Calif. 92311 [38]
Fred Oyer, 1620 W. Fargo, Chicago 60626 [265]

Deaths

Regina J. Franz (Mrs. John M.), Grace Church, Dallas, Ore., was born Sept. 17, 1887, in Mountain Lake, Minn., and died Feb. 7.

Julie Gundy (Mrs. Lloyd), First Church, Normal, Ill., was born Dec. 31, 1894, and died Feb. 6.

Lorena Kliewer (Mrs. Herman), Bergthal Church, Pawnee Rock, Kan., was born Nov. 12, 1888, and died Feb. 4.

Ronald Kim Nickel, son of Mr. and Mrs. Alfred Nickel, Alexanderwohl Church, Goessel, Kan., was born Aug. 19, 1955, and died Feb. 4.

Elizabeth Regier (Mrs. J. M.), Bethel College Church, North Newton, Kan., was born Oct. 23, 1887, and died Feb. 3.

Henry P. Schierling, Inman (Kan.) Church, eighty-nine, died Jan. 9.

Gerhard G. Schroeder, Inman (Kan.) Church, 86, died Dec. 6.

Cornelius B. Unruh, Saron Church, Orienta, Okla., was born in Moundridge, Kan., Nov. 7, 1897, and died Jan. 16.

Paul J. Voran, First Church, Pretty Prairie, Kan., was born May 21, 1902, and died Feb. 8.

Mrs. Joseph I. Walter, Bethany Church, Freeman, S.D., was born Jan. 7, 1882, and died Feb. 3.

Marriages

Russel Aschenbrenner, Calvary Church, Washington, Ill., and *Linda Vaughn,* on Feb. 10.

James Curtis Baker, Lutheran Church, Hillsboro, Kan., and *Elaine Ruth Funk,* Trinity Church, Hillsboro, Kan., on Feb. 3.

Silas N. Glisson III, Presbyterian Church, Springfield, Ill., and *Mary Mosimann,* Calvary Church, Washington, Ill., on Feb. 10.

Donald Leisy, Assembly of God Church, Aberdeen, Idaho, and *Mary Alice Stevens,* First Church, Aberdeen, on Feb. 3.

Donald Ranck, Bethel Church, Lancaster, Pa., and *Virginia Wivell,* Mt. Joy Lutheran Church, on Feb. 3.

D. Larry Williams, Wichita, Kan., and *Lois Mae Thiessen,* Inman (Kan.) Church, on Dec. 16.

MEN

Laymen view Europe

This travelogue was written by Herbert R. Regier who is secretary-treasurer of General Conference Mennonite Men. He served as a delegate to the Mennonite World Conference in Amsterdam last summer, representing American laymen.

I was a member of Menno Travel Service tour no. 675. Twenty-eight people were in this group coming from California to Maryland, and from Prince Rupert, B.C. to Kentucky. With the exception of the John O. Schrag family, all the people in this tour were strangers to me when the trip began, but, of course, that was changed by the end of the tour. We left New York City on July 12, and returned on Aug. 2.

This was my first trip to Europe, and I was impressed. To see the things which had seemed only to exist in books, gave me a temporary feeling of being in a world of fantasy. The realities of touring, however, soon brought me down to earth. As I had expected, this tour was oriented toward those places that would be of particular interest to Mennonites. It gave the opportunity for worship and thanksgiving at many places.

On our first Sunday near Colmar, at the Bethel Church at Neuf Brisach, the minister, Fritz Peter-Schmidt challenged his flock to "keep their hearts tuned to God," while someone in the back row translated the German language into French so the young people could understand through their earphones. The congregation sang "Ach Mein Herr Jesu" and "Sing Them Over Again to Me, Wonderful Words of Life" in German, of course. It was a vivid reminder of church services that I had experienced forty years ago.

"At the churchyard, the gripping paradox of a concrete gun emplacement nestling near the walls of a peace-preaching church where once, hiding men sat and peered down the long barrels of guns poised to proclaim death and destruction as readily as the pastor in the nearby pulpit might proclaim Christ." (Contributed by Reuben Epp, a member of our tour.)

In Switzerland, we toured parts of the Emmental Region and went to the old castle on the hill near Trachselwald. Here we saw the cells, shackles, and chains that victimized Anabaptists.

From Interlaken, Switzlerland, we took a cog-road excursion 6800 feet up to the Alps to Kleine Scheidegg, where we had magnificent views of the mountains Eiger, Monch, and the Jungfrau. Here one made the inevitable comparison with the American and Canadian Rockies. The scenery on a bright sunshiny day, was a real inspiration. It was a great setting in which to eat our sack lunches which we had taken along.

In Zurich, our guide, Henry Dick, from Shafter, Calif., took us on the tour of eleven points which are significant to Mennonites, as recorded in the *Mennonite Guide Through Switzerland*. On this walking tour, we saw the *Grossmunster* Church, of which Ulrich Zwingli had been pastor, enabling him to exercise a powerful influence over Zurich. We walked to the address of Newmarkt No. 5, where Conrad Grebel spent part of his boyhood, and to the place from which we could see the spot where Felix Manz was drowned for his Anabaptist faith as he said, "Into Thy hands Father, I commit my spirit."

In Cologne, we had just a few moments to stop and observe the magnificent cathedral, the object of many artists and photographers. And all through Germany, "The old bastions, forts, and castles, now in disuse and decay; not because man had grown better, but because he had learned to kill more effectively, rendering the old, former defenses obsolete. From boiling oil on castle wall to jetted napalm; God help us."

After a three-hour boat ride on the Rhine, from Coblence to Oberwesel, we went to Weierhof where Mennonites, I was told, speak Low German. We toured a private Mennonite school of which half the student body was non-Mennonite. A few miles farther took us to Ibersheim, where our group was a guest of Mennonite families. This was on of the highlights of the trip as w experienced the hospitality of peopl we had never known. We were tol that this community had been preparing for two months for our visi The evening meal was potato sala decorated with tomatoes and parsley two kinds of meat, bread, and apples The evening entertainment, beside visiting, was a drive to the Rhin River about a mile away. Here w were shown the place where Ameri can troops laid a pontoon bridge t span the river and continue thei Eastward sweep in World War II

The next day took us to Amster dam, but en route, we stopped a Worms where we saw a statue of Mar tin Luther. This was the spot wher he was sentenced and a plate read in German, of course, "Here I stand I can do nothing else, God help me." (The Ninety-five Thesis were nailed i Wittenberg, East Germany, you wil recall.) We stopped to eat at Bonn but there was not enough time t see some of the buildings of this cap itol city of West Germany. Befor arriving at Amsterdam, we had sup per at a restaurant in Arnhem, th city which was badly bombed i World War II.

After Amsterdam, we had anothe worship experience as we toured Lon don, including St. Paul's Cathedral

The real purpose of my tour t Europe was, of course, to represen Mennonite Men at the World Conference in Amsterdam. The conference covered a wide area of though and subjects of which you, no doubt have heard and read about in reports

The layman's section of the conference program met at 2:00 P.M. o Thursday, July 27. H. Ernest Bennett, a member of the Old Mennonite Church, was scheduled to be chairman; however, he had a conflict and could not be present. He opened the meeting and asked me to chair the first half of the meeting. It was a new experience for me, with earphones and four languages going at once. I estimate that six hundred to seven hundred were present.

Editor, Richard F. Graber, Moundridge, Kan.

ucy B. Saxman

A game for two

eryone else involved was mad at : except Bob Hudson. Bob prob- ly thought I was too easy, but he uldn't be mad because I let him s me. I wished I had thought be- re I gave in to that foolish impulse. hy do I let myself do such silly ngs?

By itself, letting Bob kiss me down the railroad tracks wasn't so bad. t there were two other people re, Bob's girl, Mindy Everett, and ith Tuman, the boy I was dating.

Keith and I ate lunch together that y in the high school cafeteria, Af- we finished he said, "Hey, Irene, w about seeing if we can find Min- and Bob?"

"O.K. with me. Where do you think y are?"

"Probably out in back of the ten- courts."

We walked out of the cafeteria ough a door that opened into a le patio. Across the patio were tennis courts. Each court was on lower level than the preceding . We walked down the wide ce- nt stairs that ran along beside the urts. Each step was so long it was possible to walk down them grace- ly. You had to take two awk- rd, choppy steps or one long, awk- rd one for each step. The effect s jarring.

When we came almost to the end the steps, Keith spotted them. He uted to Bob.

Bob turned around. When he saw he sprang up gracefully from the und where he was sitting. Every- ng Bob did, he did well, I thought.

"Where are you going?"

He whipped out a comb and pushed k his straight blond hair that kept ping out of place.

"How about down by the stadium?" th said.

"Fine."

Bob smiled and his widely-spaced, even teeth seemed to match the sharp features that kept him from being handsome but made him look commanding. Once you met Bob, you wouldn't forget him. He held a hand out to Mindy, who jumped up nimbly, brushing her skirts down.

"Hi, Irene. What's new?" said Bob looking down at me.

I blushed a little, because I felt

I felt too shy to look at Bob.

singled out by his greeting. Bob spoke directly and looked straight at you while he waited for your response. I wanted to say something very sharp and snappy but I ended up with an anemic "Hi," that included both Mindy and Bob.

"I love the color of that bow you're wearing, Irene," Mindy said.

Mindy's voice was deliberately soft and she spoke in a careful way as if she weighed every word that came out. I knew her better than Bob, although we weren't close friends. We took the same school bus. Her locker was only two away from mine.

I patted the blue bow in my hair. I was glad I wore it that day.

"Thanks, Mindy."

We went down the rest of the steps and crossed the street. Bob and Mindy walked ahead of us. Bob took Mindy's hand and they walked along swinging their arms and hands as if to show it didn't mean anything.

We walked along next to the stadium. Bob was jingling the change in his pocket with his other hand.

"What are you, a walking coin machine or something?" Keith wisecracked.

Bob laughed and turned in at the little dirt path beside the stadium. We went down it single file, with Bob leading. I could hear Keith whistling behind me.

We sat down on a grassy bank overlooking the tracks.

"It's one nice day. Who's got spring fever?" said Bob.

He was leaning against a tree, both hands in his pockets now, still jingling change.

It seemed to me Bob studied any situation he was in and then assumed the most dramatic role, one that would focus everyone's attention on him. He pulled his left hand out of his pocket and held up a penny. It was a bright shiny one. The hot noon sun caught its coppery gleam.

"Anyone want to flatten out one of Uncle Sam's toys? You know that old trick."

Bob jumped down about three feet to the road bed. He laid the penny carefully on the polished silver track.

"Here," said Keith, as he took a penny out of his pocket and jumped down. He laid it on the other track.

Bob looked at his watch. "It's almost twelve-thirty. There'll be a train along in three or four minutes."

Mindy looked down at him. "Tell me, is there anything you don't know?" She flashed him a smile.

"Yes," he said as he lept up onto the bank. He wasn't looking at Mindy. "I don't know what it's like to kiss Irene."

He looked straight at me and he was smiling. I could feel myself redden. I stole a quick glance at Keith, who was still standing beside the tracks. We'd had only two dates. He hadn't tried to kiss me yet. I hadn't expected it, either. Keith didn't look up at us. He was bent over examining the pennies on the tracks. I couldn't tell what he was thinking.

I heard the train whistle in the distance. The sound of a train whistle reminds me of something exciting but sad. You hear it a long time before it comes but then it goes so quickly. My heart began to pound. I felt something inside me that seemed to be pushing against my ribs. I felt choked as I struggled against it. Finally, I looked up at Bob.

"No, that's right, you don't."

"I'd like to find out, though."

Bob walked over and stood beside me. He took my hand and pulled me up to my feet. I felt rooted to the ground as if I were powerless to take a step. I didn't say a word as he put his arms around me. Over his shoulder, I saw Keith.

Keith was looking at Mindy as he said, "Well, two can play that game."

I felt Bob's lips touch mine and I wondered to myself why I was doing this crazy thing. His lips were incredibly soft but the kiss was hard. Hard but smooth. I closed my eyes and wondered if this could be real. Then I realized I was kissing Bob.

The train came rushing by. The whistle was loud and urgent and then mournful and muted as it faded away. I thought of the two pennies lying on the track.

When we stopped kissing, I opened my eyes. I felt too shy to loo at Bob. Instead, I looked over Keith and Mindy. I thought to m self, so that's how Keith looks whe he kisses a girl.

Bob ran his hands down my arm I could feel the hairs stand up alon my arms.

"Now I know what it's like to ki Irene, mm-mm."

I looked down at the ground. The he dropped his hands and went ov to look at the tracks. Now that h back was to me I felt I could ris a look at him. He looked the sam as he always did.

Keith was finished kissing Mind I noticed that when they stopped the drew apart abruptly. Mindy didn look over at me. She took out a tub of lipstick and was carefully applying more, looking intently into a li tle pocket mirror she carried in he purse. I straightened the bow in m hair. I didn't know what to say do with myself. I felt foolish as stood there watching Keith and Bob

Bob held up his penny. "Boy, ju look at that!"

The penny was flat and spread ou It didn't seem to gleam in the sun light as it had.

Keith looked at me. His mouth wa set in a firm line and his eyes looke cloudy. "It's time to go back fo class," he said.

We walked quietly back to schoo No one talked and Bob and Mind didn't hold hands. As we entered th building, the first bell rang. Mind and I hurriedly left the boys on th first floor, where their lockers were and headed for ours on the second

Mindy and I didn't say anythin when we got to our lockers. W turned our combinations. I fumble at mine and had to try a second tim before I could get it to work. Whe I opened it and the green door wa between us, I called softly to Mindy "What's it like to kiss Keith?"

I tried to say it lightly but afte I said it, I knew it was wrong.

I heard Mindy slam her locke shut.

"Don't you wish you knew?" sh said.

ETTERS

udy Christ's life

AR EDITOR: In response to the re-
t letters appearing in *The Men-*
nite concerning the virgin birth, I
ve written the following poem:

eet story of old
at'll never grow cold,
out Baby Jesus
rn in stable abode.
ne folks are now saying—
ne are even praying:
ake Mary not chaste,
r I've doubted of late."
ne seem to be urgin'
was born of a virgin.
ink that both stories
due for a mergin'.
y emphasize trifles?
t look at the Bible!
whole message revealed,
ove and goodwill.
sure Christ would wonder
y we put asunder
message of love;
d question his mother!
rist's life—not his birth—
uld be studied with mirth;
supply to our time—
ce ever-sublime!!

rk A. Krehbiel, Goering Hall,
rth Newton, Kan. 67117.

s a different world

THE EDITOR: Recently I have been
ng to catch up in reading the late
nnonites and am disturbed at what
m reading. First, I would like to
nk Mrs. Art Krehbiel for informing
about the book, *I Believe,* that is
ng studied in some of our Menno-
churches. I hope it isn't in ours.
ould like to ask *why* any church
ld study it except to undermine
ir youth. They get enough of that
the *world*—can't we keep it out
the church? Satan has already won
victory over some (2 Cor. 2:11).
re isn't anything like a Christian
osing to believe or not to believe
virgin birth. It is in Mt. 1:20, and
elieve it. The Lord, himself, sent
angel to tell Joseph that that which
conceived in her (Mary) is of
Holy Ghost. Not to believe this
ld make God a liar.

Ve have raised one daughter who
chosen the narrow way. She is a senior in a state university. We were warned many times about the damage that could be done there to her faith. She has not found it so, and has grown to appreciate the Lord even more in her life. We want to give the Lord the glory for this.

However, we still have three little ones to raise, and I feel it's a different world we are bringing them up in. It's what is happening to the church that my heart is broken about. Will there be a Sunday school teacher that will still be concerned over the doctrines we seem to be trying to do away with? *Mrs. Adrian Lehman, 1066 Clark St., Berne, Ind.*

Open for self-expression

DEAR MR. SHELLY: You are certainly to be commended on creating the free, open atmosphere for creative self-expression in *The Mennonite.* Each issue brings enough controversial material to keep young readers interested. My son, age thirteen, looks forward not only to the youth section, but to the letters, poems, and articles of interest in it. I hope it does not get too discouraging to get all the knocks that your job entails. Congratulations on a job well done. *Mrs. Leslie Groves, Rt. 2, McPherson, Kan. 67460.*

Some wouldn't talk

DEAR EDITOR: In your paper of Feb. 6., I read Charles A. Penner's letter and I agree with it 100 percent. I, too, am getting fed up reading about some of the Mennonites sending aid to North Vietnam. There are others at the Mennonite church I belong to that feel the same as I do.

I served two years in the army, in Maryland and Korea, getting out in October 1965. I attended the World Conference in Amsterdam last year and when some people heard I had been in the army they wouldn't talk to me, while others were very nice.

My ancestors have been in this country since 1728 and have fought for their country, not against it. *Kent H. Slavin, 224 Crooked Lane, King of Prussia, Pa. 19406.*

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*Supplemental reading for the Sunday school lesson of Mar. 2, "Eternal Life for Mortal Man."

COVER

Somewhere he had taken a wrong turn. See "No Promotion."

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THE MENNONITE

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Patterns for love

Harry E. Martens

THIRTY-FOUR YEARS ago, I attended an International Student Volunteer Conference at Indianapolis. Christian leaders from all over the world were present. A small band of students asked for a private conference with the Christian leader from Japan, Toyohiko Kagawa. He had greatly impressed the conference with his dedication and selfless love. I asked him, "What led you to turn your back on a potentially-great diplomatic career and a life of great riches to choose, instead, to give your life to work in poverty in the slums of Tokyo?" He promptly replied with exurberance that it was love. "The love," he said, "that is everywhere and for everyone, all you need to do is reach for it."

Let's examine four facets of this love. One is *love for God.* Thou shalt love the Lord thy God with all thy soul, mind, heart, and strength. Out of the many demands of the Hebrew law, Jesus selected this one, and made it primary for eternal life.

Love for God means the giving of our total self, heart, soul, mind, and strength. This is the heart of the Christian faith—your life wholly in God's hands.

Love for things. When Jesus said "man does not live by bread alone," He assumed that food for the body was required for life. Not only are things necessary, but it is proper for us to delight in the beauty of things. There was a time when Christians thought of beauty as sinful. How strange, we say, if the Creator adorned the world with such lavish beauty.

Love for self. We remember the second commandment very well, which clearly tells us to love our neighbor, but rarely lift out the two words *as thyself.* Jesus tells us the pattern for our love for our neighbor is to be like our self-love. He seems to say a proper love for self is prior to the love of other people. Of course, we all love ourselves, but it is not common to boldly admit it.

People who are constantly belittling themselves and have an unusual sense of inferiority, yes, really hate themselves for being so poor in so many things, appear to be of little value to others. To hate one's self surely must be as immoral as to hate other people. One who always despises himself can hardly be in a good position to love others. Maybe this is why Jesus uses self-love as a pattern for love to our neighbor.

True self-love is based upon self-respect and the recognition that what we are comes from God, and is ours to use for His purpose. We must take ourselves as we do our spouse—for "better or for worse, for richer or for poorer."

Love for others. In Jesus' second commandment, "Thou shalt love thy neighbor as thyself," He clearly embodied for us the rules in Christian conduct in our relationships with others.

A Hindu student once asked Stanley Jones, "Why didn't Jesus strike back when struck on the cheek? Didn't He have a legal right to?" "Yes," Jones replied, "according to the law of tit for tat, an eye for an eye, He had a right to strike back; but if He had done so, I wouldn't be talking about Him today."

Jesus knew that hatred begets hatred, violence incites more violence, cruelty means return of more cruelty. Our admonition is to "overcome evil with good."

It seems that we live in a world that rejects the principle of brotherly love; we see such self-interest and lovelessness and so, so little of selflessness.

Our love for God is basic and primary; our love for things is both necessary and dangerous; that love of self can acceptably be assumed, and in its best form, becomes the pattern in our love for others, so urgently needed in all areas of life.

It has been said, that "earlier generations feared death, now we fear life." Love, indeed, is the chief ingredient in the formula for life. This, indeed, can be applied all the way from our relationships at home, in the neighborhood, within our country, and in our international relations.

This speaks to the question of the wife's relationship to the husband; the parent and the child; to you as a Christian in your neighborhood; to you as a Christian citizen of our country, so beladen with delinquency, broken homes, crime, race problems, and bigotry; to you as a Christian citizen of the world so beladen with nationalistic and imperialistic ambitions, yes, violence in various forms, culminating again and again in such fruitless wars.

Love is not just a fancy notion of utopia. It is the basic principle of the universe; the creative and redemptive power of the universe. It is built into the cosmos. It is the social cohesive force; it has the power to bind society together from within. Also, love is the basic pattern of the Christian life. Hence, the way of love becomes man's primary duty, to be reconciled to the God of love. In the fulfillment of this duty, each of us can experience supreme joy and find our purpose.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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EVEN SO SEND I YOU

La Vernae J. Dick

The traveling preacher

John Esau has been a herald of peace, love, and goodwill, as he has gone from place to place with the message of the overpowering love of God, because he discovered how to turn his handicap into victory for himself and the Lord.

"DO YOU REMEMBER who I am?" a man asked J. J. Esau as they shook hands.

Without hesitation, the reply came, "I sure do. You're Melvin Warkentin. And since I last saw you about twenty years ago, you got false teeth."

Such statements and recognitions of people whom John Esau has not seen for a long time are not unusual for the blind evangelist, who has traveled the length and breadth of the United States and Canada among the Mennonites as he served first as a pastor, then, later, under the General Conference Mennonite Board of Missions and Grace Bible Institute.

People everywhere have enjoyed his wonderful spirit of radiant cheerfulness and his ability to see the funny side of life. He always has a string of new jokes for his unsuspecting friends.

John J. Esau was born February 12, 1900, at Mountain Lake, Minnesota. While playing in the barnyard one afternoon when he was three years old, someone picked up a stick and threw it at a horse to correct it.

"Crack!" John turned to watch just in time for a splinter of the stick to come flying toward him, striking him in the eye. Although medical attention was immediately sought, his eye was beyond repair and he became known as One-eye Esau.

John seemed well-suited to farm life. He was ambitious and enjoyed working with his hands in the soil and caring for the farm animals. But another yearning, that of planting God's seed in the souls of men, called him more strongly, so he sold his horses and farm machinery at an auction. Those who purchased the equipment from him promised that they would send the money to him soon at Moody Bible Institute. After en rolling at Moody, he found part-tim work at the Fair Store in downtow Chicago to help meet expenses.

Anna, his sister, was also at Mood Bible Institute, training for Christia work. John felt an obligation to hel her, and when the money from th farm auction did not arrive, he wa concerned.

"Ben," he said, one afternoon a work. "I hardly know what to d I'm thinking of working full tim and taking just evening classes. Wha do you think about it?"

"What? You quit school? Why You said, yourself, that God calle you to come to school and train fo His work. That doesn't mean to tak up full-time work here in the cit and forget about going to school."

"I didn't say I was going to qui I just said I would take evenin classes for a while. You know, I hav some responsibility to my sister. had counted on having the mone from the farm sale to see me throug but it hasn't come. I simply don make enough money here for bot of us to stay in school. To drop ou of daytime classes seems the onl sensible thing to do. Later on, I ca switch to day classes again."

With youthful zest, Ben slappe John on the shoulder and said, "Broth er, don't let your courage sink."

This was to be a statement tha stayed with him and continued t have a bearing on his life. It cam to him often as he began to hav considerable difficulty with the sigh in his remaining eye and began t seek medical help to save his eye sight.

While at school, he met and mar ried Elvina Augsburger. In 1928, h was ordained into the ministry a

"People everywhere have enjoyed his wonderful spirit."

e First Church in Berne, Ind.

Soon after his marriage and while rving his first charge, John learned at he would lose his eyesight com- etely. It was not easy for him to ve it up even though he had been arned while still in school that the maining eye was diseased and he ould eventually become blind. But hen it happened, he accepted it ithout complaint.

When his wife's family received e news of his blindness, they felt e need to go and encourage him. they decided that they would all tend the church services the fol- wing Sunday. John preached one the most inspiring sermons that e congregation was ever to hear. e spoke on the subject, "Once I as blind, but now I see." So brightly d his faith shine forth in the midst his great trial and affliction, that stead of needing to give encouragement to John, they received it from m.

This has always been his spirit; adjust to whatever the situation found himself in. After his wife, vina, passed away in 1960, he con- ued to live in his own home in ountain Lake, doing his own cook- g and housework. Although many ople were kind and helpful to him, realized that another wife would an asset to him in daily living d in his spiritual ministry, just his first wife had been. After he d prayed about it, he shared this ncern with his pastor.

"Pastor," he said, "I'm going to ed some help. Would you be willing write courtship letters for me?"

The pastor agreed, and pledged nself to keeping this confidence. is intimate relationship of a lover pressing himself to his beloved had be done through a third person, one who wrote the letters and o read the messages that came in urn. Arvilla Geiger had a heart enough to understand John's ght and accept his proposal.

To make a proposal for marriage not a burden. It is a privilege. But make it through another person ld seem to be an unbearable burden. John did not let it become one.

Nor did he ever let himself become a burden to other people. He learned to use his hearing, memory, sense of touch and smell to the fullest degree. Once he had been shown around a house, he could enter it years later and go to any room without assistance.

Typical was the experience a friend had while driving with him west of Lima, Ohio. John pointed directly to a church they were passing and said, "This is where I preached at one time." When asked how he could be so accurate, he told his friend, "I can tell by the sound of the air movements when we cross an intersection. Then I know how many blocks we go from there."

Others have had the strange experience of having him with them when they could not find the house number they were looking for, then having him point it out to them. Or of having him unlock the door of their home when they could not find the keyhole in the dark.

When his son, John Allen, was born, he helped care for the new baby. He even hung the wash on the line outside.

John was, by no means, helpless. He proved it over and over again as he traveled along thousands of miles on buses and trains to go to his preaching appointments. He takes pride in the fact that he only missed one service because of a missed connection.

Most people remember his ability to memorize and quote long passages of Scripture. Both his first wife and his second wife spent long hours reading other books, as well as the Bible, to him. He feels that they both have contributed much to his ability and success to do evangelistic work.

He has always been able to set other people at ease. One time, when he was leaving the train, he bumped into the sharp edge of the doorway which was protruding just at the level of his head.

A hush settled over the other passengers as they realized that someone had neglected to warn of this protruding edge. Several expressed apologies over the misfortune, to which he replied, "Don't feel sorry for me, folks. This was one time when I at least got to see some stars."

Although he had no time for self-pity and rapidly established his own independence, he never lost his sensitivity to the needs of other people. Just as he had been concerned for his sister's needs, he knew of another family member's need for frequent encouragement and spiritual nurture. Upon his visits to that community, he was always a source of real inspiration to that person in spite of his own handicap.

Apparently, with the denial of physical sight, God gave to him a deeper insight into the sufferings of his fellowmen and the greatness of a loving God. When discussing and sharing problems, he frequently said in German, *"Ach es wär zum weinen wenn kein Heiland wär."* (Oh! we would have to weep tears if there were no Savior.)

Once when he was visiting in the home of a returned missionary, he found they did not have enough dishes and were using tin cans for table service. Without saying anything about the dishes, he asked to be taken to town, where he purchased a set of dishes for them.

While holding services in Indian communities, he would serve a turkey or ham dinner as a means to have an opportunity to give these people the message of the gospel.

Another time, while visiting a widower who needed a partner, John suggested that the man correspond with a widow in another community. It resulted in a very happy marriage.

When at home in Mountain Lake, John goes regularly to the hospital and home for the aged to give comfort and help where needed.

He is intensely interested in people, and has always been an attraction to children. They are fascinated by him. He has used this interest in himself to good advantage. Any child who attended a service he conducted soon had a look at his watch and an opportunity to watch him write. His life has served as an inspiration, and proof that a person does not need to give in to personal defeat because of the circumstances of life, and children around him soon became aware of this.

He seems to have an unusual sense into which work God has called certain individuals. Many men are in the work of the church today because John gave them a word of encouragement at the right time.

Arnold Epp, Newton, Kan., remembers when John visited in their home while he was still a young boy. It was he, who planted the first seed that led him to think about entering the Christian ministry. John made such an impression upon him, that although forty years have passed since then, he can still see him sitting in the chair along the east wall c the Epp living room when John sai to him, "Arnold, why don't you giv your life to the Lord's service?"

There was no pushing. They didn even pray about it. But this was th beginning of an interest that grev into a lifetime of service.

To John, the gospel has a wonder ful message. He preaches that way The fact that so many people a over the United States and Canad have come to a personal relation ship with God, speaks of his tact fulness, personal warmth, and concer in his approach.

He has always had a sense of fai judgment. As he moved as confer ence evangelist throughout the en tire conference, visiting many home and congregations, he has been spirit of goodwill and tolerance. Al though he is a man of deep convic tions, he has not been of a critica divisive spirit. He recognizes eac person's right to his own convictions This has been one of his greatest as sets in his work.

In May 1965, the Committee o Evangelism of the General Conferenc presented him with a plaque mad by John Klassen, of Bluffton College They gave it to him because the wanted him to have a small remem brance of his ministry for their com mittee. Since he could not see, the gave him something he could fee Also, the plaque represented an er of evangelism of which he was ver much a part. While John was no exactly a circuit rider, as the plaqu depicts, his ministry was in a simila category. He covered wide areas an brought balance and richness in th spiritual life of many individuals an congregations.

John has been a herald of peace love, and goodwill as he has gon from place to place with the messag of the overpowering love of God, be cause he discovered how to turn hi handicap into victory for himself an the Lord.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Can ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

Church called to go into world

:VEN SO SEND I you! These words ·om John 20:21 form the theme for ıe 1968 sessions of the General Con- ɜrence Mennonite Church, to meet ı Estes Park, Colo. from July 13-20.

Only ten of the disciples were pres- nt to hear this mandate from the ps of their risen Lord on the eve- ing of His resurrection. As they hide ɜarfully behind locked doors, they ıddenly see His form. To prove that was really He, He shows them the ounds in His hands and side. Before e departs, later that evening, Jesus ves the disciples their directive: ". . . ; my father hath sent me *even so* *nd I you.*"

The risen Christ's mandate to His ɜople continues to echo across the ɜnturies to send today's disciple out ıto the world. This is God's call to ction. It forces one to a decision. The nplication is that *now* is the time, calling for a decisive response.

The world that the Father sent sus to was one of loneliness, selfish- ɜss, despair, pride, and ignorance. cross it hung, as it were, a word elled in great capital letters N-E-E-D, ɜed, great need.

"God so loved the *world* that he ıve his only Son." Christ calls his ventieth-century disciples to give emselves in behalf of that same orld to which Jesus was sent in order meet its needs.

Beneath their facade of security and ıiety, people today look for fulfill- ent, meaning, purpose, a sense of longing. But acceptance— a vital re- tionship—with God is an essential erequisite to meaningfully relate to ıe's fellows. Those who have expe- ɜnced this kind of fulfillment are e ones Christ sends into the world day.

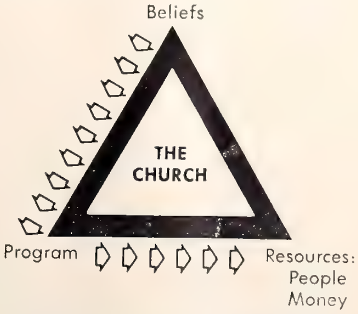
Where is the world for you? Kin- asa, Cachipay, Quang Ngai, Biet la, Jagdeeshpur, and Taegu? Yes, ɜy are included, but the world be- ıs where you are: in Lansdale, Bar- w, Hillsboro, Black Creek, Bloom- ld, Flanagan, Lost River. Christ me for persons in these places, for ɜy are all in the world, and it is o part of the world to which He ıds us. Our job to alleviate human need begins where we are, but extends to include every opportunity confronting us.

You may feel that you cannot go to serve in a distant place. Ah, but you can! Christians can meet important human needs in places away from their community and serve in ways for which they personally do not have the necessary skills, *through the medium of money*. Think about it for a minute!

Money is a stored-up form of a person's God-given skills, time, personality, intelligence, and energy. Your money is you, because it represents what you are and what you have done. Therefore, something of a person goes wherever his money goes.

Through investing money in General Conference Programs, a person helps prepare a new Sunday school course for kindergarten children, trains young men for the ministry, wins persons to Christ in the Congo, teaches in Nigeria under MCC's Teacher's Abroad Program, and heals people in Africa, India, and Taiwan. Through the medium of money, a person can be wherever the church is meeting human need.

Our response to Christ's "even so send I you" requires both persons and money. Let us look at it diagramatically:



The church has *beliefs* about God, the Bible, man and his need, Jesus Christ, the world, and other matters. These are represented by the upper vertex of the triangle. However, beliefs cannot exist in a vacuum. To have meaning, they must be expressed.

Beliefs take form in a *program*. In the congregation, this includes worship, Bible study, singing, and youth meetings. In the church at large, the program has many phases: evangelism, Christian education, relief, agricultural missions, publication of literature, higher education, training church workers, and others. The program is the sum total of what the church does, and, as such, expresses its beliefs.

There can be no program, however, without adequate *resources*, and they are of two kinds: people and money. The quality and size of the program will be in direct proportion to the number of people, with their skills and the amount of money available. Both—not one or the other—are essential.

The sharing of financial resources is never a substitute for personal involvement, but is one of the ways a person becomes involved. Some Christians have caught this vision. They respond generously and sacrificially with dollars because they see money as one way they can go. They make it possible for another person to go where they cannot go, and use skills they may not have.

Assuming that General Conference Mennonites in North America have average incomes, we invest approximately 3½ percent of it in the church's attempts to meet human need. This includes all that is given through the church for local, national, and overseas ministries. How is this 3½ percent of our incomes divided? The accompanying pie graph shows how the average giving dollar is apportioned.

General Conference missions, service, and Christian education and publication ministries, which are part of our response to Christ's "even so send I you," received approximately twenty cents of the dollar. It is only slightly more than we invested in local church buildings. It is about double that received for district/area conference programs which, of course, also include service and church extension.

Let us look at what money given for General Conference programs goes for, specifically those projected for 1968.

EDUCATION AND PUBLICATION $129,100

Most of us pick up a hymnal or Sunday school study guide without realizing that literally hundreds, and in some cases, thousands of man-hours have gone into making that one item possible. This board provides persons with special skills, who make it possible for the conference to publish the various kinds of Christian education material needed.

Education and Publication has four major categories in its program. Those listed under Research and Development will cost $20,000 this year. This represents work done largely by ten communities involving sixty-four persons. Here are several illustrations.

Several years ago, plans were initiated for a new Sunday school course for kindergarten children. Before it is ready for the fall of 1971, one person will have spent two full years writing and editing the material, in addition to many committee planning sessions. But it will be of great help in your Sunday school.

Hundreds of our youth will find their Christian faith more meaningful next summer through attending the Youth Conference in Estes Park. To make it possible, a number of people will have spent some of their time for nearly a year in planning it. Some of this is free time but some of it must be paid for. Your young people will be the benefactors, however.

The next category is Special Projects calling for $21,400. This includes helping pay the cost of sending German language Sunday school material to South America and assisting with the publication of the German language children's story paper, *Der Kinderbote*.

The difference between what is received from subscriptions for the *Junior Messenger* and actual publishing costs is made up by this board. A new project is the youth magazine *With*, which will make its appearance next summer. It, as many other publications, is being done jointly with the Old Mennonite Church. The Mennonite Brethren may join the youth magazine project, too.

The third category is General Board, needing $78,600. It includes costs for visits by staff persons to churches (last year one or two days were spent with Christian education groups in at least sixty-five churches), staff salaries, office space and equipment, promotion, and supplies.

The final division is labeled Financial. The $9500 listed here is for investments in publications so they can be sold at an acceptable price. Some funds are provided here for *This We Believe*, the new text for church membership classes; the revised edition of Volume I of the *Mennonite Encyclopedia*; and the new *Mennonite Hymnal*.

CHRISTIAN SERVICE $355,040

Many persons—at least 1000— responded to Christ's "even so send I you" last year by participating in programs set up by this agency. About 46.9 percent of their program expenses are allocated directly for services administered by the Mennonite Central Committee.

Christian Service expects Relief, Self Help, and Overseas Relief to cost $181,230 in 1968. The largest portion is for MCC relief, but also includes such items as sending and maintaining Paxmen overseas, assisting Mennonites in Mexico, and helping administer Mennonite Disaster Service.

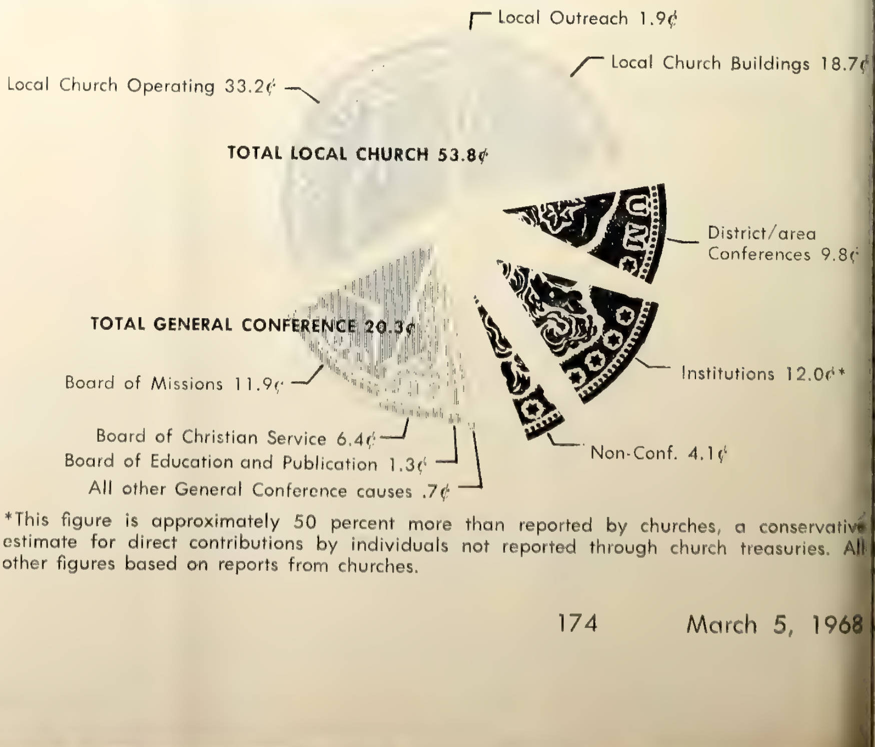
Peace and Social Concerns will need $30,900, a little over half going to the MCC Peace Section. The rest is for literature, workshops, mailings to youth, seminars, and assisting MCC set up an office in Washington, D.C.

Providing Voluntary Service and 1-W programs is expected to cost $33,545. It includes current voluntary service projects in nine cities and allows for the planning of several more. Twelve Servanthood Workcamps are planned, where teen-agers will work, worship, and study for three weeks.

An important development has taken place in the Northwest—British Columbia, Alberta, Washington, and Oregon—through the leadership of

TOTAL 1966 GIVING

GENERAL CONFERENCE MENNONITE CHURCH



*This figure is approximately 50 percent more than reported by churches, a conservative estimate for direct contributions by individuals not reported through church treasuries. All other figures based on reports from churches.

ne Northwest Youth and Service Asociate. The emphasis is to stimulate *cal* service outreach. A goodly numer of adults and youth are participatng in programs meeting human need their own communities.

This board also contributes $4025 ward mental health programs and e Association of Mennonite Hospils and Homes.

Their other major expenditure is r General Board, costing $105,340. cluded are the maintenance of an ffice, staff salaries, promotion, admintrative travel, share of Board of Busess Administration and executive mmittee programs, and such items.

ISSIONS $1,306,000

The Board of Missions' work is ostly overseas, though they make ssible North American work among dian Americans and several intercial ministries, and the services of ur committees: Evangelism, City hurches, Ministry, and Church Uni.

Through evangelism, undergirded by lucational, medical, and agricultural ork, the persons serving under this ard seek to establish the church twelve countries of the world. Naonal leaders overseas are being ained. Literature is produced and stributed. This, too, is in response Christ's "even so send I you."

Part of the Board of Mission's proam provides salaries for about 210 issionaries, which will cost $402,000 1968. To actually carry on the work twelve countries will cost $315,175 ore. Their program, in partnership th Mennonite churches in South merica, will cost $47,536 this year. 3,000 is budgeted for reserves, 500 for necessary administrative ps to the field, and $3000 toward the orld Evangelism Seminar being held xt summer.

A major category called Miscellanes will require $247, 211. It includes ch items as: auto and basic furniture owance for missionaries, the work the four committees, furlough exnse for missionaries, taxes and inrance for mission property, missiony children's education, medical aid for missionaries, and Social Security (U.S.) and pension (Canada) payments for missionaries.

Office Administration calls for $189,100 in 1968. It will provide staff salaries, administrative costs in Canada, and Congo Inland Mission administration. This board's share for services provided by the Board of Business Administration is included here. Office, rent, postage, supplies, equipment, and travel are listed here, too.

Promotion is expected to cost $60,300 and will provide services for the congregation through audio-visual aids, visits by missionaries, church periodicals, and other interpretive literature.

An amount of $26,178 has been set aside as a contingency for items which, because of world conditions or natural disasters, cannot be anticipated in advance.

What are a few significant happenings in our overseas mission areas? In Colombia, thirty-five converts have been reported in the past few months. The Congolese evangelist working at the Nyanga clinic reports 1200 decisions for Christ in the past three years. In Colombia, one missionary is working with Evangelism in Depth, a program planning to penetrate every village with the gospel in 1968.

In Hwalien, Taiwan, the hospital is being expanded to make surgery possible in the tuberculosis section. The seminary in Yeotmal, India, had to turn away twenty students last fall because of lack of dormitory room. A new building to alleviate this need is now being built. We furnish one teacher and $300 per month to operate the seminary.

MENNONITE BIBLICAL SEMINARY $193,200

The seminary trains young men and women for a variety of church related ministries so they can give a more effective response to Christ's "even so send I you." To do this job requires facilities and personnel, and this costs money. Only a small portion of needed income is realized from rentals of student housing, tuition, and fees. The rest must come from contributions (the above figure is for gift money needed from churches).

The library, so necessary to the learning process, will cost $18,390 to operate next year. Since this is an Associated Seminaries project, Goshen College Seminary contributes an equal amount.

Utilities, maintenance of buildings and grounds, insurance, custodial supplies and staff salaries—all a necessary part of operating a seminary—are other budget items.

Many of the programs planned for 1968 by the above agencies had to be omitted because it was anticipated there would be insufficient income. The total of $1,985,840 is up only 4.1 percent over the 1967 budget.

The church responds to Christ's "even so send I you" in other ways than those just listed. Bible schools in Canada, and colleges in both Canada and the United States, seek to train youth to be God's people in the world. Starting new churches and carrying on other North American programs to meet human need are carried out largely through district/area conferences.

But the local church is still basic to our job in the world. What the churches do jointly beyond our own communities is after all a commentary on how effectively the Christian faith is communicated locally. *Lester E. Janzen.*

Words and deeds

Twenty-one Amish members from Orange County, Ind., are bound for Paraguay where they hope to be able to continue the simple life away from the trappings of modern life.

A conference on vocations brought 108 college students to Mennonite Biblical Seminary in February. Fifteen schools were represented.

The impact of science on society is the theme of the second Oak Ridge conference on science for clergymen to be held Aug. 5-16. Persons interested should write to W. W. Grigorieff, Oak Ridge Associated Universities, Oak Ridge, Tenn. 37830 before May 15.

Talks on renewal and faith

J. A. Oosterbaan, professor at the University of Amsterdam, will give the annual J. E. Hartzler Bible lectures, Mar. 10-13, in Bethel College Church, North Newton, Kan.

His three evening lectures, scheduled for 8 P.M., Mar. 10-12, will deal with the general topic of "Tradition and the Renewal of Faith."

Oosterbaan is professor of philosophy of religion and philosophy of ethics at the University of Amsterdam, and also professor of systematic theology and biblical ethics at Mennonite Theological Seminary, Amsterdam. This semester, he is on leave to serve as guest lecturer at Mennonite Biblical Seminary, Elkhart, Ind.

Evacuate workers' families From Vietnam to Malaysia

Wives and children of Vietnam Christian Service workers left Vietnam temporarily for Malaysia on Feb. 17. Atlee Beechy, former director of VNCS, reported on the evacuation after returning on Feb. 18 from a brief visit to Vietnam.

As can be imagined, "the entire staff of VNCS was shaken by the experiences of the past weeks," Beechy reported, "but I am pleased to note that they are performing well under this stress. In spite of the uncertainties ahead, the morale of the staff remains high. I was deeply impressed with their confidence and commitment." Beechy had opportunity to counsel with all but eight of the sixty-eight workers.

The decision to evacuate was made by the Saigon VNCS administration, following consultation with other mission and service agencies in Vietnam. It is anticipated that the evacuees will remain outside of Vietnam for approximately a month. This will allow time for some of the longer-range plans to be made in regard to continuing work in their respective locations or for reassignment elsewhere.

In most VNCS locations outside of Saigon, individuals either stayed on or have been able to return to continue work. Others, who have moved to Saigon, are engaging in emergency relief efforts among the many newly-created refugees.

The Christian and Missionary Alliance has evacuated ninety-three of its workers and families. Fifty men remain in Vietnam. This group lost six of its missionaries in an attack by the National Liberation Army at Ban Me Thuot during the recent offensive.

American and Canadian missionaries at Dalat and Pleiku were evacuated by American troops shortly before their facilities were seized by the National Liberation Army (Vietcong). Thirty-four Alliance missionaries were rescued from Dalat.

The American Friends Service Committee suspended its various programs in Vietnam on Feb. 21.

"The intensified military operations throughout the country have resulted in a disruption of transportation, communications, supplies, and all phases of normal civilian life," according to Stephen G. Cary, associate executive secretary. "Under these conditions it is impossible for us to continue."

Loan raised for Paraguay

Oberschulze Alfred Fast recently returned to Friesland colony, Paraguay, after obtaining a substantial loan from the North American brotherhood.

For several weeks, Fast visited various Mennonite communities in Canada and the United States to share with them Friesland's need to refinance their obligation because of the extremely high Paraguayan interest rates and to establish an adequate economic base for the colony.

Shortly before his departure, Fast expressed optimism that with pledges already received the total will reach $125,000 by spring. Currently, $77,600 has been obtained from forty-three investors. Most people invested $1000 and a few as much as $5000. Largest amount invested was $12,000.

Fast felt he was well received and enjoyed the opportunity to become better acquainted with the North American brotherhood.

The availability of $125,000 at 6 percent to replace their present loans of 24 percent results in an annual saving of $22,500 to the colony. Now the colony has a financial base to expand and hope for a better future.

Edgar Stoesz, MCC director for Latin America, remarked, "Fast's visit gave the brotherhood of Canada and the United States an opportunity to demonstrate its continued concern for the Paraguayan brethren. It was an exercise in international mutual aid within the church."

Peter Mueller (with his wife) became the pastor of the scattered Mennonites in the (East) German Democratic Republic last August. A Baptist pastor from Prenzlau, he is sympathetic to the Mennonite witness and has served as a counselor to German conscientious objectors to military service. He is assisted by John R. Friesen, a Canadian pastor living in West Berlin and serving the Mennonite congregation there. (See *The Mennonite*, Sept. 19, p. 561.)

Workers escape from Hue Under fire for eight days

William T. Snyder, executive secre- ry, MCC, *wrote the following report.*

North Vietnamese army units, fully quipped with modern weapons, de- cended on the town of Hue at the be- inning of Tet, New Year's day for e Vietnamese. At the same time, an ffensive was launched by the Viet- ong and North Vietnamese the length nd breadth of South Vietnam. The ext eight days were full of frighten- g experiences for the seven Vietnam hristian Service people who live in e Hue unit headquarters, located cross the street from a supply depot at was set up by the North Viet- amese.

Our people witnessed death and de- ruction on every side of them as the ttle for Hue raged. They saw Ameri- n Government officials led away ptive and they also saw North Viet- mese soldiers enter many dwellings. ut the unit's house was miraculously ared, though it was generally known at our people lived there. The per- nnel at Hue during the emergency cluded Paul Kennel, June Sauder, arley and Pauline Hochstetler, Jerry ndoz, Kenneth Keefer, and Harley ooker who was visiting during Tet.

Paul Kennel, who related this story us on Feb. 10 at the Vietnam hristian Service (VNCS) headquarters Saigon, said, "It was the hand of od protecting us." During the eight d one-half days the team spent in e house while the fighting for Hue curred, there were shortages of both od and water. It was finally possible r them to leave Hue after that part the town was taken by the United ates' marines.

Paul Kennel was right in stating that od delivered them, but I suspect that ey were spared because of the great lue placed on the Hue project by local Vietnamese people since its ginning. The World Relief Commis- n project, to which VNCS personnel loaned, has brought improved ag- ulture to the area through a demon- ation farm, and better education rough a school project. These proj- ts are located about five miles from unit center. The Vietcong, who ve been active near the projects during the past several years, never molested the pigs, poultry, or property. I believe that the value of the project to the people and the importance of the work the team was doing, plus the fact that they went unarmed and attempted to stay clear of any political involvement, may have been key factors in this miracle at Hue.

We waited eight days for word from the Hue unit and had almost despaired of getting good news after such a long interval. Finally, at 6:30 P.M. on Feb. 8, we got the news that all were safe; we immediately cabled MCC headquarters at Akron [Pa.] for dissemination to the anxious parents and friends.

As we now rejoice in the news from Hue, we are saddened by the deaths of six Christian and Missionary Alliance missionaries at Ban Me Thuot, which is the same location from which Daniel Gerber and two others were abducted some years ago; we are also saddened by the death of Dave Gitelson, an International Voluntary serviceman, who was located in the Delta.

Atlee Beechy and I came to Vietnam for the purpose of considering, somewhat deliberately, the future of the Vietnam Christian Service program for the years ahead. Our mission changed abruptly with the Tet offensive, and we are now devoting most of our time to working with the VNCS administrative staff on problems relating to the upheaval, including the possibility of evacuating wives and children during this emergency whose length nobody can forecast.

We are planning a response to the refugee needs that are even more acute because of both the offensive and defensive actions of the opposing forces. It is a sad sight to see the many residential areas of Saigon that have been burned to rubble. Messages from all over the world are pouring into the country, expressing interest in sending relief during the crisis. Vietnam Christian Service will respond, but it will attempt to keep its program clear from political involvement.

Ron Fleming, Cambridge, Mass., (left) and Richard Taylor, Auburn, Me., watch for snipers from the balcony of Taylor's home in suburban Saigon on Feb. 1. Five American households formed an emergency defense group to defend themselves from repeated sniper attacks when the National Liberation Front infiltrated into the city. Fleming is a psychological warfare operative with the American Government and Taylor is a missionary with the Christian and Missionary Alliance. (Photo from Wide World Photos.)

Vietnam desperately needs peace and our churches in North America should redouble their efforts to bring it about. I do not see how the United States can ever hope to achieve a military victory here, with the local government of South Vietnam having so little popular support from the people. The news reports from the States for the past week continue to claim a victory in the Tet fighting. David Halberstam, a New York *Times* reporter, aptly wrote in the December issue of *Harper's* that "One of the great exports of South Vietnam has been American optimism."

I have also meditated during these days on the death of the six missionary friends at Ban Me Thuot and the death of David Gitelson. These tragedies have made headlines in North America and we rightly grieve over the losses. However, I fear that people, even Christians, at home do not grieve enough over the thousands of Vietnamese who face death daily and are slaughtered or made homeless by either Vietcong terrorism or the military activity of the United States and South Vietnamese armies.

I wonder if we place more value on a North American life than on a Vietnamese life?

Vietnam Christian Service belongs in Vietnam, and our personnel here needs the support and prayers of their home constituencies now.

JOURNAL

Words and deeds

The Christ-for-All program in the Congo continues under the leadership of Mayambi Sosthene. A team of four went to the Lubami area for a week where they reported 117 decisions for Christ and a total attendance of 2500. Services were conducted in nine villages.

Dr. and Mrs. Melvin J. Loewen now live at Fresno, Calif., where Loewen is academic dean of Pacific College. When he was Rector of the Free University in Congo, the Congo Inland Mission purchased a residence in Kinshasha for the Loewens as a contribution to the university. Rent for the residence was given annually to the university to help get it started. Since the Loewens did not return to Congo, and since the University moved back to Kisangani, the house suddenly became vacant. Beginning Jan. 1, it is now temporarily rented to the U.S. Embassy.

John D. Waltner, North Newton, a senior history major at Bethel College, has been named by the Woodrow Wilson National Fellowship Foundation for scholarship assistance in graduate study. He is one of 1124 college seniors in 309 colleges and universities in the United States and Canada recommended as among the best future college teacher prospects on the continent.

Puritan theology was the general subject of an article written by Keith L. Sprunger, Bethel College professor of history, which appeared in the January-March issue of the *Journal of the History of Ideas.*

Albania has officially abrogated all laws dealing with church-state relations in that country. By annulling all former constitutional decrees dealing with state-church relations, Albania is saying that churches or religious bodies no longer exist, and, therefore, laws covering them are no longer necessary. Tirana Radio claimed last October that Albania had become "the first athiest state in the world." The broadcast dealt with the question of confiscation of church property by the state, ostensibly in the interest of the country's youth movement and its ideological purity.

FEBRUARY 14. Three Mennonite churches in Newton have been sponsoring a playschool for preschool children, most of whose mothers are receiving public welfare. The school meets one morning a week in the Bethel College Church. Some of the twelve workers meet monthly with the mothers.

Three wives of staff members of our Central Offices are volunteers in this program and they reported on their work today at our weekly office assembly.

Geraldine Harder reported that fifteen children are presently in the program. "Some of the children are Negro; some are white. Their homes are noisy. Not much time is taken to talk to children. They are criticized, but not praised." She noted a lack of consistent training in most of the homes.

The school, in a small way, aims to play the "role of the father in the home" since most of the children do not live with their fathers. Grandfather W. F. Unruh is among the playschool volunteers.

And the school may begin to bridge the cultural differences between our middle-class churches and those who "live in a world totally different" from ours. Each volunteer tries to visit each mother every week. Mary Rempel spoke of the courage that it must require for a woman to "live alone in a shack by the railroad track" to raise her children with limited material and spiritual resources and "where evil is real and powerful." They live in a world totally different from ours but "at some point our lives should overlap."

The evangelism committees of the three churches are the immediate sponsors of the program. "What is evangelism to these children?" asked Anita Bohn. "Most of them have no church background. How much could we teach about the Bible?"

The evangel is communicated through the relationship of workers with the children. "They need to know what love is. We tried to make them realize their own importance and that they can trust us." Trust is involved in the acts of regularity, so that "they know we will be there to pick them up on time."

But there are concerns for the adequacy of the program. "Are we meeting the needs of the community? Does this do any good? After one and a half hours a week, they go back to where they are not wanted and not spoken to clearly."

She saw the need for a community day nursery so that the mothers of these children and other mothers might find employment. A community group is planning such a program, but they need a place to meet.

FEBRUARY 18. Nigeria was the subject this evening in the Bethel College Church. A series of evening meetings on mission work had touched on the fields of work in which the General Conference was active. This meeting brought us information on what another Mennonite group is doing in another country in Africa.

Edwin Weaver, a missionary to India, who also served a term more recently in Nigeria, reported. Many of our congregations, of course, have seen *Africa in Three Dimensions,* an inter-Mennonite film, reporting on work in Nigeria, Tanzania, and Congo.

Weaver is a native of Hesston. He confessed to the distance between Mennonite groups that live in the same community, but he proposed to do something about it. "I've lived so close to Bethel College and I know so few people in Bethel and in your community," he said. "I'm determined as far as I am concerned to do something about becoming better acquainted not only with G.C.'s but with other churches. We must take more initiative and become more aggressive in finding ways of ministering the gospel of reconciliation." *Maynard Shelly.*

RECORD

alendar

Mar. 6-8—Akron, Pa., Association
Mennonite Mutual Aid Societies.
Mar. 10—Conference Sunday.
Mar. 24—One Great Hour of Shar-
g.
Apr. 18-21—Wadsworth, Ohio,
entral District Conference.
June 13-16—Ritzville, Wash., Pa-
fic District Conference.
June 20-23—Mountain Lake, Minn.,
thel Church, Northern District Con-
rence.
June 3-7—Calgary, Canadian Con-
rence.
July 13-20—Estes Park, Co'o.,
eneral Conference.

Canadian

Mar. 9-10—Rosthern (Sask.) Junior
llege, homecoming, C. J. Dyck.

Central

Mar. 9—Peoria, Ill., Mennonite re-
f sale.

Western

Mar. 17—Goessel, Kan., Alexan-
rwohl Church, mission festival.
Mar. 31-Apr. 3—Buhler (Kan.)
urch, mission festival.
Apr. 6—North Newton, Kan., Beth-
College Church, Bible school work-
op.
Apr. 7-12—Inman, Kan., Bethel
urch, evangelistic meetings, Peter
iebe.

ew addresses

zel McQuire, 4071 Grandview, Los
Angeles 90066 [89]
ederich Schlichting, 1709 Oakwood
Ave., Anaheim, Calif. 92804 [45]
bert H. Warkentin, 536B West 1
St., Loveland, Colo. 80537 [8]

blished

e *Witness of the Holy Spirit,* the
er of the Amsterdam Mennonite
rld Conference, has just been pub-
ed in a 423-page book. It is avail-
e from the Mennonite World Con-
ence Secretariat, 3003 Benham
e., Elkhart, Ind. 46514 for $5.00.

sketball scores

ffton 105—Malone 87
ffton 76—Defiance 70
thel 63—Friends 62

Baptisms

Calvary Church, Washington, Ill., on Jan. 28: Jesse Hunziker.

First Church, Newton, Kan., on Feb. 18: Cynthia Andres, Roberta Chase, Dorothy Entz, Glynda Koehn, Cheryl Penner, Verda Mae Reimer, Patricia Schmidt, Barbara Smith, Donna Stucky, Lynn Unruh, Rosalie Wall, Susan Wance, Mary Wiebe, Steven Ensz, Roger Fleming, Jerald Jantz, Terry Janzen, Mark Koehn, Richard Lehrman, Francis Reimer, Darrel Suderman, Dwight Wiebe.

Marriages

Kenneth Arthurs, Denver, Colo., and *Leona Duerksen,* First Church, Newton, Kan., on Jan. 20.

Lynn Augsburger, First Church, Berne, Ind., and *Janice Baumgartner,* Evangelical Mennonite Church, on Jan. 20.

Timothy Fast, Orchard Park Mennonite Brethren Church, Hutchinson, Kan., and *Gloria Seachris,* Buhler (Kan.) Church on Feb. 9.

Gordon Reimer, First Church, Beatrice, Neb., and *Virginia Richter,* St. Josephs Church, Beatrice, Neb., on Jan. 27.

Augustin Rodriguez, Our Lady of Guadalupe Church, Newton, Kan., and *Mary Janzen,* First Church, Newton, Kan., on Feb. 17.

Arthur C. Ulbricht, Jr., Lutheran Church, Wantagh, N.Y., and *Rachel Heidebrecht,* Hoffnungsau Church, Goessel, Kan., on Feb. 3.

Ministers

Henry Isaac, pastor of the Waterloo-Kitchener United Mennonite Church since August 1967, has resigned because of illness. He underwent surgery for a brain tumor on Oct. 26, 1967. The results of the surgery showed that the tumor is malignant and therefore inoperable. Later, he was transferred to the Victoria Hospital at London (Ont.) where he received twenty-five cobalt treatments. Although he has regained much strength since his Dec. 15 hospital release, doctors have advised him not to preach again or drive an automobile. He will stay with the church as assistant pastor, aiding in visitation and secretarial work.

FOR ALL YOU LOVE
MAKE A WILL

Abe J. Regier, Winnipeg, who has been serving the Elmwood Bethel Church as an interim pastor, has accepted a call to the MacGregor (Man.) Bergthal Church. He formerly served the Watrous (Sask.) Church for twelve years.

Deaths

John B. Dalke, Bethel Church, Inman, Kan., was born Aug. 1, 1890, in Pakistan, and died Feb. 14.

Bernhard W. Entz, First Church, Newton, Kan., was born Jan. 6, 1877, in Marienburg, West Prussia, Germany, and died Jan. 22.

Agnes Giesbrecht (Mrs. David) Grace Church, Dallas, Ore., was born Feb. 20, 1889, in Kansas, and died Feb. 12.

Michelle Dawn Graybill, Salem Church, Kidron, Ohio, was born Nov. 13, 1967, and died Feb. 8.

James E. Liechty, First Church, Berne, Ind., was born Mar. 4, 1921, and died Feb. 16.

Daniel Morand, First Church, Berne, Ind., was born Dec. 7, 1889, at Tramelan, Switzerland, and died Jan. 21.

David Moser, First Church, Berne, Ind., was born Sept. 28, 1885, and died Jan. 29.

Mrs. H. J. (Penner) Nickel, Hillsboro, Kan., was born Jan. 14, 1880, and died Feb. 13. She was a charter member of the former Brudertal Church.

Alvin B. Sommer, Salem Church, Kidron, Ohio, was born Jan. 2, 1888, and died Feb. 7.

Fred E. Voran, Bethany Church, Kingman, Kan., was born Dec. 24, 1891, and died Feb. 5.

war games film makers play

Dave Pomeroy

BACK IN 1963-64, BEFORE that war-we-are-not-fighting-in-Vietnam (Congress hasn't authorized it) escalated beyond all relationship to sanity, several anti-war films appeared that were reasonably successful, thematically and artistically, in presenting a viewpoint arguing against war-conditioning attitudes.

In that period, which now seems almost innocent, films like *Dr. Strangelove* and *The Americanization of Emily* used satire as a vehicle for pricking war balloons. *Fail-Safe* and *Ladybug Ladybug* used a serious story-line approach, and the most effective of these films: *The Victors,* combined both to illustrate director-producer Carl Foreman's contention that "War, any war; big or little; just, as well as unjust; degrades the victors equally with the vanquished."

Well, Vietnam is very much with us, and the points of view of these film makers have not prevailed. Indeed, what we are seeing in the film media today is a stridency matching the convolutions of some peace marchers and bomb-'em-back-to-the-stone-age partisans alike.

The result is that we are seeing anti-war films of mixed quality and effectiveness, which have different perspectives but which try to move us beyond the present hardening of positions. The basic question I would like to ask about these films is: Does satire or documentary-realism more effectively convey anti-war sentiments?

Two recent films which help us pose this question are Richard Lester's *How I Won the War* and Peter Watkins' *The War Game.* These two are similar in that both are British, both are personal statements of young directors who have a firm grasp of cinema technique, and both are didactic—hoping to influence the attitudes of their audience. Beyond this, they are radically different in the form they see as most effectively instructing the viewer.

How I Won the War begins with satire, interpolates gore, and ends up with a very uneven attack on the nationalism which perpetuates ideological conflict. When we see an English general expatiating on how the English army has always fought the "wily Pathan" and always will, while a naive Michael Crawford asks, "Why?" our sensibilities about the seriousness of war are capably neutralized. But later, when the same general leaves injured comrades in a jeep which has piled up, in order to continue his route uninterruptedly, he is merely ludicrous — a caricature with whom we cannot identify; and therefore, our sensibilities are in no danger of being disturbed.

This is the problem with satire—the closer it veers toward broad farce, the less likely are we to be directly confronted. To use satire meaningfully (that is, hitting us where we live) a scenario must begin with a basically plausible premise and then build humorous situations onto the structure of what would ordinarily be an all-too-serious circumstance.

Lester's error lies in not finding that plausible premise. His characters, content, and format are too unrecognizable in terms of identification. *How I Won the War* is comparable to *The Victors* in that both use World War II as a base for their concerns. However, the latter film evinced a nice counterpoint of realism and satire through juxtaposing newsreel shots of homefront inanity (crowds at a female wrestling match) and narrative shots of what the troops were actually going through. This counterpoint becomes almost too much to bear in the scene where a young deserter is being taken out to be shot on a cold, *Var films have not been successful. Many approaches have een used by the film makers, but we still have war. Neither rror nor satire has shaken the world from its mad course. ut these films do hold up a mirror to the ministry of our time.*

owy morning—with fear in his eyes nd distaste in the eyes of the soldiers ompelled to watch—while a light- earted version of "I'll Be Home for hristmas" quivers on the sound- ack. To the extent that we recog- ize the utter inanity of what we are earing in the light of what we are eeing, satire has done its work. In ester's film, there are few such han- les of reality to grasp: the newsreel hotos (all shot in different colors) rovide no meaningful reference oint upon which the humor can be ased.

To revert to the film of four years go, it is helpful to note the differ- nce between the relatively success- l *Dr. Strangelove* and the relatively nsuccessful *Fail-Safe* (an artistic, ut not an economic, success). Both eal with precisely the same subject atter: a mistake or an insane gen- al sending U.S. planes to drop hy- rogen bombs on the Soviet Union. *ail-Safe* misses the mark because ich a prospect and our reactions to are unimaginable — beyond the alm of reasoned logic. Satire, which nds to deal more with basic emo- ons than logic, is in *Dr. Strangelove* because of a good craftsman, Stan- y Kubrick) utilized to force us to ntemplate how we as a country ave brought ourselves to this posi- on where global destruction is a rong possibility.

In New York at the present time, *r. Strangelove* is showing on a ouble-bill with *The War Game,* hich is an instructive juxtaposition r studying the effects of satire and alism. Peter Watkins, who has dem- nstrated in the more recent *Privilege* at he understands and can use sat- e, has eschewed that approach in aling with the effects of nuclear ar. Whereas, *Dr. Strangelove* con- onts us with a broad-based under- anding about the potentiality of nu- ear war, and *How I Won the War* tempts to indict the attitudes which ad to our war-prone society, neither e as effective as *The War Game* conveying the actual horror of ermonuclear attack.

Perhaps, recognizing the failure of films like *Fail-Safe* and *Ladybug Ladybug* to communicate through a narrative-realism approach, Watkins has taken a page from *cinema verite* and used a documentary-realism method. Also, perhaps, realizing that even good films like *Dr. Strangelove* and *The Victors* missed the boat in trying to deal with broad, general concepts, Watkins' camera simply focuses on people—on their ignorance, attitudes, and on what happens to them physically, psychologically, and morally when radiation has fallen from the skies. The result is stultifying—a most effective use of the film medium to communicate a point of view about war.

The War Game is classical science-fiction in that it begins from where-we-are and extrapolates into the future to a potential where-we-will-be. Thus, it is not so much conjecture (narrative fiction) as projection (science-fiction in the best sense of that term). What we are seeing, though fiction, is eminently possible. Generically, *The War Game* is very close to Orwell's *1984.* Thus, the documentary style lends credence to this projection-as-possibility. It is not too difficult to understand why the BBC did not accept it for telecasting—it, quite literally, hits too close to home.

This short film (fifty minutes because originally made for television) begins innocuously enough with some documentation on the ignorance of the English people about civil defense measures and the effect of thermonuclear bombs. Here Watkins is not saying anything new—there has been a credibility gap for years encompassing the scientists, government, and public regarding the effect and deployment of these bombs. So the Britons are not well-prepared—physically or psychologically. Neither are Americans, despite the fall-out-shelter craze, which was just that—a craze, and which had (has) no relationship to the realities of nuclear war. Watkins' camera briefly explores the same phenomenon in England.

The impact of the film begins to grow as (we are told) the bombs fall. Although at first nothing much seems to be affected, the cumulative effect mushrooms until the viewer is inundated with the physical consequences of shock waves, firebombs, and radiation. If you can recall your reaction the first time you saw films of the concentration camps, the result here is much the same—before the fact instead of after.

The value of Watkins' documentary approach is that it does not sensationalize. Those pictures of concentration camp victims did not need to sensationalize—the reality was horrible enough. Watkins' genius here is to recognize that the reality would be horrible enough if it is presented as factually as as our present knowledge allows. Reading of John Hersey's *Hiroshima* or any other literature on nuclear war can possibly convey what these pictures do to both emotions and reason.

In terms of nuclear war, perhaps, our question has been answered as to whether documentary-realism is a more effective communicator than satire, although perhaps all we have really said is that *The War Game* is a better film than *How I Won the War.* Yet, I believe that there is a case to be made for the contention that a newsreel style of film making is that unique medium of our time through which a message takes on shape and substance.

The whole discussion over a credibility gap, the rising plethora of radio talk-shows and their appeal to tell-it-like-it-is, the generation gap, through which the young find little of honesty in the forms of their elders, the style of underground and new-wave film makers, who lean so heavily on the documentary, the generalized feeling (articulated in hippie philosophy) that we are living in an unreal world where $70 billion is spent on defense and $1 billion is slashed from a $3 billion foreign aid bill and, thus, that only the unqualifiedly real can reach us — all this points in the direction for film makers of documentary-realism as the style, the form which breaks through all our varying gaps in credibility.

Let me move on to one more anti-war film in order to help make this point. *The Battle of Algiers* is, on the surface, a documentary-style depiction of a particular revolutionary war with no point of view about that war. Yet, an examination of underlying assumptions brings forth a viewpoint that even legitimate revolutionary goals grow seeds of corruption, that once assumptions are made about the rightness of one side then all methods are permissible (could not get thoughts of napalm out of my head as I heard the French Colonel articulate this Machiavellian concept), that individual heroics and courage count for nothing in the ultimate scheme of things (was Algeria really better off with Ben Bella?).

While *The Battle of Algiers* has nothing to do with nuclear war, it does shed light on attitudes about war or stemming from war which have brought us to our present cold—and hot—war situation. And the important point for this discussion is that it has done so simply by turning a camera on the action, refusing to let story line, camera-work, or editing editorialize about what is being seen. In this, *The Battle of Algiers* is even superior to *The War Game,* which tends to be spoiled at times by too much narration and a tendency (only indulged in a few times) to editorialize. Gillo Pontecorvo has done a fantastic job in *The Battle of Algiers* in staging his crowd scenes. In fact, the effect is *so* realistic that he has had to put a disclaimer on the beginning of the film to the effect that not one foot of newsreel or documentary film was used. The critical and—most especially—the audience response to *The Battle of Algiers*—an intense, overlong film concerning a part of our recent world history about which we know and care very little—is indicative of the influence a documentary-realism style can have on our movie-going decisions.

A final question which needs to be raised is: Who will see these films? The films of 1963-64 obviously have not influenced attitudes very much, although it is interesting that we have not seen many real war films—in the traditional sense of the term where "good buys" best "bad guys"—in the past few years. *The Longest Day* (1962) is perhaps the last epic film of this genre. However, just changing film-making tastes is hardly the purpose of directors like Watkins, Lester, and Pontecorvo. Whether utilizing satire or realism, their ultimate aims are serious: to shake the system, to make people think about their actions and attitudes. The question is, can these aims be realized?

For the most part, probably not—at least not in some earth-shaking, immediate way. Those who think in terms of national defense and get-them-before-they-get-us will not likely be dissuaded by either Watkins' picture of tenebrous terror or Lester's jabs at military pomposity. Those who are peace minded will be reinforced in their way of thinking—and probably in their frustration.

Yes, we are sick, and these film makers have held up a magnifying glass to our sickness with varying degrees of success. *The War Game* plaintively re-asks the question: "Would the survivors envy the dead?" The Battle of Algiers matter-of-factly states, "The real difficulties begin when the revolution is over."

John Lennon, in *How I Won the War,* sits in a field with his guts bleeding out, looks at the audience and says, "You knew this was going to happen."

So far, I have not mentioned a religious point of view in all this. That viewpoint is most succinctly summed up by a short trialogue in the earlier *Ladybug Ladybug* between a young brother and sister and their mother:

DON: "Did God make the bomb?"

TRUDY: "No, bad men made the bomb."

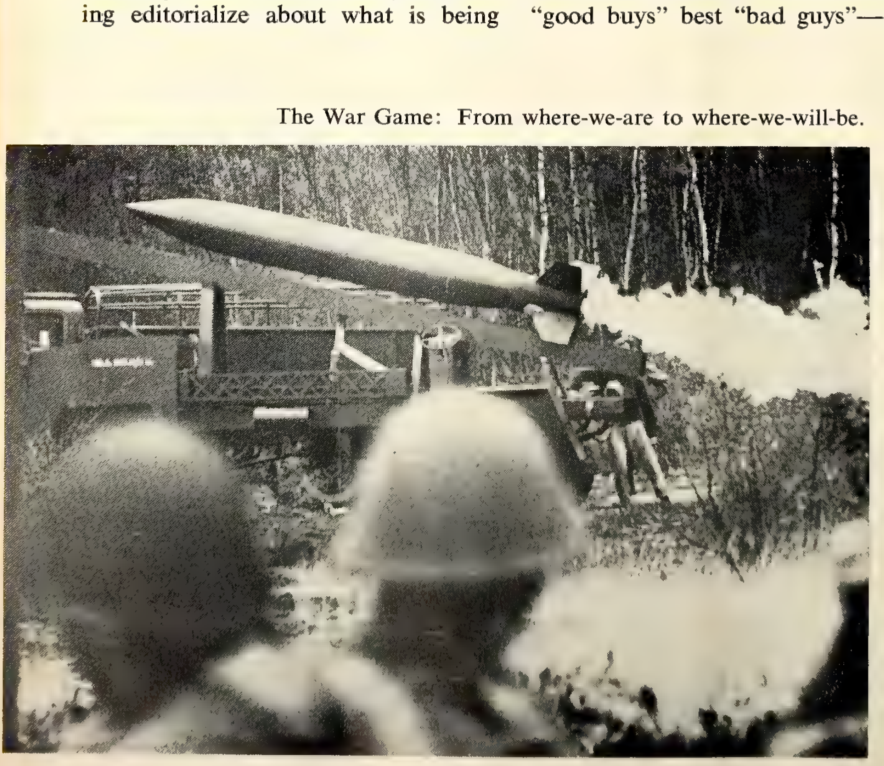
DON: "Who made the bad men?"

TRUDY: "God."

MOTHER: "We are all bad—all bad."

If there is one theme common to all these films, it is that we are all in this together; we all have complicity in the decisions, attitudes, and moral vantage point from which our society views war. What did you say, Lord? Oh, yes: "Father, forgive them; for they know not what they do."

The War Game: From where-we-are to where-we-will-be.



LETTERS

Are we in danger?

DEAR EDITOR: I never thought that he virgin birth of our Lord Jesus hrist would ever become an issue in he Mennonite brotherhood. I felt the onviction of the Mennonites was horoughly based on God's Word, and as above such controversy. But I ow see the old Serpent is just as ubtle as ever, parading as an angel of ght. It is as Rev. Unrau states in his tter, "We believe in miracles." Let's ot limit God in His miracles. This is he first step away from Him.

Remember how God made the first dam without consulting anybody? ut Satan found men to reject God's ay, and the evolution theory resulted, hich plagues the church in a fearful ay, but not the true believer.

So, also, the last Adam was made ithout help from anybody whatso'er, and God the Father chose to nd His Son down to earth through a rgin, to save the descendants of the rst Adam from death. This has made e old Serpent furious . . . .

For a woman to bear a child is not new thing, but to compass a man is. 's entirely God's creation. And here our danger, as follows: While *unlievers* did not accept God's creation ncerning the first Adam, and tried find a way around it, and still do. ut in this case, concerning the last dam, this does not originate with unlievers, but with professed believers, d that makes it extremely serious.

Is the—falling away—predicted in Thess. 2:8 upon us? O brethren, 's watch and pray. *Jacob P. Preim, Box 233, Freeman, S.D. 57029.*

udents are nongullible

EAR MR. SHELLY: It was reassuring read (in the Feb. 13 issue) Marie gier's apt and Christian response some of the more disconcerting cent letters in our excellent church per. But let me add this incidental te to Grace Ingalls' implication at professors actively teach concepts signed to undermine the faith of llible college kids. After having ught in three large state universities, must conclude that it undoubtedly would require more searching than I'd care to undertake in order to find such professors. And, fortunately for us all, the students are refreshingly nongullible these days!

But my main comments in this letter concern contributor Rayburn and cartoonist Harbaugh. Rayburn's moving testimony (Feb. 13) is a dynamic portrayal of living hope and faith, and is much needed and appreciated. Keep writing, Mr. Rayburn. Harbaugh's captioned drawings are nothing short of powerful, especially his sequence about the computer (in one of the back issues). Let's hope that you can persuade him to provide us with more of his material. He's got a superb and concise way of hitting the nail on the head. *John A. Yeakel, 1100-213 Alvarado Dr., SE, Albuquerque, N.M. 87108.*

Face pressing issues

DEAR MR. SHELLY: Your readers did it again! We hardly knew whether to laugh or weep. Judging from the letters to the editor, many would rather become embroiled in a heated discussion about the virgin birth than seriously face with you the pressing issues of the day.

Good grief! What's happening to us in the Mennonite church? Have we abandoned our intelligence? Our ignorance is painfully evident. It appears as though many would prefer blind allegiance to the state rather than seriously ask whether Jesus would have anything important to say on the Vietnam issue. Others blindly attack the cartoonist rather than suffer any exposure.

We often feel the urge to answer the letters to the editor. However, we feel that Alexander Pope had a better suggestion. He said: "Tis best sometimes your censure to restrain,/ And charitably let the dull be vain;/ Your silence there is better than your spite./ For who can rail so long as you can write?"

Thank you for continuing to print pertinent articles in *The Mennonite.* We especially appreciated the recent one by Jan Steiner [Feb. 6]. *John and Carrie Harder, 53 W. Norwich Ave., Columbus, Ohio 43201.*

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*Supplemental reading for the Sunday school lesson of Mar. 10. "Christ, Our Example in Service."

COVER

Conference Sunday will be observed on Mar. 10. The Theme, "Even So Send I You," is also the theme for the meeting of the General Conference in Estes Park, July 13-20.

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But it's tradition

Harold E. Oyer

A MUSICAL WITH its setting in Eastern Europe, *Fiddler on the Roof,* portrays the life of a small Jewish settlement in a larger, frequently-hostile community. Young people, in increasing numbers, chafe under the restrictive customs of the group. At one point, when a father attempts to explain these restrictions to his daughter who wishes to marry outside the faith, he sings:

"Every one of us is a fiddler on the roof trying to scratch out a simple tune without breaking his neck—and why do we stay up here if it's so dangerous? We stay because Anatevka is our home—and how do we keep that home? That I can tell you in one word—tradition. . . . Because of our traditions, we've kept our balance for many years in Anatevka. We've had our traditions for everything—how to eat, how to sleep, how to work, even how to wear our clothes. For instance, we always keep our heads covered—we wear these little prayer shawls. This shows our constant devotion to God. You may ask—how did this tradition get started? I'll tell you, I don't know. But it's tradition. Because of tradition, everyone knows who he is and what God expects of him."

The Christian church, just as surely as this little Jewish community in Eastern Europe, has relied upon tradition to keep believers together. We, too, have not always known why we believed a thing. And ours was not to reason why.

Most of the natural phenomena that affected primitive man was not understood by him. There was mystery about most of life—the coming of the seasons, thunder in the sky, periods of good fortune or bad. These mysteries gave rise to mystical explanations that became a part of tradition. Few questioned the tradition, once it was established. In fact, a penalty was usually attached to such questioning. Heresy has always been punished. Charges of heresy are still heard today. Although they have lost their bizarre punishments like boiling in oil, or burning at the stake, they still connote the displeasure of society and consequent punishment, albeit more subtle.

But punishment or no, traditions and cherished beliefs are questioned. Yesterday's newspaper carried the account of the British scholar, who theorizes that the Old Testament prophets were largely under the influence of drugs of the type of LSD, and that the early church was only a cover-up for drug addicts.

Of this we may be sure, tradition will no longer save institutions, including the church. Forms must undergo change! Methods and techniques must be altered or replaced.

Last night I spent several hours with a father, whose son can no longer fit into the life of a school, as it is now conceived. The boy sees himself as a hippy. He questions the traditional way of doing things. He questions the hypocrisy he sees all around him. He looks at the "good boys" who make good grades, are elected to class offices, and have short haircuts. These are the boys his father and the school hold up as examples. But he knows what these boys do when their parents and school officials are not looking. He wonders why adults roll down their windows and yell obscenities at him when he walks along the street with his long hair.

He blasts traditions, but where will he end up? He is really asking for a society with complete freedom, no restraints, no taboos, no tradition. What will keep his society together? His questions are good, but where are the answers?

What about the church in this situation? I believe that it has two principal responsibilities. One, is to examine its practices, its methods, and its traditions, and to modify them to meet the needs of people. Two, is to develop traditions to which people may turn to find direction, security, and peace.

Medieval man saw the church as a sanctuary for all, criminals, debtors, anyone pursued. It was out of bounds to all pursuers, whether they were the king's own men or the local constabulary.

Christians should be activists. Activism should be part of the tradition. But another piece of tradition should provide stability, external purpose, and peace for members of a fluid, changing society.

New traditions will be established. We are at a point in history where the church can provide, in a very real sense, the cement that holds society together. We have the principles society needs to survive, but the possibilities for muffing the opportunities are tremendous. It can be lost either by holding too tightly to the traditions which have been established over the years, or, on the other hand, by promoting change for the sake of change. Tradition is not an evil concept, but unexamined traditions can be a millstone around our neck. Our traditions must be of the character that will help "everyone to know who he is and what God expects him to do."

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Self-exposure

Christians must be more open if they are to experience other real people. The honest facing and admission of the reality in one's life can often evoke a redemptive response in one's brother.

MRS. WOODRUM, A widow of fifty-five, jumped to her death early one morning from her twelfth-floor apartment on Chicago's north side. Just before she jumped, she saw the janitor working on the balcony across the court in the next wing of the building. Mrs. Woodrum waved to him and smiled, and he smiled and waved back. When he turned his back, she jumped.

On her orderly desk, Mrs. Woodrum left this note, "I can't stand one more day of this loneliness. No sound from my telephone. No mail in my box. No friends!" Mrs. Jenkins, another widow, lived on the same floor of the same large city apartment building. She told reporters, "I wish I had known she was lonely; I could have called on her. We could have been friends." (From *Woman to Woman* by Eugenia Price, Zondervan, p. 159.)

Sociologists and psychologists of our Western culture have noted the increase of social distance that is accompanying rapid urbanization. When men and women move to the large urban centers, they leave behind the

Jacob A. Loewen

amiliarity of the rural areas. They ften feel lost and alone in the imersonal city, but mask their inseurities with an aloof conventional mile, not realizing that the one at hom they flash this smile also wears mask to cover the same insecurities.

In counseling with college students, 've often seen a student poke his ead into the office door, and ask ith a broad smile, "Are you very usy?"

I then say, "No, not especially. ome on in."

Still smiling, he enters. As he steps ı, I suggest, "Would you want to ick that door a bit?"

He pushes the door and watches e fall of the latch. The moment he ees the door lock, he often drops is mask. In the four steps from the oor to the chair beside my desk, he ay even have changed from smiling bitter weeping.

I've been more startled to learn how oon children learn to use their mask. Iy son is in first grade with another oy whose father was recently killed a tractor accident. Billy prayed r him every day after that. About e same time, our family decided to e especially sensitive to the Holy pirit in witnessing and sharing our ves with others.

Billy also tried. One night, he could ardly wait for table prayers to finish share his experience. As he'd been alking down the stairs after school ith the boy who had lost his father, e'd decided to witness to him, so asked, "How are you getting ong?" The boy smiled and said, Fine, just fine."

Billy continued, "Do you know I've een praying for you every day since ur daddy got killed?"

The other little fellow grabbed his and and took him behind the school uilding. "That was a lie when I said ings are going fine; they are not e. We are having trouble with the ws and with the machines. My other doesn't know what to do. But didn't know that you were praying r me."

We also practice religious distance. e *New Testament in Modern English* (by J. B. Phillips) renders the description of the Pharisees as men who ordered their lives "with an eye to the effect" (Mt. 23:5). And we must honestly admit that not only the Pharisees, the hypocrites of the past, but also modern people of every stripe of theological background are deeply involved in social and religious distance and calculated effect.

We also produce religious distance by institutionalizing or professionalizing our witness. We witness when we are in front of a Sunday school class, a congregation, or some organized group. We read the Bible and pray at our campus Bible study, but outside these formal and scheduled settings, we aren't able to talk about our Christian experience.

I saw this recently at a retreat of high school young people. There we attempted to analyze our spiritual condition by discovering the differences between the ideal we professed and the reality we were living. I made a startling discovery, one that has affected my own home life. In the course of the discussion of "knowing and becoming known," we had to face the problems of our homes, and some asserted that their parents never spoke to them about the Word of God except during family devotions or while meting out discipline.

I was convinced this was a glaring overstatement until I polled my college faculty colleagues and found that many of them could recall no instances in which their parents had spoken to them about the gospel, outside of formal settings such as devotions or disciplinary encounters. This led us to check on the use of the Scriptures in our own home, and to our shame, we found the indictment was far more true than we dared to admit; we also were using the Bible as a whip for our own teen-agers.

The way of the mask, of course, is the way of compartmentalization, where we have a church life and an everyday life, a life of reality at home and the way of the facade in public, a way revealed through a youngster's passionate plea to his missionary mother, when you're home, why can't you be the way you are with people?"

This matter of masking, of hypocrisy, even invades our intimate experiences with God. In the high school retreat, we were trying to share some of our common difficulties in living our faith. A high schooler confessed, "I haven't been a Christian very long, and I have trouble with my temper on the basketball floor. Sometimes I say things I shouldn't say."

Moments later, when one of the girls burst out in tears and cried, "I get so angry that I swear at my mother," this senior blurted out, "That's exactly what I meant—I swear on the basketball floor."

Until it is socially acceptable, we are afraid to admit totally how far we are from our ideal. So we mask the truth even in the act of confessing to God.

Nor is the mask just a modern phenomenon. When God looked for Adam and Eve after they had disobeyed His command, He found them making aprons of fig leaves—a first mask to cover human experience. Cain hid behind ambiguity when God asked him, "Where is thy brother?" and he countered, "Am I my brother's keeper" (Gen. 4:9)?

"And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (John 1:14). In these unassuming words John the Apostle begins his witness about God identifying with men.

But before we reach the end of John's account of "the Christ in human flesh," we learn that this incarnation is only a beginning, a pattern, an example of a chain of becoming flesh. "As the Father has sent me, even so I send you" (John 20:21).

If Christ crossed the infinite-finite barrier to translate the truth of God into a form intelligible to men, Christ's disciples are sent to translate this truth across the cultural and social barriers that separate men.

The possibility of such a cross-cultural identification was demonstrated when Christ Jesus was born of a woman; and the basis for it was provided by the death of Christ. Writing to the Ephesians, Paul says, "But now through the blood of Christ, you who were once outside the pale are with us inside the circle of God's love in Jesus Christ. For Christ is our living peace. He had made a unity of the conflicting elements of Jew and Gentile, one new man, thus producing peace. For he reconciled both to God by the sacrifice of one body on the cross, and by this act made utterly irrelevant the antagonism between them" (Eph. 2:13-16 Phillips).

Though man has persistently tried to hide himself from God, God has been trying to reveal himself to man. Finally, in the incarnation, God entered the human setting; He accepted human limitations so that He could *feel* with men and become their sympathetic high priest.

One of the valuable features of the Bible is that it accepts man in his weakness and speaks of the men of God not as perfect, but as those being perfected. It recounts their sins as faithfully as their accomplishments. Paul was so deeply aware of his past as a persecutor, a blasphemer, and a reviler, that he accepted his accomplishments entirely as the grace of God working in him. James puts forth the passionate plea that men should be open with one another, for in openness there is growing wholeness. "Therefore confess your sins to one another, and pray for one another, that you may be healed" (James 5:16).

If we really want to enter into any intimate relationship with other human beings, there is a way: the way of self-exposure. We will have to be willing to be known, if we want to know. Values are always best taught in the drama of life, not in preaching. Then as we will practice self-exposure, we will also become aware of the work of God in other men who are willing to be known (as is recorded in the example of Peter and Cornelius). Finally, self-exposure will help us to operate on the principle of the "heart of flesh" rather than the "heart of stone." Like God in Christ, we can become sympathetic priests. It will prevent us from casting the first stone at the person caught in shortcoming, because we will already be kneeling at the cross in repentance for our own weaknesses.

I'm not saying that nothing is private, but that Christians must be more open than in the past if they are to experience other real people. In each situation we must decide what God wants us to reveal. He must be in charge.

Probably one of the most revealing experiences in self-exposure I've had was the previously mentioned encounter with the young people in the camp. There we attempted to discuss the discrepancies between the real and the ideal of our lives. In our first group meeting (nine high school students and the counselor), we just attempted to establish a communication relationship by praying for each other in a circle.

In the second encounter, we tried to share some of our ideals, and at least one area in which we were still struggling short of our mark. The discussion was to last thirty minutes, but the first of six such meetings broke up after one and a half hours. As the feeling of community became more actual, not only the socially acceptable sins were mentioned, but again and again one would interrupt, saying, "That's exactly my problem. I thought I was alone; you all appeared so holy."

This holy appearance, which seems to be such a popular halo, is to my mind an indictment rather than a credit. This conviction came to me through an encounter with two young men at the 1961 Urbana missionary convention. The first public meeting of the conference was a dedication service at which Billy Graham called 5400 young peope to voluntarily "put their lives on the altar for God." Hundreds responded to this appeal.

After this service, group prayer meetings were held in all the residence halls. The group of about thirteen in which I shared had some four or five of the newly-dedicated, and they dominated the prayer service, almost gushing dedication. "Once and for all, we have turned over our lives to God."

Knowing my own battles with the imperfections of my incomplete dedication, I began to share scenes from the mission field in which some co-worker's foibles had undone my consecration. In fact, I admitted that right at that moment, patience with students, and especially with my own children, was a weak spot in my consecration. It was an attempt on my part to introduce a little realism into a situation soaring high in ideals, but I felt I failed, for instead of others joining me in confession, the group retreated behind the pious mask and prayed for my victory.

Feeling my failure rather keenly, I tried to step out quickly to go to my room, but two fellows, who had not prayed, grabbed me by the sleeve and pulled me into their room. While one locked the door, the other paced the floor in great agitation. He took out a cigarette, lit it, took a few puffs, then threw it down, and stamped it out fiercely, "I get so fed up with all this damned Protestant jargon! I got up in response to the appeal tonight to dedicate my life. What have I actually done? Did I deal with my sin?"

"Not unless you conciously turned it over to God."

Then the young man dropped into a chair and in tears cried, "Where can I finally go to deal with my sinful habits? I've already joined the church, but it didn't help. So I entered the priesthood, and it only makes you hide your evil more. Now I thought, 'The evangelicals find for-

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giveness and peace. I'll go there and get it, too.' This is what I tried to do when I got up in response to Graham's appeal. But when we got into that prayer meeting and those dedicated people spouted piety, I felt utterly nauseated. I don't want to be hollow like them. You seemed a little less holy, and so I thought maybe I could talk to you about my sin."

Several hours of confession followed that night, and in the private sessions afterward, I was able to watch a "real sinner" find the real Savior.

Possibly one of the most dramatic examples I've seen of self-exposure took place in a jail service in one of the towns not too far from the college where I taught. I was accompanying a group of college students going to conduct the service, and en route we discussed the matter of how to approach society. We decided there would be very little use in speaking about the sinners inside the bars, for those men were all parading under the mask of innocence. It might be best to speak about the experiences of the sinners outside of the bars.

A college sophomore with a radiant smile had been asked to give her testimony. When she got up in front of the jail group, she grasped the bars with both hands, and with a voice choked with deep emotion, revealed to the prisoners that her father, a prominent minister, had committed suicide and that this had caused some intense conflicts in her life. She admitted that in her dark moments, she hated her father for what he'd done to her reputation. Then, again, she realized in those very thoughts the depravity of her own heart, and could only say that she was grateful that she knew that God still cared for her, was concerned about her.

One of the prisoners was so deeply shaken by the girl's unmasking that after the group left, he called the jailor and confessed that he wasn't an orphan from Chicago as he had previously affirmed, but rather a runaway from a wealthy Canadian family. He said, "I don't know why that girl had to be so honest; I'm the one who's dishonest. She had no business taking off her mask like that. She was not that bad; not as bad as I am."

The result was that this young man was reunited with his family, and even the impersonal county in which he was condemned to a prison sentence was moved to suspend the sentence, because they witnessed the transformation that had taken place.

I've seen self-exposure have the same catalytic effect on the mission field. At a service in the Altiplano in Ecuador, I was introduced as an anthropologist, a term practically no one understood.

Preceding my talk, there had been a Bible study about the woman who washed Jesus' feet with her tears and dried them with her hair. Instead of saying some of the things that I had intended to say, I took off from this story and told them a little bit about myself.

I recounted several experiences in which God had had to deal with me in a special way. I ended up saying that I was grateful that God had shown so much patience with me, but that I was sure God was just as good to Indians. I was now wondering, since I was a stranger in their midst, whether they might want to share with me some of the things that God was doing in their lives.

A man got up and asked me what I would do if I had quarreled with my brother-in-law. Not knowing whether this was a real or a hypothetical situation, I said, "Now, you must recognize me as a foreigner. I do not know what to do in your culture, but let's ask the people here what you should do if you quarrel with your brother-in-law."

The people willingly gave all kinds of counsel—they should be reconciled, they should love again. But I asked, "How can they love, if the heart is full of anger?"

Some said, "Well, if the heart is full of anger, you have to confess it. You have to tell it to the person."

As this conversation about reconciliation unfolded, I didn't realize that I was witnessing a very real drama, that this little group was split by a deep rift of quarreling and tension, and that the major protagonists were actually present in the meeting. This was no hypothetical situation.

After the discussion had clarified the main points, I turned to the Indian brother sitting beside me and said, "It seems to me that we have an answer here—one ought to do according to what our friends have said."

The man beside me got up, walked across the room, and embraced a man who was sitting there and said, "Brother-in-law, I am sorry that I went to denounce you before the law. I want to ask you to forgive me and to love me again. I have hated you in my heart, and I know that you have had to hate me."

Then he went to the man's wife, who was his sister, and said, "Sister, I have been very mean; I'm sorry." The three of them embraced and cried in front of the congregation and settled a feud of long standing.

Before the group broke up that evening, several more problems were confessed and settled, and in the atmosphere that was generated, the catalytic self-exposure of the foreigner was all but forgotten.

In conclusion, in this article, I've tried to say:

1. That just as there is a gulf between God and man, so also, there are barriers, gulfs, and walls of separation between man and his fellows.

2. That all men are trained to wear a variety of masks to cover their true identity.

3. That God, in the incarnation of Christ, has demonstrated that man needs a human sympathetic friend, one who has experienced the pull of temptation and the limitations of the human flesh and nature and is willing to admit it.

4. That effective witness to others, especially to people in a different culture, requires an honest differentiation between the reality in one's daily life and the ideal of one's profession.

5. That the honest facing and admission of the reality in one's life can often serve as a catalyst for a redemptive response in one's brother.

Congo plantations may rise from ruins

Lee Stiles, a member of the Ecumenical Program for Emergency Action in Africa, All Africa Conference of Churches, wrote the following report.

If you go about ten miles down the highway the mercenaries took when they left here for Bukavu in August, you can turn off the paved road directly into the plantation which the Katangese army used as headquarters in 1964.

Between stone walls, under an imposing arch, you can see the shattered house.

Of course, it is not exactly shattered because the Beglians built sturdy, massive buildings. But windows are broken; the doors are gone. The house contains nothing of its former beauty. Mildew is taking over paint plaster, inside and out. Words in several tongues are scrawled on the walls.

Except for the hundred years' advance in technology, it is 1867, southern United States of America all over again. A once self-sustaining, self-contained plantation has been literally wrecked by war and chaos.

A complete rice processing plant is slowly decaying. Conveyer belts, with their little buckets, are scattered everywhere An all concrete—except for roof—milk barn once could electrically accommodate forty-eight cows at a time. The generator that brought electricity is still there, but the electric pumps for water are gone. A huge coffee-drying house is still intact. But brick stables have lost their roofs. Other buildings are seen in the distance, nearly lost in the high, ever-growing, tropical grass.

The acres of coffee trees keep on growing and producing while there is a coffee shortage in Kisangani and the mill there runs only intermittently—when and if someone brings in a load of coffee.

But, wait, there are people living in the house, and there are workmen in the fields. Behind the house, newly-planted crops can be seen in all directions. And a sign is on the gate. It says *Club de Jeunes Volontaires du Travail* (Young Volunteer Workers Club).

These men are trying to make something out of this wreck of a plantation. Instead of sitting around bemoaning the fate of this great land that is Congo, and waiting for handouts, these men and women, with government approval, are trying to make a new beginning. And they are doing it the only way possible—together, by joining together.

They are working long, hard hours, though the grass threatens to engulf their efforts at any moment.

Truthfully, it is too much for such a small group — even together — to handle. This machinery must be repaired. Hundreds of men are needed just to get the grass out of the coffee acres. And they are getting some help. The government is helping with funds.

And the Congo Protestant Relief Agency, through whom the Mennonite Central Committee channels its relief in the Congo, is helping to release this money for use in capital improvements. This agency is helping by making sure that what funds are available do not have to be used for such things as paying men to cut grass. It is making sure that the all-important machinery gets repaired. The CPRA is doing this through food-for-work programs.

All the men who will come out to work on the plantation, will be paid in food. They will be earning the food and need not be ashamed of an honest day's work.

And CPRA is helping in other ways. They have given seeds. Some of the farmers with the club have had 4-H type work. They know how to plant and cultivate seeds, but they need implements. And CPRA is helping to supply these, too. The agency helped the club members, initially, through food. But these men are not content to let others wait on them. They would like some new clothes but, in the meantime, they are getting along in the ragged ones they own.

The man who is guiding this club is Kamango Albert. He has several such clubs working other plantations. On these farms can be found orphans hard at work with other men and women. On some farms, club members found squatters. But they were not chased away. They are working!

Some may lament the ruin of these plantations. They operated successfully several years after independence came in 1960. But the series of revolts, wars, and general turmoil in 1964, 1965, 1966, and 1967 in northeast Congo almost completely ruined them.

Like the plantations of the South in the U.S.A., these plantations, thankfully, will never be exactly the same again. However, there is no need to go into a dissertation on equality and the rights of all mankind.

It is sufficient to say that the Congo Protestant Relief Agency is in Kisangani, helping all people who are willing to help build a newer, finer Democratic Republic of the Congo.

And the fact is that Congo is potentially the wealthiest nation in Africa. Now is no time for its supporters to fall away in disgust and dismay. Now is the time to come forward with votes of confidence in the form of assistance.

CPRA is doing the job, stretching funds given to it by the churches of the world. But it needs help, and it needs it now.

Programs on crime

The Christian service committee of Bethel College Church, North Newton, Kan., and several organizations in the Newton community are sponsoring two programs on "Crime and Reconciliation." They will be held at 7:30 P.M. in the auditorium of the Fine Arts Center on the Bethel College campus. The public is invited to attend. The topics and speakers are:

Mar. 17—Topic: Causes of Crime; speakers, Mitchell Jones, psychiatrist at Prairie View, and Marston McCluggage, professor of sociology and human relations.

Mar. 24 — Topic: Community Crime Prevention; speaker, Henry Ediger, chief of police in Park Ridge, Ill., and veteran of over twenty-five years of police work in Chicago, much of which was with juveniles, minority groups, and similar areas.

High hopes in the Congo Church makes brave start

This report was written by Missionary Aviation Fellowship pilot Robert C. Gordon from Tshikapa, Congo. "He is reporting somewhat as an outsider, even though he does serve our area with air transportation," says Reuben Short, executive secretary of he Congo Inland Mission. This report supplements "Mission yields to church in Congo" in our Feb. 13 ssue.

The time for fireworks in the United States is July 4. Here in Congo it s June 30. But for the Congo Inland Mission and its sister church, the Mennonite Church of the Congo (*Eglise Mennonite au Congo*), the pyrotechnics coincided with the burning of the yule log.

Twice, during CIM's fifty-six years of work in the Congo, the mission urned over the keys to the church for afekeeping at a time of evacuation. Both times (July 1960 and January 964) the church accepted. Not so, Christmas 1967.

The occasion this time was not n evacuation, but the yearly church onference at which the major item f business was the vote on a mission/church merger plan that would forever turn over the keys to the church, and give it virtual control of mission programs and funds.

But, even without violence, there was plenty of noise. The multiple daily sessions were not only vocal (in the best African tradition), but as one missionary delegate wearily commented, "They were rough!"

It even appeared for a while that the attempt to launch the new plan would fizzle as Congolese delegates refused to accept it—largely on the suspicion that the mission was not prepared to do what it promised.

This feeling was based, primarily, on the fact that the merger had originally been programmed for 1960 and the groundwork already laid when independence forced postponement of the plan.

But the delay resulted in a 1968 an that is far more inclusive than the former. It puts the mission in the ground crew instead of in the cockt.

The details of the plan which aroused the suspicion of conference delegates were worked out by missionary field leaders, a CIM board delegation, and Congolese church officials early last year. It was later ratified by the full mission board before being submitted to the annual church conference.

The conference, held during the last week of December at Charlesville (CIM's oldest station, overlooking the Kasai River), produced many heated sessions, most of which were in some manner related to finances. In fact, it developed into what had all the appearances of a stockholders' meeting, with one church leader threatening to quit, rather than take the salary increase offered him (with his government school director's salary, he is already the second-highest-paid worker in the church, with an annual income twelve times greater than the national average). Missionaries were almost unanimous in their reaction to vociferous Congolese demands. ". . . they had their eyes on the mission funds."

What the Congolese are seeking is what many American teen-agers have successfully engineered—self-directed paternalism.

But mission leaders weren't surprised by the Congolese's fascination with finances. In a previously submitted budget, the number one request was for three Scouts, one for each of the church's top three executives. The second item on the budget was salary increases for the same officers.

This fascination is understandable. In the first place, vehicles and money are two of the top status builders in Congo today. Second, prices have lurched upward since July, when Congo devalued its franc. As mission executive secretary, Reuben Short, candidly admits, "Financially, it is very possible that the program may require additional funds rather than less—at least for a few years."

In spite of this understanding, missionaries were disappointed by the church's failure to understand its main mission. This means that at this semicolon in the church/mission relationship, a conflict exists between the goals and priorities of the two groups: Congolese are focusing on education, missionaries on evangelism and church growth.

The plan, itself, is not to blame for the problems. It is aimed at speeding up the process of total indigenization: self-government, self-propagation, and self-support, all basic to the modern missionary movement. What is more likely than a defect in the plan is that it is just too revolutionary for the average delegate (estimated educational level was sixth grade) to fully grasp.

This, of course, leaves a lingering doubt in the minds of many missionaries. Is this, they wonder, a rerun of 1960, only on a smaller scale—a church unprepared for the responsibility of full independence?

Such a statement sounds like ethnocentrism at best, or racism at worst, except for the history of Congo's seven years of independence, and the pointed observation of Congolese delegate and Taylor University graduate, Theodore Mbualungu: "They thought they would get many things from America. It was just like independence—they all thought they would get rich."

But whether for richer or poorer, the church (and the mission) will soon discover that, as in every successful marriage, integration is not independence, but interdependence—for better or worse.

Provisions of the merger include: The Church of Congo becomes fully autonomous. All missionaries will now serve *under* the church. The field budget will be administered directly by the church. The church assumes responsibility for all former mission programs and projects. All property formerly held by the mission and now used by the church belongs to the church. Missionaries become members at large in the Congo church and are eligible for full participation in the life of the church—including the holding of elective offices. Each church official will work with a missionary advisor until 1970, when the plan will be reviewed.

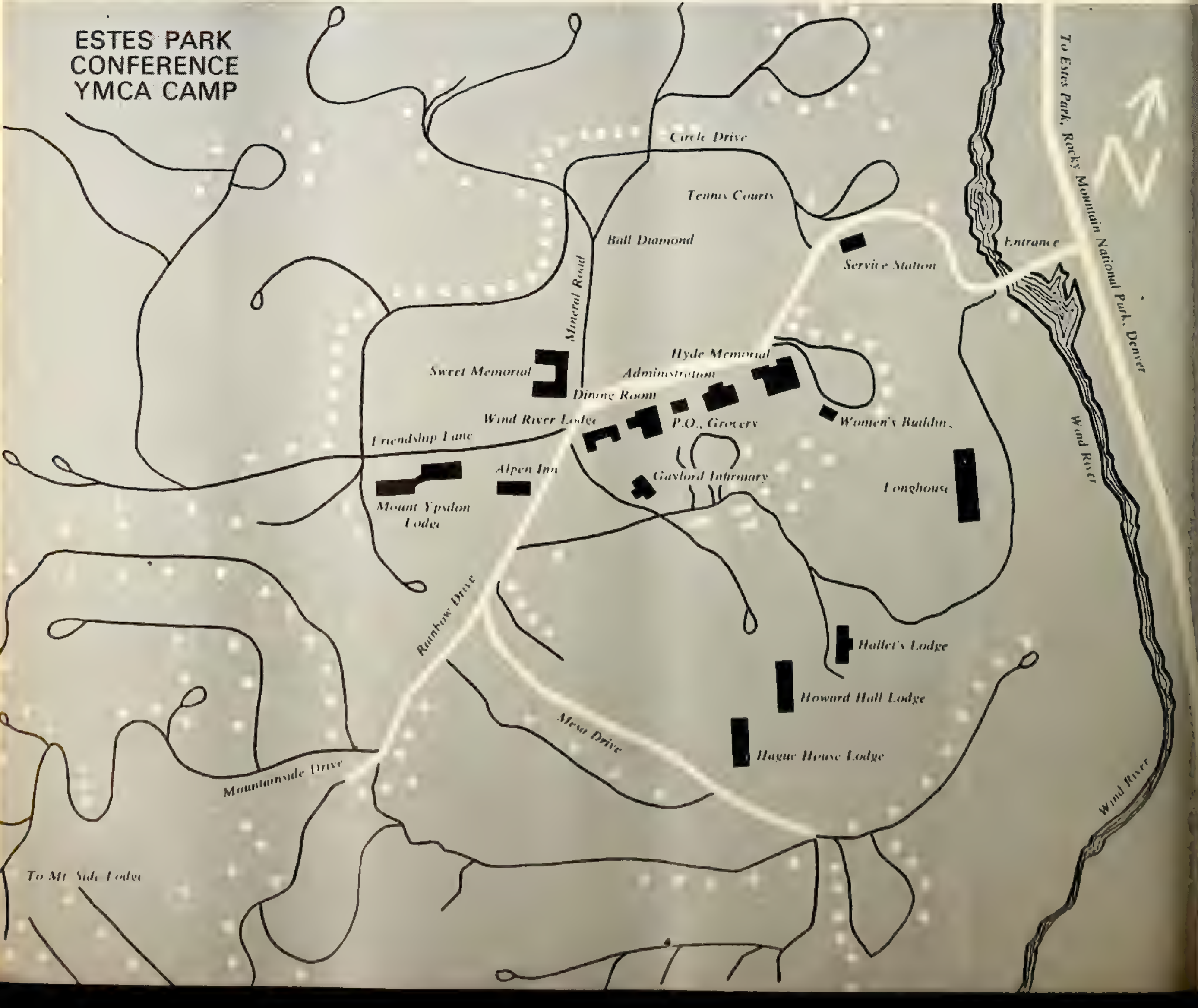
General Conference
July 13-20, 1968

YOUR RESERVATION for lodging must be in by *May 1*, but should be sent in sooner. As indicated on the reservation form, these are to be mailed directly to Estes Park Conference YMCA, 25 East 16 Ave., Denver, Colo. 80202. Any correspondence with them after May 15 should be addressed to Estes Park Conference YMCA, Association Camp, Colo. 80511. Off-grounds lodging will be entirely on your own. If you do not live on the conference grounds you will need to pay a $2.00 fee for the use of the conference grounds. You may want to write for "Accommodations and Business Directory" from the Chamber of Commerce, Box 480, Estes Park, Colo. 80517.

We encourage you to stay on the grounds, and in that case you will check in on Saturday afternoon, July 13. Do not come sooner because there will be no accommodations for you.

All adult conferees will pay a $3.50 registration fee to the General Conference at the time of registration at Estes, to help pay for the many incidental expenses connected with the conference. This will pay for such things as the report book, badges, minutes, guest speakers, rental of equipment, and special services.

Youth Conference registrants are to register directly with their area youth secretary, whose name will be included on the preregistration blank. Information and forms will be released through your local youth group.


ESTES PARK
CONFERENCE
YMCA CAMP
Circle Drive
Tennis Courts
Ball Diamond
Mineral Road
Service Station
Entrance
To Estes Park, Rocky Mountain National Park, Denver
Hyde Memorial
Administration
Sweet Memorial
Dining Room
Wind River Lodge
P.O., Grocery
Women's Building
Friendship Lane
Alpen Inn
Gaylord Infirmary
Longhouse
Mount Ypsilon Lodge
Wind River
Rainbow Drive
Hallett's Lodge
Howard Hall Lodge
Mesa Drive
Hague House Lodge
Mountainside Drive
Wind River
To Mt. Side Lodge

Parents will again be able to enroll their children in the YMCA pre-high school program on the following basis:

Corral Camp (three years through first grade) $7 per week, including craft materials.

Buckaroos (grades 2 and 3) $5.50 per week, including craft materials.

Rangers (grades 4, 5, and 6) $5.50 per week, including craft materials.

Pioneers (grades 7 and 8) $5.50 per week, including craft materials.

Horseback rides for Buckaroos, Rangers, Pioneers are optional at $2.

Reservation Form (housing only)

General Conference Mennonite Church—July 13-20, 1968

NOTE: All rates quoted *per person* for the conference period include meals and lodging.

Name________________________________ Full Time ____YES ____NO

Address______________________________ (If only part time, please give specific

City______________ State________ Zip________ dates you plan to attend)

ACCOMMODATIONS Please indicate first and second choice.		*No. of Persons*	*Price*
Hague House Howard Hall Mountainside Lodge	______Families in bunked rooms (4-6 to room)	Adults ______	$56.00
		Children______	$40.00
Mount Ypsilon Lodge	______Couples or families of three	Adults ______	$80.50
		Children______	$49.00
Wind River Lodge	______Couples (2 people to room)	Adults ______	$59.50
Alpen Inn	______4-6 to room	Adults ______	$91.00
		Children______	$49.00

ROOMMATE PREPERENCE (other than husband or wife. Please submit slips together.)

PHYSICAL DISABILITIES____

____

PLEASE NOTE All housing reservations *must* be sent directly to the Estes Park Conference YMCA, ACCOMPANIED BY A $10 DEPOSIT.

MAILING ADDRESS:
up to May 15
Estes Park Conference YMCA
25 East 16th Avenue
Denver, Colorado 80202

after May 15, 1968
Estes Park Conference YMCA
Association Camp
Colorado 80511

Parents will again be able to enroll their children in the YMCA pre-high school program, whether they stay on or off the grounds. Estes Park would like to know ahead of conference time approximately how many children will be enrolled in each section of their program. This is not a registration form, but only an indication of how many children to expect in each group, so that better programs may be planned. Please indicate the number of children that may be participating in each section.

School grade child will be in next year.

____Corral Camp (three years through first grade) $7.00 per week, including craft materials.

____Buckaroos (grades 2 and 3) $5.50 per week, including craft materials.

____Rangers (grades 4, 5, and 6) $5.50 per week, including craft materials.

____Pioneers (grades 7 and 8) $5.50 per week, including craft materials.

PLEASE SEND THIS QUESTIONNAIRE FORM TO: CONFERENCE REGISTRAR, Box 347, Newton, Kan. 67114.

JOURNAL

FEBRUARY 19. Where is the sexual revolution? Dr. Evelyn Gendel of the Kansas State Board of Health was talking to the Bethel College student body. The rate of promiscuity on college campuses, she said, in spite of all the talk to the contrary, has not changed significantly in the last thirty years. More students, of course, mean more incidents, but the rate has remained unchanged since the 1920's. And divorce rates during the same period have remained about the same with one exception: in marriages where the bride was eighteen or under, or the male was twenty-one or under.

The sexual revolution has actually been a revolution in talk. Discussion about sex is now more open. "But it has to be more than open discussion," she said. "People talk about sex as something we do. It is something that we are."

It is important, she felt, that we have all the information we can get so that we can rid ourselves of much of the mythology associated with sex. Some of the myths: that sexual activity is not for older people and that physical endowments (especially for girls) measure sexual prowess.

Some of the myths are perpetuated by the mass media and by advertising. Suppliers of sanitary napkins, for example, promote the merits of their product as being successful in hiding the fact of menstruation. But why? In some societies, a woman wears a flower behind her ear during those days in her monthly cycle to let everyone know that she is functioning as a women.

She had one concern. In the midst of all the discussion of sex, "How does it stay wondrous in the sense that it was meant to be?"

FEBRUARY 21. A news release from the American Leprosy Mission reported the death of Stanley Stein on Dec. 18. He was, the report said, "the crusading editor" and founder of the *Star*, a bimonthly magazine published by the patients of the public health hospital for leprosy patients at Carville, La. He was a patient at the hospital for thirty-six years. He carried on a lifelong campaign for better treatment of leprosy patients, for a wider understanding of the disease, and against its unjust stigma. He worked especially to eliminate the use of what he termed "the odious word, leper." In this campaign, he and others of similar persuasion have had some success. The agency that reported his death to me was once called American Mission to Lepers.

I feel that I knew Stein, because I once wrote a letter to him and subscribed to his paper for a brief period. The letter was a request to reprint an article on leprosy in the Bible.

FEBRUARY 21. One Sunday afternoon, a few weeks ago, the phone rang, and the lady on the phone said she was calling from Emporia. Our home had been chosen to take part in a television survey. Would we report on the television programs we watched for one week, beginning on Feb. 21? Well, yes, but I would be out of town for part of the week. That would be all right, she implied. This was not a sales campaign and we'd not be put on a mailing list. Our family would be one of two families reporting from our county during the week. How had our name been chosen, I wanted to know? By a computer, she said. Now that was a nothing answer, but like the sheep that I often am in the presence of the blandishments of the establishment, I let it pass.

The diary that we are supposed to keep came a few days later. The research organization had some questions in the back of the book about our family's use of certain products which are highly touted on the medium. How much beer and cigarettes do we consume in a week? I hope our report was discouraging—to the advertisers, that is. We could report the use of a small amount of soft drinks, margarine, and aspirin, and a lot of laundry soap. When they find out how old our car is, they'll be after Detroit for more time.

I am plotting a bit of revenge on the computer because with one television set, I watch two programs at the same time. During the commercials on CBS's evening news, I switch to NBC. Do you think that is enough to make the electronic brain blow a fuse or shed a tear?

FERBUARY 22. Several people have called to my attention the fact that we may have indirecty but unjustly exposed one of our congregations to injury and misunderstanding with the publication of our Feb. 6 article on "The Church Didn't Meet My Needs." I have to concede that this is possible. I apologize for this oversight. I knew that the article would disturb many of our readers. And I saw the top of the iceberg, but may have momentarily forgotten the submerged portion, which is an unpardonable error for one who has had some experience navigating through these troubled editorial waters.

The article was in part a response to the question often asked as to why some people leave the church. In trying to respond to this question, our writer took a considerable risk in exposing herself. For in making judgments of others, we are in danger of being judged ourselves, a danger so grave that most of us would rather remain silent. But have we not often lost because we have failed to be frank with each other? It hurts.

Not for one moment, do I feel that the critics of the church are the source of ultimate truth. They are often inconsistent. They may fail to give us as much credit for our good intentions as we ourselves do. But they still may be saying some things we ought to be hearing and for this reason I hope we can deal gently with those willing to risk our displeasure by trying to get through the barriers we may have helped to build between Christ and those whom He wants to reach.

I must confess that I felt that the article in question was one that applied to all our congregations, because at one time or another, all of us fail or seem to fail. This is not something that we should hide or allow to unduly trouble us. Christ does not call us to be successful. He calls us to be faithful. *Maynard Shelly.*

RECORD

alendar

Mar. 24 — One Great Hour of aring.

Apr. 18-21 — Wadsworth, Ohio, entral District Conference.

May 2-5—Quakertown, Pa., East- n District Conference.

June 13-16—Ritzville, Wash., Pa- fic District Conference.

June 20-23—Mountain Lake, Minn., thel Church, Northern Dist. Conf.

July 7-10—Calgary, Canadian Conf.

July 13-20 — Estes Park, Colo., eneral Conference.

Central

Mar. 21—Elkhart, Ind., Oaklawn, rum.

Apr. 7—Henderson, Neb., Bethes- Church, pre-Easter services, Or- ndo Waltner.

Western

Mar. 10-15 — Elbing, Kan., Zion urch, special services, Gerald cky.

Mar. 17—Goessel, Kan., Alexan- rwohl Church, mission festival.

Mar. 31-Apr. 3—Buhler (Kan.) urch, mission festival.

Mar. 31-Apr. 7—Cordell, Okla., rold Church, revival meetings, ank Huebert.

Apr. 6—North Newton, Kan., thel College Church, Bible school rkshop.

Apr. 5-12 — Moundridge, Kan., mmunity Faith at Work conference d Holy Week services.

Apr. 7-12 — Paso Robles, Calif., st Church, Holy Week services, vid Wiebe.

Apr. 7-12—Inman, Kan., Bethel urch, evangelistic meetings, Peter ebe.

eaths

lda Marie Miller, Salem Church, dron, Ohio, was born Apr. 10, 36, and died Feb. 22.

Edwin Reusser, First Church, undridge, Kan., was born June 28, 75, in Berne, Ind., and died Feb.

acob Worms, First Church, Moun- n Lake, Minn., was born on Feb. 1877, in South Russia, and died . 3.

David W. Catt, First Church, Salinas, Calif., was born May 22, 1953, and died Jan. 20.

Frank Gerhard Dueck, First Church, Paso Robles, Calif., was born Jan. 25, 1896, in Beatrice, Neb., and died Feb. 15.

Jonathan O. Graber, First Church, Pretty Prairie, Kan., was born Oct. 22, 1880, in Marion, S.D., and died Feb. 19.

Workers

The Henry Dirks family of the Congo will return to Canada this year because their four-months-old-son, Joel, requires special medical treatment. Joel will be hospitalized at the Sick Children's Hospital in Toronto.

Mr. and Mrs. Adolph Friesen, Bethesda Church, Henderson, Neb., are serving a one-month voluntary service assignment as house parents in the unit of young people serving in Philadelphia, Pa.

Ministers

Nikolas W. Dick, pastor of United Church, Toronto, Ont., since 1961, will terminate his position with the congregation in September. He is presently enrolled as a full-time student in social welfare administration at the School of Social Work, University of Toronto.

Marriages

Dennis C. Friesen, First Church, Hillsboro, Kan., and *Betty Kobiskie,* Peace United Church of Christ, Alma, Kan., on Feb. 3.

Ronald E. Larsen, Woodland Methodist Church, and *Deanna Marie Franz,* First Church, Hillsboro, Kan., on Feb. 4.

Clifford W. Reeves, Ponca City, Okla., and *Beverly Kay Gehring,* First Church of Christian, Moundridge, on Dec. 30.

William Sharp, Eighth Street Church, Goshen, Ind., and *Gloria McDonald,* Silver Street Church, Goshen, Ind., on Feb. 25.

College basketball

Bethel 63—Friends 62
Findlay 89—Bluffton 83
Bluffton 117—Hillsdale 103

LETTERS

Another interpretation

DEAR SIR: After reading a personal observation on the Mennonite Graduate Fellowship meeting reported in *The Mennonite,* Jan. 30, [p. 70], it occurred to me a second personal observation might be tolerable. I quite endorse much of the author's critical commentary, however, I found the dialogue between the graduate students and our three guests from Knoxville College susceptible to quite another interpretation.

The Mennonite students found no cause to dispute the analysis of the black people's plight in this country nor the fundamental black power goals, i.e. human dignity and "black is beautiful." There was virtually no objection voiced to the stated need for revolution, i.e. radical change in the "system," in a country such as ours where contact with justice and human dignity has been lost at many points. Whether fortunately or unfortunately, the dialogue focused on the strategy proposed by the more militant segment of the American black people, namely separatism and the threat of violence as a last resort. Coupled with this was a resolute refusal to acknowledge the events of the past ten years or so, forged by both black and white, as signaling any favorable change in direction when contrasted with the preceding centuries. The peace-loving Mennonite students said very little in terms of moral rebuke regarding violence.

To impute other baser occult motives to the Mennonite graduate students requires an omniscience I am unable to muster. These were people whose academic orientation had taught them to critically evaluate a proposal before accepting it. Whether or not they did so with the best of taste is another matter. The fact remains that debate in any seminar is considered an effective vehicle to learning. I would suggest it might be possible to accord a few fellow Mennonites some minimal integrity regarding their analysis of racial conflict and human social behavior in general. There is precedent for such an act of faith. *Verle Headings, 1813 Dexter Ave., Ann Arbor, Mich. 48103.*

Short on people of God

DEAR MAYNARD: We owe a debt of gratitude to Waldemar Janzen for his study, "Israel and the People of God," printed in the Feb. 13 issue of *The Mennonite*. It is timely, the subject is one all of us keep struggling with; it did much to clarify my own thinking. If we believe that God supremely revealed himself in Jesus Christ, then we need to understand not only His relationship to mankind subsequent to that time but also His dealing with man prior to that, in the light of this revelation. Obviously, the article is very short to treat so broad a subject. But I preferred it this way; if it had been longer, I might not have read it. *Arthur A. Voth, 16 S. 12 St., Akron, Pa. 17501.*

Patience better than pride

TO THE EDITOR: I have written many letters to editors of many publications. Only once did I send one.

And it is to applaud the letter of Mr. and Mrs. Homer D. Goering on the nature of truth (*The Mennonite*, Feb. 13, p. 117). How much greater is a wee bit of patience with a wee bit of evil than the vain pride of certainty which has characterized zealots of any age. A little more anger spent on one's own shortcomings would go a long way to see . . . friendship continue to blossom, Sunday schools remain intact with fruitful if controversial dialogue, families siding together in the face of joy and adversity, and churches reforming themselves from within rather than recreating the horror of the sixteen-century "reformation" . . .

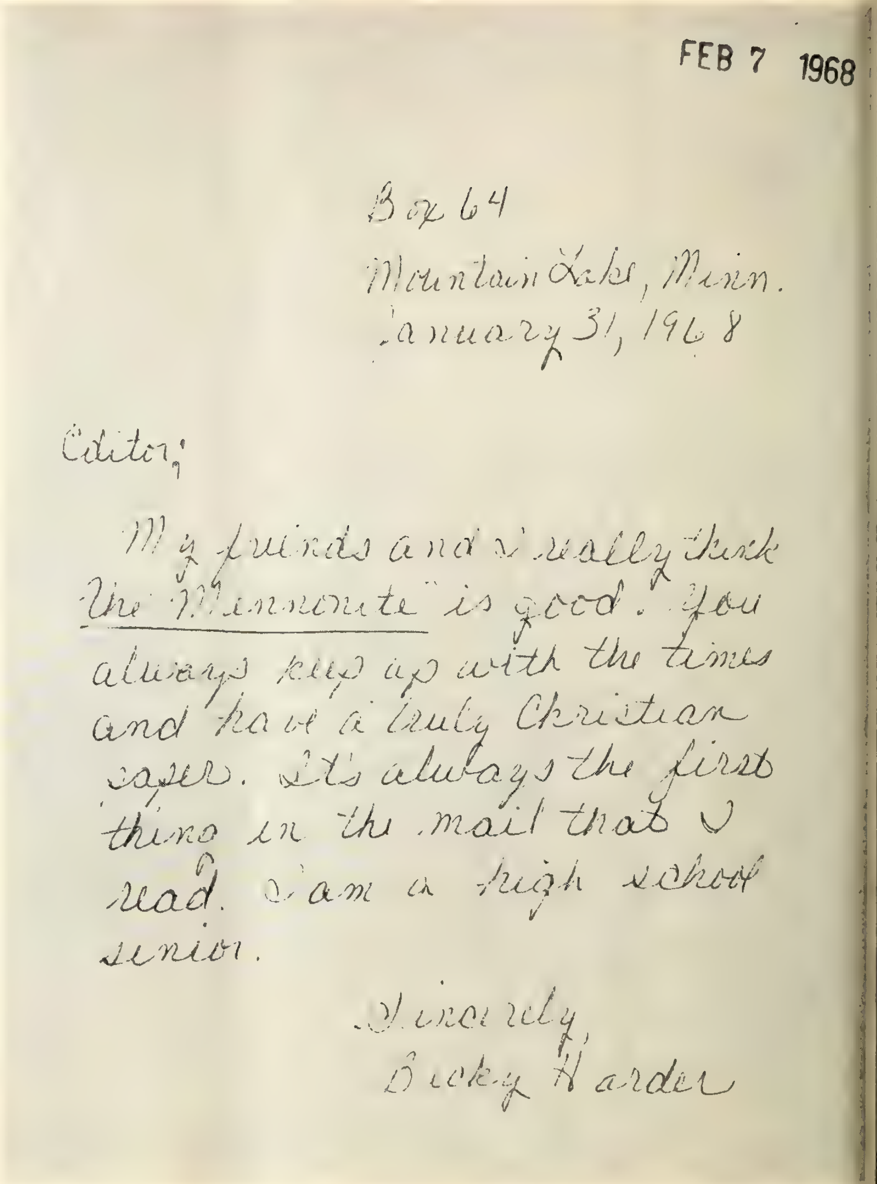
". . . now dark and dim, as through a glass, are God and truth beheld; then shall we see as face to face, and God shall be unveiled . . ." *Kenneth C. Kaufman, 110 The Parkway, Ithica, N.Y. 14850.*

Afflict the comfortable

MR. SHELLY: In a recent sermon by Dr. Lloyd Ramseyer, a statement was made to the effect that one of the jobs of the church is to "afflict the comfortable." It is pleasing to note that *The Mennonite* seems to be doing a rather splendid job of this.

As a Christian publication, *The Mennonite* should speak out against social and moral ills just as Christ did to His contemporaries. One recent letter stated that we need a "burden for souls." But, a burden for souls is not enough. When Christ commanded us to take up our cross and follow Him, He didn't mean for us to sit on a church pew and worry about the lost souls in the world. In fact, Christ spent comparatively little time in the church building. Instead, He went out and spoke to sinners, something we hate to even think of.

Christians today can act, if only they would. Such sins as the war in Vietnam must be protested. Napalm shattering a village of innocent Vietnamese is by no means Christian. However, many so-called Christians are willing to take such evil in stride because some insane politician has said that this war is in the name of Christ. Rather than take a stand on issues, they are found worrying whether Christ was born of a virgin or not, something that Christ never mentioned. *Jonathan Sprunger, 222 Hirschey Annex, Bluffton, Ohio.*



FEB 7 1968

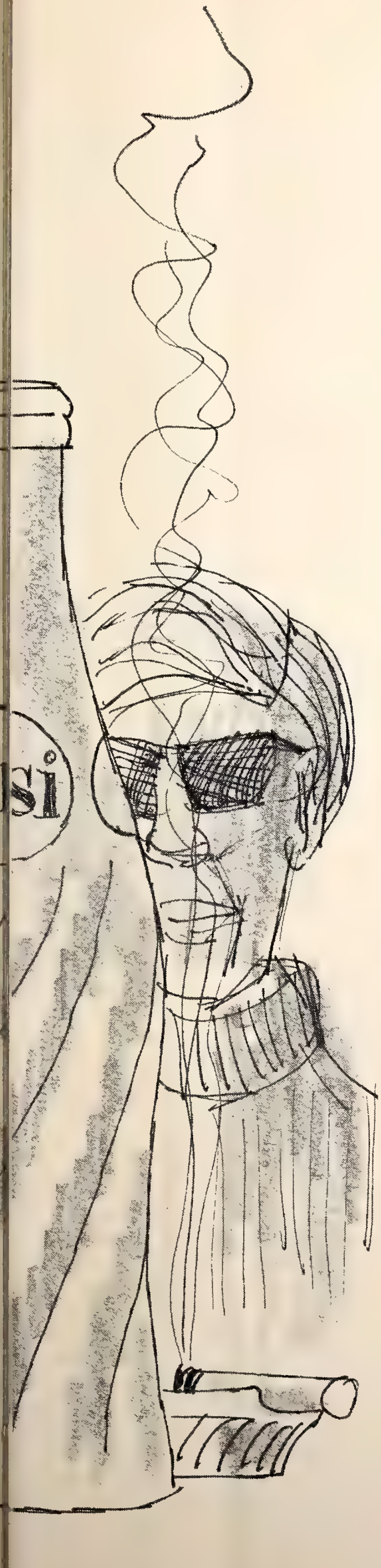
Box 64
Mountain Lake, Minn.
January 31, 1968

Editor,

My friends and I really think "The Mennonite" is good. You always keep up with the times and have a truly Christian paper. It's always the first thing in the mail that I read. I am a high school senior.

Sincerely,
Becky Harder

usan Lehman



A little bit of Soul

Music you had to shout to talk, it was so loud. *Just a little bit of soul, yeah, a little bit of soul.*

"You're alone here?" he shouted.

"No, I'm with the waiter." The big one.

"I figured something like that."

"What?"

And he shouted again: "I thought so."

. . . . *soul* . . . .

And he left.

Beer, she thought, and smoke. If I could dance. The dancers crowded on the floor, but the music was fast and rapid, rhythmical, and she knew only the old-style slow dancing. I'm outdated—outdated at twenty, or almost twenty.

"Care to dance?"

"What?" she yelled, though she knew already what.

"Do you want to dance? I have a break right now."

It was a waiter this time.

"No, thank you." I can't. I don't want to.

"You look lonely, can I bring you something?"

"No, Pete will—you know, he's a waiter."

"Oh. Sure . . . You in school?"

"Bluffton."

"I know some kids from there," and named a few.

"Of course." The drinkers. No, that's not right, the label. Friends through him — the other waiter — would they be friends if. Yes. My kind would always have these friends.

"What? I can't hear you—this band . . . !"

"I said, see you."

"Sure." And alone again.

Just a little bit of soul. . . .

"Mommy, they drink beer on television."

Yeah, a little bit of soul.

"You can't tell in a *taste*. If you'd try."

"I don't want to try. I have tried."

"You haven't. One sip."

"I have and I don't like it."

Smoke and beer and music—*just a little bit of soul*—and laughter that was relaxed and fun, but she sat alone and watched. He was working and stopped sometimes to see her.

and then she relaxed, too, and laughed and no longer alone.

The girls had left to dance, but she couldn't. Like she couldn't buy the beer and sat with a Pepsi instead; but that was different, too: she would rather be alone than dance one of the few slow dances with a stranger.

Just a little bit of. . . .

The smell sickened her, but he wouldn't leave.

"Sometimes when I've had maybe a little too much to drink. . . ."

It wasn't the smell of one, that she didn't like but had gotten used to (and even its taste when he kissed her) but the smell of one on one on one and more, so that she had to hold her breath almost, but not quite for it wouldn't be polite.

"I get up the courage to talk to a pretty girl. You go with the bartender, don't you?" she nodded.

Not bartender—*waiter.*

"Mind if I sit down?" he asked as he sat. "He get jealous?"

"I don't know, ask him." Pete was right behind him.

"Go ahead."

He doesn't mind; and she felt safe.

"You see, I'm a sociologist."

"Oh?"

"Let me ask you a question. When you look at these kids dancing, and then at yourself when you were younger, do you see a personality difference?"

Maybe he is a sociologist—that can't get his mind functioning for the beer . . . and the smell and the band and the dancing.

Just a little bit of soul, yeah, a little bit of soul.

"I don't follow you."

"Well when you were in high school and looked back on the fourteen-year-olds, what did you think?"

"Do you mean, could I tell the difference in myself from that age?"

"Ye gods, no. You're not very smart, are you?"

"Well, I'm in college." What could you answer to a question like that from a complete stranger who was, in the first place, forcing himself on you, and in the second, maybe not drunk, but who had had plenty and was still drinking while you played with your Pepsi, and when in spite of all that, you were trying to be polite because here was a human being and probably lonely but not necessarily, and maybe was and maybe was not a sociologist like he said.

"That don't mean a thing," angrily. "How old are you, anyway?"

"Nineteen."

And he couldn't believe it, from the expression on his face.

And she played with her Pepsi which she hadn't yet touched, and he drank his beer which he had.

"What church do you go to?"

And before she said, "Mennonite," she wondered if he would have heard of it, or if he would be shocked. He had heard of it. She could almost see, could see, in fact, the tone of the next question. The questions.

"What do you believe?"

What's this, personal testimony time?

"I, myself? I'm not really sure I can answer you. I am a Mennonite not just because my parents are."

"I mean what does the Mennonite religion believe?"

"Oh. Well, mostly they're Protestants. The big difference is in the peace emphasis. But a lot of the younger guys have not become conscientious objectors. Like, my father was a conscientious objector in World War II, but my brother isn't one." A lot have become conscientious objectors, too.

"I heard that the Mennonites believe that, well—that people of different sexes—they can sleep together without being married if they keep a sheet between them."

He can't be serious. Amish? No, then I'd have to explain the difference. Puritans.

"You're thinking of the Puritans." And she knew she lied. Not lied, either, but had done the same thing he had done by shoving it off on them. It didn't matter anyway. But she felt slightly guilty.

"Well, I have heard that the Amish which are sort of related to the Mennonites do that, but that's all—I've only heard it. It's outdated.

Like me and dancing.

That seemed to satisfy him about the Mennonites and she was relieved.

"You say you go to school? Where?"

"Bluffton."

"What's your name?"

And she hesitated, because she didn't know.

"Chris. Christine Steinman."

"Bet you can't guess my major?"

She was silent because she knew, or thought he had trapped himself. Then she said:

"You already told me. Sociology."

She was right; he was caught.

"Oh."

And then, "That's right."

And finally, "It's accounting."

She didn't say anything because it didn't matter. At least I didn't fall. I wondered and gave him the benefit, but I didn't fall. Accounting. Sociologist.

She still gave him the benefit. He had tried and she wouldn't have had the courage—at least not on Pepsi.

Then her brother came and sat with them, and she was glad, for she had run out of things to say to the sociologist-accountant who hadn't given his name, though she had given hers and maybe regretted it. Besides, Pete had said he wouldn't be jealous, but since the sociologist-accountant had sat down, he stayed by the table and walked back and forth taking orders for beer.

And he still smelled like beer and his eyes had the too-much look, and she was a little nervous now and her brother knew it, and though the waiter was jealous and said so, so that the sociologist-accountant could hear.

But he gave no sign of having heard them, and now she felt very uncomfortable and almost guilty and drank some of her up-till-now untouched Pepsi.

So her brother asked her to dance, but she couldn't because there were no slow ones, but her brother said, "Just a minute," and left.

Then the band played a slow dance and her brother asked her to dance, so she got up.

"Thank you very much for talking

me," he said.

"Thank you."

"You are probably the prettiest girl ve seen tonight."

She was already walking away, but id thank you again, and thought of e beer smell on his breath and his er eyes and turned again to see if he ere leaving and he was already gone. e felt sorry for him.

They didn't dance at all, because was already gone, so they turned ck to the table. She went to the aiter instead.

"Why didn't you tell him to leave?"

"You were doing O.K. It's good for u." It was.

"Were you mad? Mike said you ere."

"No. Did you want me to tell him go?"

"I was O.K. until I thought you ere upset. But I felt kind of range."

Then he squeezed her hand and niled at her. So she went back and t down again; again alone, but re-eved, and sorry for being rude to e sociologist-accountant, knowing e would still be rude if it happened gain and sorry that she knew it.

Just a little bit of soul—again. And ore relaxed and finished the Pepsi hich was warm now.

"What happened?" Doc sat down side her.

"I'm not even sure. He wouldn't ave."

"Pete mad?"

"No. It was interesting in a way." wonder what he really thinks of e? A girl? A piece?

And Doc seemed lonely, too, and lked of school last year and next hen he'd be teaching. He smelled e beer, too, but it was different: e liked Doc and the beer made him nely—like the sociologist-account-t; but she knew Doc, so it didn't atter as much, though she still al-ost held her breath.

"You want another Pepsi? I'll buy."

"No, Pete will bring me one. Be-des I've just finished this, and I had all evening."

"Well I want another beer." And a cigarette.

Just a little bit of soul, yeah, a little bit of soul.

She watched the band, because it was hard to talk with it so loud; but Doc talked some about nothing, and then he left, too, having satisfied his curiosity about the sociologist-accountant and temporarily his loneliness, and looked maybe for a girl; for to him she wasn't a girl as to the sociologist-accountant; she was Pete's girl.

And a little later, Pete brought her another Pepsi and sat down with her, because he was less busy for a while, and then he left again and she was alone listening to the band.

Then he was there again and looked the same and smelled the same, like beer, and sat down again and this time, scared her, because he should have known from the last time that she wasn't a girl, a thing. And still wondering, why? Why?

"I have paper and a pencil this time."

She said nothing, and only looked at him, wondering.

"What's your name?"

"I already told you once." And she had regretted it a little, but had pushed aside the regret thinking, he'll never remember — and he hadn't — but now, faced again the same situation and had not enough age or experience or heartlessness to lie, and told him again so he could write it down, and this time regretting it more, and scared because it was unknown, and saw Pete and met his eyes. And he knew this time.

"I said I didn't get jealous, but that didn't include taking notes. Now leave her alone."

And he to her: "I don't know what he said [because the band was still too loud] but I know he means for me to leave. Thank you." And walked away.

Pete winked at her and whispered, "I love you." And she smiled and said, "Thank you," and he left. And she, a little shaky, wondered, knowing the sociologist-accountant who had never given her his name would not reappear. But she sat wondering.

Just a little bit of soul, yeah, a little bit of soul; a little bit of soul, yeah, a little bit of soul.

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*Supplemental reading for the Sunday school lesson of Mar. 17, "Holy Spirit, Our Helper."

COVER

"I've been more startled to learn how soon children learn to use their mask." See "Self-exposure."

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Happy New Year: Vietnam style

Atlee Beechy

TET OFFICIALLY ENDS in one hour. What paradoxical activities have taken place these past three days? What range and depth of feelings have exploded in these hours when merrymaking and death walked side by side in the streets of Saigon?

I arrived here on an administrative trip with William T. Snyder, Sunday, Jan. 28, two days before the beginning of *Tet,* the most important of all Vietnamese holidays. During the celebration of the Lunar New Year, family members and friends visit each other and extend good wishes for the new year. The three traditional *Tet* wishes are for happiness, wealth, and longevity. Fireworks are used to drive away the evil spirits and to help create a festive air. The roots of these days go deeply into Vietnamese culture.

I felt a mood of expectancy as I walked through the crowded Street of Flowers in downtown Saigon last Monday. Fruits, cakes, and flowers are important for *Tet,* and the streets were full of vendors and people. Later, the much publicized sidewalk merchants, who deal with everything for a price, took down their stalls in preparation for the occasion. Firecrackers exploded with increasing tempo during the day. Monday evening, a half block from the Majestic Hotel, Maxim's nightclub pulled out all stops and for half an hour put on a shattering, deafening fireworks show. Traffic was held up. Pedestrians stopped to watch, and sometimes held their hands over their ears as the three-inch firecrackers exploded. Laughter, merriment, and gaiety marked the atmosphere. Rumor said some of the powder from the shells had been siphoned off to make the fireworks.

The intensity of merrymaking appeared to exceed that of previous years. Perhaps this explosion of emotional energy was needed to help forget momentarily the dreariness, the frustrations, and the suffering the cumulative years of violence and bloodshed have brought. A Vietnamese columnist, writing in a recent issue of the *Saigon News* said, "So the Vietnamese need long days to make merry . . . in order to have the courage to face a new year."

Tuesday night, Jan. 30, the explosions were of a different kind. Seven different places in Saigon came under attack, including the American Embassy. Mortar and small-arms fire continued throughout the morning. At 10:00 A.M. the armed forces radio announced the Embassy had been secured after six hours of fighting. Nineteen Vietcong had been killed.

The atmosphere changed quickly. The streets became deserted and quiet. The journey from gaiety and festivity to tension and uneasiness was a short one. The noise of exploding firecrackers was replaced by varying but distinctive war sounds. Policemen, troops, and barbed wire appeared everywhere. A small armed riverboat was docked about fifty yards upstream from the hotel. Planes and helicopters were constantly overhead, and military convoys moved through downtown Saigon streets.

Looking from the fifth-floor vantage point of my hotel, I saw and heard the war. A large helicopter picked up a small disabled one from the area directly east of the Saigon river. Several miles to the north, I could see the planes drop their explosives and the dragon gunships ready to go to work. South, toward the Cholon area, I saw a similar scene. Heavy smoke soon poured upward from both areas. I knew that military and civilian casualties would be heavy, and refugees were being generated before by eyes.

Another dimension to the *Tet* season came to me in a conversation with a well-informed Vietnamese. Commenting on the current situation he said, "We can't stand the destruction much longer. Time is running out. We need a cease-fire, a schedule of all foreign troop withdrawals, some measure of order as we establish a nonaligned position and assistance (not just gifts and advisers) to help rebuild our country. Your country seems to have mixed motivations about being here."

A short time ago, a newscast reported that some of the most severe fighting of the war was going on, but that everywhere government forces were driving the enemy back. "A very favorable twelve-to-one kill ratio" was being reported! The same broadcast said there had been no report on civilian casualties but it was assumed they would be heavy. Preliminary reports from Vietnamese friends confirms this report. Thousands of persons are leaving Saigon.

The traditional wishes at *Tet* are for happiness, wealth, and longevity. A strange mixture of suffering, death, joy, love, despair, and merriment has come to Vietnam during these hours. This is nothing new here —but will it ever end?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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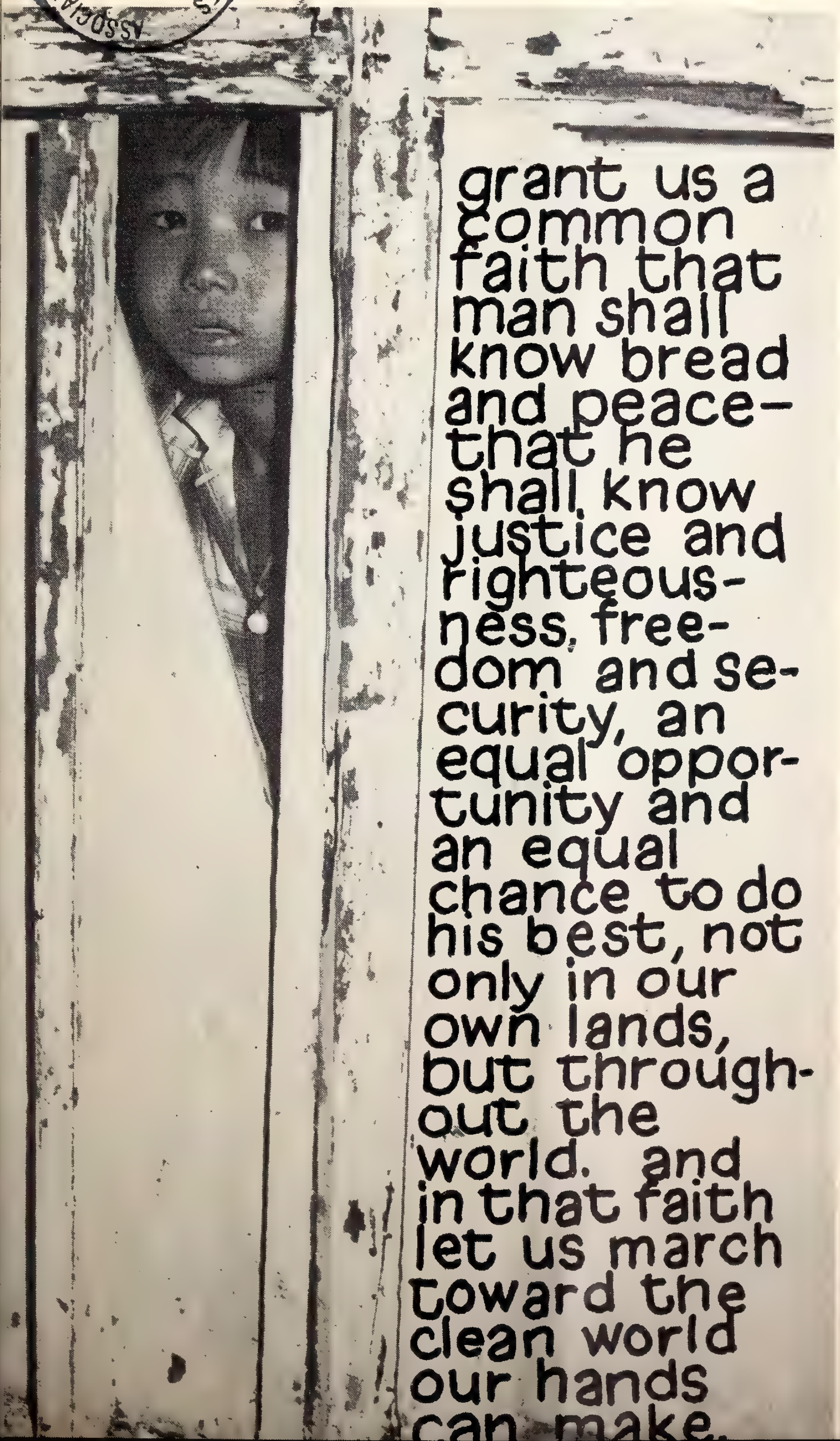

grant us a common faith that man shall know bread and peace—that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands, but throughout the world. and in that faith let us march toward the clean world our hands can make.

Norman A. Wingert

The easiest way to give is by giving things, and that is hard enough. But giving of ourselves is much harder. But the giving Christian gives also the gospel. Is this too hard? Go far out into the deep of the love of God and then giving will be easy and natural.

3 ways to give

BRUSHING AWAY THEOLOGICAL niceties, I pose the simple proposition that Christianity is *giving*, and, conversely, giving is Christianity.

To give is Christian. God gave and He still gives. Jesus gave and gives. The true Christian gives. Giving is a law of life; it is a law of God. The apple gives up its form and its beauty when it is eaten. The mother gives herself to her child.

Conversely, the selfish Christian *gets*. But what a contradictory term: a selfish Christian! Each of these two words cancels out the other.

But face it we must, must we not? Everyone of us has somewhere between a speck and a peck of selfishness in him. We do like to *get*.

For some, getting is the passion of their lives. Friends who knew John D. Rockefeller intimately said his face never lit up except when he learned of an opportunity to turn a dollar. The biographer of Paul Getty, the richest living American, uses such expressions regarding Getty as: "h bold appetite for buying and sellin his passion for grasping."

It was only Jesus who poured o His soul unto death. Not a single mir cle did He ever perform for His ow benefit. If, on the one hand, it h been the passion of some men's liv to get, on the other hand, it was th passion of our Lord's life to *giv* He and He only is the ideal Giver.

I would like to suggest three kinc of giving:

The first is *thing-giving*. It is th lowest rung in the giving-ladder. It real easy for us to give what we ca spare of our material possessions. W like to share as long as there is plent left. Sometimes, though, it takes a littl social pressure even in our spare giving. We put a dollar into the collec tion plate, even though secretly w would like to keep it; it wouldn't loo good if we didn't. We invite th Smiths to dinner because the Smith had us a month ago.

Giving becomes still more difficult en bank accounts are low and pock- near empty. Of course, our homes e well equipped with the modern nveniences, true, but these are neces- ies, and it would really be hard choose which one to give up. What n trying to say is that it is surprising w tightly glued we do become to terial possessions and the easy life.

At first we possess our possessions,/ t with the increase of accessions to r possessions,/ Prepossessions of nership become obsessions,/ And 're possessed by our possessions.

It is not for us to compare ourselves th each other; we must compare rselves with the ideal Giver, with m who gave himself poor that we ght become rich. Even in our gen- usness, we become ashamed when consider Him.

I know not why God gave me boun- us store/ While others eat their e on earthen floor;/ I know not why should have more than they/ Unless He meant that I should give a part away.

The second rung in the giving ladder is *self-giving*.

Longfellow's idea of giving one's self with the gift isn't the easiest to carry out. I found this to be true in my own experience as a relief worker. To send out notices to "come and get it," to open doors at nine, to shove the stuff across the counter with an I'm-sorry-but-I-don't-have-time-to-talk-with-you air, to wash one's hands at five, to eat dinner, and then to curl up in an easy chair with one's favorite magazine — this is not too difficult an assignment.

But to listen to one tragic story after another, to "rejoice with them that rejoice and weep with them that weep," to try genuinely to do something about bearing another's burden —this requires considerable second-mile-ism.

To make one's self sympathetically available to all comers also disarranges one's neatly-arranged daily schedules. It takes a super-sweet temper to bear up under such repeated frustrations. We didn't know the meaning of that word, *frustrations*, until we went to Africa. But really, should Christians not care about people? If one does genuinely care about people—hungry people, homeless people, ugly people, sinful people, vexing people, lovable people, Christian people, problem people, harmful people—all this adds pain to the Christian life. For one cannot care without suffering. Immediately, you enter into the agonies of those who need you, and you feel with these people to the extent that some of their sorrows, at least, become your own.

Here, again, I must admit my shortcomings. I am pretty much interested in *my* welfare, *my* program, *my* duties, *my* comfort. I have a great deal of "I" trouble. It gets in the way when I'm helping others.

Au So is the name of a Chinese girl of twenty to whom nothing nice ever

There stands Christ Jesus, our Lord! See Him in the beauty of His humility, hear His compassionate words from the cross, behold the Ideal Giver, the Unlimited Lover!

seemed to happen. She lives in Hong Kong and is a refugee from Red China.

To begin with, Au So is not beautiful. This is unfortunate, because in China, girls, even beautiful ones, are regarded as of little worth. Her three sisters *are* beautiful, and that makes her own homeliness stand out like a sore thumb.

In the second place, Au So is poor. The family of seven lives in one room in overcrowded Hong Kong. It was not always so, for the girl's grandfather used to be wealthy enough to support a bevy of wives.

In the third place, Au So lives in two worlds. When she and her family fled from China, they brought the ancient East along with them and ran head-on into the modern West. And Au So must struggle with two languages, two religions, two sets of customs and traditions. The two worlds coexist within the four walls of their one-room home; in one corner on a pallet of straw sits the shriveled up grandmother, blind, and unable to walk one step because her feet are bound; while in the opposite corner, Au So is sitting in proper western posture in front of an English keyboard typewriter.

In the fourth place, Au So is handicapped by an unpleasing personality. She is blunt, clumsy, speaks out of turn. It seems the more she tries to be nice, the more blunders she makes. When we had her help us in our relief distributions in Hong Kong, she rubbed the other workers the wrong way. In short, Au So seemed impossible.

Poor Au So! Homely and homeless; unlovely and unloved; poor in currency, poor in diplomacy; always seeking but never finding employment, even in spite of her newly-acquired typing ability!

In a letter to us she wrote, "My sister has a good job now, and my father scolds me all the time and says that I can earn nothing and my family is very poor. I dare not imagine about myself in the future. Maybe I had better go to your house as your servant."

But who wants an annoying character like Au So about the house all the time—a nosey, homely, awkward girl who would be in the way at every turn! We were right glad we did not need a servant in our house.

But who *will* give Au So a job?

Chances are, no one. Jobs usually go to people of natural endowments and grace, and these favored souls, by a sort of mutual selfish cohesion, manage to monopolize life's better blessings for themselves. Not many of earth's bounties are left over for the masses of mediocre and subnormal people.

Even Christians get for themselves right big shares of material and spiritual blessings without being overly concerned about those who can't. It is surprising how segregation conscious Christians can unconsciously become. In beautiful comfortable church after beautiful comfortable church, well-dressed Christians sit side by side with other well-dressed Christians and pray, "Our Father in heaven, bless the poor and the needy, the sick and the suffering, and the millions of heathen in spiritual darkness. Amen." And after the benediction, they seek out their very dear relatives and friends to invite them for Sunday dinner. To invite Au So would inject a sour note into the otherwise agreeable group, would it not?

And so Au So—and, oh, so many millions more like her over the world, who has so little to commend her and no one to befriend her—must continue her painful rounds of job hunting, getting a passing smile here and a scrap of sympathy there, but finding no one who will really care. There is no one to rejoice with her when she rejoices and to weep with her when she weeps.

The top rung, the third in the giving-ladder, goes beyond both thing-giving and self-giving. It is *gospel-givi* Beyond the food and friendliness a the medicines, beyond the reach of human helping hands and hearts, the remain unfilled needs. For these supe human needs. there must be a supe human answer. That answer is He wh said, "All power is given unto me and who proclaimed the blessed invit tion, "Come unto me all ye that lab and are heavy-laden and I will gi you rest!"

It is the Christian's highest privile of all to share this good news and recommend this answer to all wh have problems beyond the reach human help. Isn't it criminal for who profess to be Christians not tell the good news that God forgiv sins and offers eternal life for th taking, and that God gives the balla necessary to hold one's ship steady

As one of our helpers in Austr said, "I think it is our duty to pull th curtains from their windows so th light comes in, and when sunshine do touch their shy eyes, let's pray, 'O F ther, let them see, let them feel wh unconsciously they seek — You an Your peace!' "

Humans hands rolled away the ston and unwound the graveclothes, bu it took the divine command of th Master to restore life to Lazarus, an a relief program can become a re-li program only when human giving supplemented by divine Omnipotenc

Thing-giving, self-giving, gospe giving! But let us now erase the div sions, and see only the *giving Chri tian*. There stands Christ Jesus, ou Lord! See Him in the beauty of H humility, hear His compassionat words from the cross, behold th ideal Giver, the unlimited Lover! H is our Challenge, our Ideal towar which we strive. There is a dedicatio there is a devotedness, there is a sel giving which most of us have n ventured.

Let us go far out into the deep o the love of God; then giving will b easy and natural, indeed, inevitable!

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Teachers brave an uneasy Nigeria

lary Eikenberry, wife of MCC*'s Ni- eria Teachers Abroad Program di- ector Ivan Eikenberry, wrote the fol- owing article.*

THE CAR WAS loaded with boxes nd suitcases as we left Kaduna, Ni- eria. Timothy Schrag was accom- anying Ivan and me on our trip to ie southern states of the old northern igeria. In the boxes were food sup- lies for teachers of the schools we ere to visit. With all routes to the ast cut off, shopping must be done urther away. Tim had, along with is food, a few dishes, pots, pans, ump, iron, and a radio, to sustain im in housekeeping until his drum rrives.

Tim is the last of nine Teachers broad Program (TAP) people we ave welcomed in Kaduna, given an rientation session of a few days, and cattered to many parts of Nigeria. hese are all Mennonites and work- g under the Mennonite Central Com- ittee with headquarters in Akron, a. Their director had lived in Enugu id when the east seceded, all postal nnections, travel, and banking be- ume impossible between the east and e rest of the country; we were asked become TAP directors again tem- orarily.

One hundred miles south of Ka- una, when the motor gave a peculiar und we stopped. A plastic water se was leaking, the engine was hot, id the exhaust pipe was hanging wn, ready to drop off. A boy from nearby primary school brought a ucket of water and a ball of rope he'd ade in school. Tim cut off a part the hose and reconnected it, Ivan d up the exhaust, and we were on ur way again.

We were stopped at several Army eckpoints, but the soldiers did not arch our big loads. However, at akurdi bridge, the Army officer said would need to look into every- ng. He started with Ivan's briefcase, ecking the contents carefully. Then asked for our passports and said, .K. you can go." Hurrah! no un- cking of sugar, flour, cornflakes, or nilla.

Our first overnight stop was near a new secondary school, now evacuated. When the bombs began to fall on Oturkpo, the expatriate teachers of other schools were evacuated to Jos. Thus the African principal and his wife did all the teaching in this new school; and so, they put the thirty-five pupils, all school books and supplies, the principal, his wife and three children, their furniture and other belongings into a freight car and moved by train, one hundred miles north, to a primary school which was almost empty because the Ibo pupils had gone. There the school continues.

Our Saturday night and Sunday stay in Oturkpo was to visit TAP teachers. The opportunities for fellowship was a cause for thanksgiving for them. They talked of hiding under the table when the last bombs or hand grenades fell, and of students back now after an extended holiday because of the Army occupation of the town. They prayed for peace, for resignation to not being able to travel as they wished and for wisdom on how to witness a peace position intelligenty in this time of civil war.

Our next stop was where Tim was to live and work for the next three years. Here are a secondary school and a teachers' college. Tim is the fifth TAP person teaching in these two schools. His arrival had been eagerly awaited for a month, but visa trouble had made him late. He had one day to observe classes before he started teaching chemistry, physics, and math. In the teachers' college, one class had been insubordinate and punishment had been given. Student unrest and strikes are present many places in Nigeria. In all the schools we visited, teachers are carrying very heavy loads, trying to make up for teachers who did not return because of the civil war, or for Nigerians who had gone on in opportunities for further education.

We talked too long, and when we arrived at the Niger River ferry crossing the ferry was just pulling out from the bank. So we ate our picnic lunch at the river's edge in the hot sun, and caught up on reading the local daily newspaper and *Newsweek*. Three hours later, the ferry returned and we had a seventy-minute ride up the river to Lokoja.

Our reasons were twofold for coming to this school in Lokoja. There was an inspection by the Ministry of Education of the science department. A TAP couple, the Freeman Millers, who had arrived in September, were getting settled into their new assignment.

The wife met us as we arrived and her first statement after hello was, "We're happy here." Welcome words, after wondering how they would adjust to a new culture, hot weather, living quarters in the town, and a new school still much in need of organization.

A single TAP man, Bill Rappold, has been in the school a year and was there when the town was bombed three times. Comparatively little damage was done, but the city of 15,000 was emptied. People had run away. Slowly, they have returned and the school is back in session; the market and stores are reopened and the streets are once again full of people.

Then on to Mopa, where we made our home with the Sudan Interior Mission staff while Ivan participated in another inspection. Back to Kabba, where we spent the night with a TWAP couple. This is the Teachers for West Africa Program sponsored by the Hershey Chocolate Company and directed by James Berkebile of Elizabethtown College. We were disappointed to find the principal gone when we stopped by Igbomina Secondary School. This school is four years old and entirely Nigerian staffed. Their grounds and buildings show much hard work. The principal's wife gave us two dozen eggs, from their Rhode Island Red chickens, as a gift. We packed these carefully along with forty yams, thirty grapefruit, and 300 oranges, which we had bought here because Kaduna has high prices.

We then arrived at Offa where TAPer Keith Gingrich teaches religious knowledge and biology in an Anglican girls' secondary school. A seminary student when he left for Nigeria, Keith has strong interests in the Fellowship of Christian Students on the campus. We three had dinner with the principal and discussed intake problems, the future of girls from the school, and unanswered correspondence with the Ministry of Education.

Sunday morning, we traveled on to Ilorin for our last stop and visit with TAP teachers, the John Masts and Don Sheelers, these two couples are at an Anglican Teachers' College.

Back in Kaduna twenty-four hours, later, our 1200-mile trip ended. This report of our inspection tour should help you to understand the varied educational programs TAP works with. We continue to feel that a Christian school, where administration and teachers are truly interested in Christian growth and evangelism and where Bible teaching is given to all (except Muslims) four or five days a week is one of the greatest opportunities for the spread of faith.

Family camp can serve Mississippi inviting

Families who enjoy traveling with camper trailers are invited to consider the following proposal. Orlo Kaufman, director of the General Conference Mennonite mission and service program in North Gulfport, Miss., indicates that Camp Landon has ample parking space for trailers.

While camping at Camp Landon, the family could be involved in a variety of meaningful service projects: the ladies could assist in the vacation Bible school program in North Gulfport, the men work in some maintenance project in the community, and the children participate in Vacation Bible school. Two or three families could be accommodated for two-week sessions, either June 17-28 or July 1-12. It would be advisable for families to arrive a few days prior to the Monday when vacation Bible school begins in order to get settled and acquainted.

For more information and application forms write to Short Term Service, 3003 Benham Avenue, Elkhart, Ind. 46514.

Indonesian church strained Teachers in demand

The remarkable growth of the 120-year-old Mennonite Church of Indonesia places heavy strain on its reservoir of personnel. Mennonite Central Committee, along with the European Mennonite Evangelization Committee, has been assisting the Indonesia Mennonite Church of Central Java in its medical and educational activities, theological training, economic development, and with material assistance. But MCC has failed to fully recruit the number of specialized workers the church has requested.

Positions which were open for the past year and a half have not been filled or are being temporarily staffed with substitutes. The problem is created, partially, because six months to a year is required to procure a visa to enter the country. This means that applicants must begin planning long in advance of an actual assignment. The church has repeatedly requested workers from MCC to give support to the following programs:

Akademi Kristen Wijata Watjana (Disciples of the Word), a middle-level seminary preparing pastors and lay leaders for the Mennonite churches, needs a teacher with seminary training, immediately. The seminary, supported by the Mennonite Church of Indonesia along with EMEC and MCC, has twenty-three students in two classes, with thirteen persons to be added as soon as a third year of operation begins.

A large portion of students from the Mennonite churches of Central Java take advanced training at the Christian University at Salatiga, a thirteen-year-old institution sponsored by the Council of Churches of Indonesia. With more than one thousand students, the university is expanding its technical education, and MCC has promised to supply a science teacher, who should have at least a master's degree in chemistry or mathematics.

The Mennonite church hopes to establish several economic development projects in the communities in which her people live, if a bit of capital and a person to give direction to this can be found. Delmar Yoder,
MCC agriculturalist, at the request o
the church, made a preliminary in
vestigation. "A person with farm o
rural background, trained in agricul
ture, cooperatives, economics, an
bookkeeping, with a knowledge of car
pentry and mechanics will be needed.

Other persons needed for project
in Indonesia include a mechanic
builder, and a person to supervise th
distribution of material aid.

The Mennonite church of Indo
nesia, if it is to meet the challeng
which growth places upon it, urgentl
needs this personnel help from Nort
America.

Now is the time to write

The Board of Christian Service staf
consulting with other staff in the Cer
tral Offices at Newton, believes th
suggested call-up of 200,000 more so
diers for Vietnam has caused Wash
ington to do some rethinking abou
the war. Fulbright's hearings, news
paper articles, TV specials, memorie
of German genocide have piled u
this last weekend and have made oth
er people question the road we hav
taken. It is our opinion that it i
especially timely now to write you
congressmen and the President askin
them about the morality of destroyin
more Vietnamese and more Vietnan
homes and crops to make Vietnan
turn to us instead of China. If yo
have been putting off prayer meeting
and letter writing about U.S. Gov
ernment policy in Vietnam, put i
off no longer.

In view of the horrors of the wa
it is difficult to make a restraine
appeal that gets across the urgenc
of the situation. Good intentions t
write won't help. As a way to hel
the good intenders, we ask if some
one (pastor, Sunday school teache
student) won't take the initiative t
help people witness. As an aid an
in addition to letters, we suggest cir
culating the following petition for sig
natures as one way of communicatin
to our leaders what our feelings are

Dear Congressman ————————

We believe U.S. policy in Vietnan
is wrong and needs to be reconsidere
now before further escalation is pur
sued.

(Send a photocopy to Presiden
Johnson)

Values of inner-city life
Ontario slum gives insight

n June 1966, Hamilton became the etting in which "a voluntary service eam began its exploration of faith, ttempting to discover God's will for he Mennonite Church in the inner-ity setting."

Now a number of workers, all contributing their salaries from regular obs to the unit fund, are active in he project. Menno and Margarete Ediger, formerly from Turpin, Okla., re in charge of this Ontario unit, which has its headquarters in an old tore. Described as "unfit for habitaion" before remodeling, this store is ow called Welcome Inn.

Workers are making discoveries bout the things people value in life, bout the meaning of voluntary service, about the needs of the commu-ity as they have a part in this project.

Nelson Schmidt, a volunteer from Canton, Kan., who works as an orerly in one of the Hamilton hospi-ls, says that he has had to ask the asic question any volunteer has to ace: "What is life?" People all apear to have the same goal: to eat, rink, and be merry—while they foret the next person.

It is the dollar that is important— buys cars, cigarettes, liquor, and ope. But putting too high a value on oney can be disastrous, Schmidt has iscovered, because cars can have acidents, cigarettes cause lung cancer, nd drugs and liquor lead to stealing nd killing.

In the emergency ward of the hosital in which he works, he sees the ictims of drunken brawls. Looking t his bloody hands after cleaning up man involved in a fight, he reminded imself that Christ died for *all,* not nly for church people.

Why does a volunteer choose to erve in a place like Hamilton? Isaac unk, a volunteer from Rosthern, ask., attempts to answer that queson. He works with mentally-ill paents in the city. As he works, he onders whether he will perhaps be ble to share his faith with a fellow orker, give his reasons for being in oluntary service, or help some unfornate patient at the hospital to recover and be rehabilitated.

Part of his sixteen-hour waking day, he spends with the children coming to the Welcome Inn. Will he be able to bring them one step closer to the kingdom of God, or give them hope for a brighter life?

Funk says he has had to revise his definition of work. It is not only physical labor. He finds that "just plain living the Christian life" accounts for two-thirds of his work as he helps patients on their road to recovery and rehabilitation.

"Why do I like voluntary service?" he asks. "Because I find myself doing what God has purposed for me, namely, to teach the gospel of peace. Could there be anything more exciting, challenging, and rewarding?"

Among the organized activities at the Welcome Inn is the club work. These club groups meet each Tuesday evening.

The boys are divided into two groups. The teen-age boys' club, headed by Ediger, is informal. The boys are making leatherette billfolds. The nine-to twelve-year-olds are Torchbearers, with George Klassen as leader.

The girls meet at the same time. The older girls (twelve to fifteen), directed by Mrs. Ediger and two other ladies, are sewing jumpers for themselves. Previous activities included mending used clothing for personal use. The nine- to eleven-year-olds' craft program is under the direction of unit member Hertha Wiens and local teacher Madeleine Enns.

Welcome Inn is right in the center of the Hamilton slum area. From its vantage point, volunteers see its broken homes, its drunkenness, its delinquency.

Jenny, covered with bruises and dried blood, poured out her story to Mrs. Ediger. She had had a lovely home, two fine children. Then came unfaithfulness, separation, and another man—good as gold when sober, beastly when drunk. He had shaken her until she had dropped on the floor in unconsciousness. On gaining consciousness, Jenny had found a knife beside her. "I can't go back while he is drinking," she said. Then she added, "We need so much what you have." In a week, she is back at the center because her common-law husband had thrown her out of the house. She was at a crossroad: Would she choose Christ, or the bottle and Tom? Next day she is back with Tom.

Behavior of the youth in the neighborhood is unpredictable. Some of them jumped on the trailer, broke the fence, and showed disrespect for and challenged the authority of one of the volunteers. "An ultimatum that they not set foot in the Welcome Inn . . . until they had mended the fence met with unbelief and outrage: 'I ain't no fink—I fix nothin' I didn't break!' yelled one of the worst offenders," reports Mrs. Ediger. "Most do not seem to understand what *no* means, or that true love and concern may have an element of firmness in it. . . ." But the boys did fix the fence—after throwing firecrackers and rotten tomatoes the day before.

"Aren't you going to call the cops?" the neighborhood people ask repeatedly. Until now, volunteers have preferred to handle problems themselves. One long-time resident in the community commented, "It used to be that the cops were always around. The damage the kids did to property was unbelievable. Now the cops are hardly ever around."

What are the reasons for such destructive behavior, volunteers wonder? Is it jealousy because so many others claim the time and attention of the workers? Are the youths simply trying to test where the breaking point in the workers' love and patience is? Or do the powers of darkness react violently to the light of the gospel? "If so, it is possible to make progress even when things go roughly," comments Mrs. Ediger.

The Edigers reflect on the ultimate goal of their work: "It is clear that in the long run all help is superficial which does not lead toward helping our neighbors find new life in Jesus Christ. If the new is to be born, the old needs to die. This is a painful experience—it is costly—it is also glorious!"

Expanding aid for India
Water, seeds, and soil

The emergency relief program terminated in October and plans got under way to continue long-term relief and agricultural development.

The latter is a natural and good follow-through of the emergency relief operation. The new program, a cooperative effort of the Committee on Relief and Gift Supplies (CORAGS), MCC and the local Mennonite churches, would include digging more wells on a food-for-work basis, reclaiming land with tractors bought last year, plowing for villagers at a small cost to cover operations, and introducing improved seeds and fertilizers.

With the monsoon rains being fickle in this section of India, and with a rapidly increasing population, ways must be found to establish an agricultural economy not so completely at the mercy of the whims of the monsoon rains. Understandably, attention centered on water supplies and conservation for irrigation. The local government wants to dig 5000 large-diameter wells in the district. MCC would agree to assume responsibility for a certain number of these. A few irrigation pumps were purchased to irrigate crops from the wells which were dug earlier. Approximately two-thirds of the wells now have gardens planted nearby.

The government is also anxious to drill wells in the area. There is the possibility that an Action for Food Production (AFPRO) rig, operated by Arden Godshall, might be made available to the Bihar region. Godshall is an MCC-sponsored well-driller loaned to AFPRO, an organization whose main objectives are the provision of fertilizer and the digging of wells.

But sufficient water is not the whole answer in food production. Better seeds, better soils, and better farming methods are needed, as well as persons trained in agriculture and capable of planning and advising long-term agricultural projects.

This is why MCC is adding to its India staff this summer a trained agriculturalist, Dale Linsenmeyer. In addition to assisting projects dealing with garden vegetables and field grains already in existence, he will be expected to initiate new projects. These may include anything from setting up a feed-mixing plant to being a resource person on lookout for information available from agricultural colleges elsewhere in the country to being a go-between for villagers and government departments. Villagers frequently hesitate to accept things from their own government, often, because the gift or advice has political attachments.

Linsenmeyer will not be assigned specifically to the Bihar agricultural project, but will be available to any of the Mennonite and Brethren in Christ members of the MCSFI.

Albert Lobe, MCC worker who has been responsible for much of the actual work in transition from an emergency relief program to long-term projects, will administer the Bihar agriculture project. Two or three Paxmen are needed for rounding out staff necessary for this enlarged program. These Paxmen, with Indian counterparts, will supervise the development work, irrigation, and food-for-work projects. This calls for fellows not only with agricultural background and some aptitude in mechanics, but, above all, with a willingness to relate to village people. Vernon Reimer, as MCC director for India, Nepal, and Pakistan, will, of course, have overall supervision of the expanded agricultural program.

At its annual meeting in January, MCC members agreed that a strong emphasis in 1968 should be placed on the theme of world hunger, with recruitment and program planning geared to meeting such needs. India is one country to which Mennonite Central Committee will continue t give greater attention. A first tangible example of this emphasis came when the MCC members voted a 16 percent increase in the 1968 budget for India, from the proposed $94,790 to the new figure of $110,000.

Bolivian office moved

In January, the MCC-Bolivia headquarters was moved from Santa Cruz, the site MCC occupied since 1963, to Cochabamba, nearly two hundred miles away.

When the lease of the property expired at Santa Cruz, Cochabamba was chosen as the location where the total program of the MCC could best be handled. There was a reluctance to leave Santa Cruz because of the rapidly expanding frontier area, the office's proximity to the Mennonite colonies, and the majority of MCC workers presently located around Santa Cruz.

An increasing number of workers, however, are now being assigned to locations more easily accessible from Cochabamba. In addition, volunteers spend the first fourteen weeks of language study in Cochabamba before fulfilling assignments across Bolivia. All shipments from voluntary agencies must first be cleared there, and this is where most agencies affiliated with the Mennonite Central Committee have their offices.

Married couples' worksho

A workshop for married couples wi be sponsored by the church and hu man relations committee and th Prairie View Mental Health Center Newton, Kan., Mar. 29-31, accordin to Elmer Ediger, Prairie View admin istrator.

Open to couples from any locatio and any church affiliation the three day session will emphasize improve communications and personal growth

The church and human relation committee is an interdenominationa committee of pastors from centra Kansas, who foster church and menta health collaboration.

Speaking of the workshop, Chap lain Robert J. Carlson, of Prairi View, says, "It is designed as a re treat and renewal experience, becaus we believe growing marriages nee to be fed." Prairie View personnel wil staff the workshop.

Group sessions are to be held a Prairie View, with lodging at the nearby Ramada Inn. Cost per couple fo workshop and lodging is $80. Meals will also be available at Ramada Inn Congregations may wish to make i possible for members to attend by providing either financial assistance o child-care services.

Further information is available from Robert J. Carlson, Prairie View, Box 367, Newton, Kan. 67114.

JOURNAL

Vords and deeds

he Mennonite congregations of Cu-
uhtemoc, Steinreich, and Santa Clara,
hihuahua, Mex., are holding a se-
es of evangelistic meetings which
egan Mar. 17. Abram G. Neufeld,
Iorden, Man., is leading these three
eeks of meetings. The sponsoring
ongregations invite friends in Can-
da and the United States to sup-
ort this work with their prayers.

Mennonite Hospital, Bloomington,
l., had a medical-surgical occupancy
f 94.3 percent during 1967, the first
has exceeded 90 percent in recent
ears.

Mennonite Hospital, Bloomington,
l., has added three non-Mennonite
embers to its board for the first time
is year as the result of action taken
the annual membership meeting in
nuary. The new members are Arthur
. Eiff, State Farm Insurance; Charles
Mayfield, Illinois Agricultural As-
ociation; and Walter G. Wright, Gen-
al Telephone Company.

The Mennonite Retirement Plan re-
ized significant growth during 1967.
dividual accounts were credited with
net investment gain of 18.1 percent.
nd the number of participants in-
eased by 208 persons. There were
81 ministers, missionaries, and other
urch workers enrolled at the end of
967. The plan is administered by
Iennonite Mutual Aid, Inc., 111
Iarilyn Ave., Goshen, Ind. 46526.

Faith and Life radio broadcasts have
een heard beginning Mar. 4 on radio
ation KNEX, McPherson, Kan., 1540
c. at 6:45 A.M., Monday through
riday. After much study, a new for-
at has been developed for this sta-
on. Broadcasts will continue to be a
pportive ministry. Bernie Wiebe, a
mily counselor and Canadian broad-
ster of Altona, Man., Canada, will
featured as speaker on Wednesdays.
he Sunday school lesson will again
discussed by Harold Regier on Fri-
ays. Local talent and speakers will
used on other broadcasts.

An agricultural seminar dealing
ith changing agriculture was held on
e Freeman Junior College campus
n Feb. 29. Among the speakers were
evi Peters, Henderson, Neb.; and Le-
oy Graber, Freeman, S.D.

FEBRUARY 26. Winnipeg is the first stop on a two-week visit to Canada. Most of my time will be spent in British Columbia, but I wanted to conserve some of the investment in travel by visiting a few other places where I needed to make new contacts and renew old ones. It's been over three years since I've been in Winnipeg, far too long to be away from the center of Mennonite activity. I've never been to Saskatchewan and Alberta, and since they lie between Winnipeg and British Columbia, this seemed to be a good chance to make a brief visit to those places, too.

A sign on the wall at Canadian Mennonite Bible College says that breakfast is at seven o'clock *sharp.* Not wanting to suffer from the consequences of being unsharp, I was at the dining room on time, but only the cook was there. After about ten minutes, eight people straggled in. It was the beginning of a sleepy day. The school choir had been on tour over the weekend and had returned after midnight. But most of the school was able to report for lunch.

Quartered on the second floor of the main building at Canadian Mennonite Bible College are the offices of the Conference of Mennonites in Canada. Here in Menno Wiebe's office hangs a large map of Manitoba that goes northward all the way to the ceiling. Something about the map makes a visitor look away from Winnipeg in the south of the province to the north country. And that seems to be the direction in which the Mennonite churches in most of the Canadian provinces are looking. Perhaps it is North America's last frontier. At Kettle Rapids, where a large hydroelectric power project is being developed, the Mennonites participate in an interchurch chaplaincy program for the community of construction workers and engineers working on the installation. A ministry to the Indians on the various northern reserves has been in the picture for a long time. Now that Indians are moving to Winnipeg, the church has a chance to work with them closer to home.

FEBRUARY 27. In talking to Menno Wiebe about the culture of the Indians, he said that one thing that we might well learn from this way of life was tranquillity. I had opportunity to think of this a number of times today as I tried to continue my trip. The plane left early from Winnipeg which was to give me a full day in Saskatoon. But as we neared the city, the report came that visibility on the ground was zero-zero, so we all went on to Edmonton where we could catch a plane back to Saskatoon in about an hour and a half. I welcomed the chance to catch up on some writing that I had put off too long. I wasn't fretting about the delayed schedule, but I couldn't be tranquil while writing because once started, I wanted to finish my work. As a result, I had to run for the plane just as the door was being shut. On the second approach to Saskatoon we came close to the airport, but all was fog, so the pilot continued his journey to Winnipeg. We went with him. So after flying 1500 miles, at two o'clock, we were right back where we had started from at seven-thirty that morning. The airline put us up at a hotel, promising to call us as soon as the fog cleared from Saskatoon. I dug some more work out of my briefcase and tried to be tranquil. My mind was, but I'm not sure about my body.

FEBRUARY 28. I went to bed early thinking that I might be called during the night. It was almost seven o'clock when I woke up. I had apparently achieved full tranquility. But I was curious. Why hadn't I been called? I called the hotel clerk. Why, yes, everyone else who was going to Saskatoon has already left for the airport for the seven-thirty flight. A call to the airport said the plane would land at Saskatoon. I jumped into my clothes and with the help of a friendly taxi driver was at the airport ten whole minutes before the plane was supposed to leave. My early-bird fellow travelers filled up the coach section, so I found out what it is like to travel first class. (You get to eat the complimentary breakfast off of a bone-china plate.) And, at last, I got to see Saskatoon, which I left immediately for

Rosthern and a pleasant visit with P. B. Wiens, in the editorial office of *Der Bote*. Again, I made it just in time. In a few months, he expects to move his office to Saskatoon from Rosthern where *Der Bote* has been published for forty years.

Rosthern Junior College is one of the oldest Mennonite schools in Canada. The old brick building that housed the first school early in this century still stands on the campus, but now houses a museum. A spacious and modern school building now serves the high school students who come here from a wide area.

Our offices in Newton are only one block from the local high school. In spite of a spacious parking lot, student cars overflow onto the street and use up parking space even around our office. Therefore, I was amazed that so few cars were evident on the Rosthern campus. Only two students have cars, says President Elmer Richert.

On the other side of the village are the Mennonite Nursing Homes, formerly known as the Mennonite Youth Farm. The homes serve three groups: old people, mentally retarded adults, and mentally defective crippled children. A staff of forty serves a patient population of ninety-nine. The present wooden buildings were once used as a government agricultural experiment farm which with a section of land was purchased by the Mennonite Youth Organization in 1943. Direct and indirect government aid is helping to erect a modern one-story brick building which will provide a one hundred and twenty bed nursing home.

The farm provides an opportunity for occupational therapy, a resource which the institution's largely lay staff has not been able to exploit. Ed Peters, administrator, who has served the agency for over six years, hopes that the government will some day be able to provide professional therapists who could provide training and direction for his staff. At the present time, he is looking for a practical nurse to be in charge of the crippled children's home with its twenty-four patients and a registered nurse to supervise the nursing home.

A steady flow of volunteers from the United States has supplemented the staff for the last several years. At the present time, twelve men are doing their 1-W work here. Peter G. Sawatzky observes that in this case 1-W stands for one-woman since a high proportion of the volunteers have become engaged to Canadian girls during their stay.

Support for the homes comes from the Saskatchewan churches. Personnel for the staff come from a wide variety of denominations. Over half of the present staff comes from the Old Colony Mennonites. The Doukhobors have supported the home financially and have promised to increase their support.

FEBRUARY 29. Instead of a weathervane or a cross, the First Mennonite Church of Edmonton carries the General Conference symbol on its steeple. In the few short years that the symbol has been in circulation, it has been used widely, especially on church letterheads and in many other designs. It's been cut into stone on several church buildings, but this is the first time I have seen it elevated so high.

The congregation discussed peace action and the war in Vietnam this evening. It's a hard subject to get hold of, we found. The war seems remote from the Canadian scene and even if it were less so, the things that one congregation could do seem so small. Yet here is the place where we must begin—someone must begin. This was my first discussion with a local congregation on this subject. will go on to visit about a dozen others in British Columbia.

MARCH 1. The handle on my secon suitcase was weak and that was ba because it contained fifty-five pound of books and papers for my meeting My wife said it would never las She was right. On the first day, broke on one side while Waldema Janzen was carrying it to my room in Winnipeg. The final break came to day in Vancouver as Erwin Cornelsen was carrying it up the steps of hi home. But he fashioned a better handle for it out of green cord, a handl which will now outlast the old case

MARCH 2. P. W. Dyck of Yarrow takes his guests to swim in the ho sulphur springs of nearby Harrison Lake. I was happy for the treat. The water was hot but relaxing. On the way to our dip, we passed through the Doukhobor shantytown outside the Agassiz prison camp. It was the place where once the women and children of the sect waited for their men who had been sentenced for arson and acts of violence during their struggle with the provincial government. Once misguided by their leaders who have now deserted them, the descendants of Russian emigrants seem to have no other place to go. Though the shacks are built of scraps and finished off with windows of plastic sheeting, the camp may well be the neatest shantytown in the world. Firewood is stacked neatly in even rows. *Maynard Shelly.*

Recent graduates of Mennonite Seminary (Seminario Evangelico Menonite) in Montevideo were (left to right) Roberto Elmassian, Uruguay; Ines Guevara, Argentina; Helga Dueck, Paraguay; Teresita Vinas, Uruguay; Juanita Lozano, Argentina; and Yamandu Rey, Uruguay.

RECORD

alendar

Mar. 24—One Great Hour of Shar-
;.

Apr. 18-21—Wadsworth, Ohio, Cen-
l District Conference.

May 2-5—Quakertown, Pa., East-
ı District Conference.

June 13-16—Ritzville, Wash., Pa-
c District Conference.

une 20-23—Mountain Lake, Minn.,
thel Church, Northern District Con-
ence.

July 7-10—Calgary, Canadian Con-
ence.

July 13-20—Estes Park, Colo.,
nference.

Central

Mar. 21—Elkhart, Ind., Oaklawn,
rum.

Apr. 7—Henderson, Neb., Bethesda
urch, pre-Easter service, Orlando
ıltner.

Pacific

Apr. 7-12—Aberdeen, Idaho, First
urch, pre-Easter services, Gerald
ıcky.

Apr. 7-12—Paso Robles, Calif.,
st Church, Holy Week services,
vid Wiebe.

Western

Mar. 17-Goessel, Kan., Alexander-
hl Church, mission festival.

Mar. 31-Apr. 3—Buhler (Kan.)
urch, mission festival.

Mar. 31-Apr. 7—Cordell, Okla.,
rold Church, revival meetings,
ınk Hubert.

Apr. 5-7—Moundridge, Kan., Com-
ınity Faith at Work conference and
ly Week.

Apr. 6—North Newton, Kan., Beth-
College Church, Bible school work-
p.

Apr. 7—Halstead, Kan., Palm Sun-
"Holy City" cantata, community
orus.

Apr. 7-12—Burrton (Kan.) Church,
-Easter services, Harold Thieszen.

orkers

gene Bergman, Paso Robles, Calif.,
enior at Bethel College majoring in
social sciences, is the recipient
a traineeship through the National
titute of Mental Health in the two-
ır program at Denver University
ıduate school in social work.

Delmar and Elsie Epp, Waldheim, Sask., will be voluntary service unit leaders in Philadelphia from March to August. They were assigned to Mexico last June, but because of visa difficulties had to return to Canada. He is the son of Peter H. Epp, and is a member of Zoar Church, Waldheim. He is a graduate of Bethel College. She is the daughter of Mr. and Mrs. Peter Bergen, and is a member of Ebenfeld Church, Superb, Sask. She graduated from the Saskatoon City Hospital School of Nursing.

Howard and Marlene Habegger and their three children arrived from Colombia Feb. 27, for their second furlough. They first went to Colombia in 1963. He was the pastor of the Bogota Mennonite Church. During this furlough, he plans to do graduate work in the area of Latin American studies.

Paul and Pauline Holsopple, Zion Church, Archbold, Ohio, terminated their service as leaders of the Fort Wayne, Ind., voluntary service unit Mar. 1. They had been in Fort Wayne for two years.

John Lerch, Oak Grove Church, Smithville, Ohio, has accepted a position as controller and assistant business manager at Bluffton College.

Vic Plessinger, Oak Grove Church, Smithville, Ohio, spent some time in Haiti, under the auspices of Christian Missionary Fellowship, an outgrowth of an MDS unit in 1964. He was scheduled to deliver some drugs and also to engage in construction work.

Mr. and Mrs. Ray Steiner, Oak Grove Church, Smithville, Ohio, served a one-month voluntary service assignment at MCC, in Akron.

Daniel and Regina Tanguy, Chicago, began a two-year voluntary service term with the Woodlawn unit on Mar. 1. He is a native of Ohio, and since last September, has been a teacher in a Catholic parochial high school in Chicago. He received his conscientious objector status only recently. His voluntary service assignment will be to work with Forrestville High School as a youth guidance worker, relating to the school, the home, and the students, especially those on the verge of dropping out. Regina, a native Chicagoan, will begin her service assignment later in the spring, after termination of her work with the Cook County Department of Public Aid. After that, both will be in non-earning service. They will be the first Roman Catholic volunteers.

Terry Unruh was the winner of the trophy in the Kansas Intercollegiate Debating League Oratory Contest held at Kansas State Teachers College, Emporia, Mar. 1. He is the son of Mr. and Mrs. Virgil Unruh, Newton, Kan. A sophomore at Bethel College, he spoke on the Central Intelligence Agency in an oration entitled "A Super Secret." He is now eligible to compete in the interstate Oratory Contest at Wayne State University, Detroit.

Ward

Frank Ward has been appointed executive secretary of the Board of Education and Publication of the General Conference Mennonite Church. He succeeds Willard Claassen, the present executive secretary, who will relinquish his duties after the General Conference in July. Ward is presently secretary for the Christian education of the same board. A native of Philadelphia, he studied three years at the Fort Wayne Bible College, received his bachelor of arts degree from Goshen College in 1955 and his bachelor of divinity from Goshen Biblical Seminary in 1957, and has done postgraduate work in New Testament at Eastern Baptist Theological Seminary in Philadelphia during his pastorate. From 1957 to 1966, he was pastor of Eden Church, Schwenksville, Pa. Mrs. Ward is the former Margaret Makino, of Hawaii. They have two children.

Baptisms

Bethesda Church, Henderson, Neb., on Feb. 18: Robert Buller, Brian Epp, Donovan Friesen, Morris Friesen, Roma Friesen, Ronald Friesen, Annette Huebert, Dale Janzen, Philip Regier, Karen Siebert, Shirley Siebert, Connie Steingard.

Correction: Calvary Church, Washington, Ill., Mrs. Jesse Hunziker, and not Jesse Hunziker, as in our Mar. 5 issue.

LETTERS

Asked to follow Christ

Dear Editor: The many letters in the Mennonite tempt me to try one, too. Different individuals seem to have different problems. I always think the one who makes a complicated machine is the one who can give the direction and instruction how to handle it or take care of it. Now we are all created by the Lord, our Creator, (Heb. 1:1-2; John 1:1-3). When a lawyer inquired of Jesus how to obtain eternal life (Lk. 10:25-37). He advised him to love God with his whole capacity and his neighbor as himself. That seems to me gives us a perfect solution to all our problems. To love God completely includes to love what God loves.

Christ revealed very clearly what God loves, and He asks us to follow Him. If we love our neighbor as ourselves, we will not hurt him, much less kill him. If our neighbor gets very upset and threatens others, it will be my duty to constrain him in a way that does not destroy or permanently hurt him. This will be done in love, that means self-control, or rather Christ control, for it is motivated by the Christ within us. If our life radiates Christ's love we will not have enemies. And if, for some reason or other, there are enemies, Christ advises us to love them, and die rather than hurt them. Does He not say, take *your cross* and follow Me? Think of our Anabaptist forefathers, many of whom were burned alive at the stake and yet prayed for their tormentors. *Gerhard Friesen, 700 E. Broadway, Newton, Kan. 67114.*

Czechoslovakian Life

Concerned about Jews

To the Editor: An article in the latest *Mennonite* [Feb. 13] has prompted me to write. Waldemar Janzen's article sounds to me like the Pharisees' teaching must have sounded to the Jews of Jesus' day — *no authority.* Janzen would have us join the Arabs (if I understand him correctly) and help them gain revenge for unjust treatment by the Jews. It seems to me that he's misreading the Bible in several ways.

1. Who decides what is just? Romans 12:19b "Vengeance is mine, I will repay, says the Lord" (RSV). So it is not Janzen who will judge the justice or wrongness of the last six-day war.

2. Janzen would have Christ make the God of the Old Testament *a liar.* See Ephesians 2:20, where it states the church "is built upon the foundation of the apostles *and prophets,* Christ Jesus, himself, being the cornerstone; and Matthew 5:18, where Christ, himself, says that all of the prophecies made in the Old Testament shall come true *to the last dot.* For instance, in Jeremiah 49:2, it says "then Israel shall dispossess those who dispossessed him, says the Lord" (RSV). In Joel 3:19, "Egypt shall become a desolation and Edom a desolate wilderness "for the violence done to the people of Judah," referring to the Day of the Lord. (See v. 14.) According to my Bible, the Arabs are suffering because they took and occupied as their own land that God said belonged to the Israelites!

3. God is going to vindicate Israel, not because they are righteous, but for His own sake (Ezekiel 36:33 and 36). In Genesis 15, God makes a second promise to Abraham. And in Genesis 17, God expands that promise. In Genesis 28, God makes two promises to Jacob, that of physical progeny in abundance and of spiritual progeny, promising the land of Palestine to his physical progeny. God doesn't go back on His promises.

4. God may yet punish the people of present-day Israel, but not via the Arabs; God is still working with these people. Why else did five Israelite soldiers chase 100 Egyptians in the Arab-Israel war of six days duration? (See Leviticus 26:8.) Why else are Israelites again seeing God's hand in this, by their own admission?

I am concerned about the kind of witness the MDS has become (see editorial page, Jan. 23 issue) particularly because of the response, "Well, you haven't come for religious reasons. . . ." From the parts of the experiences presented, God isn't getting any glory out of it but certain people are. It seems that MDS has degenerated to a humanistic, humanitarian social aid club. Matthew 5:16 has a point on this. "Let your light so shine before men (for what purpose) so that (1) they may see your good works and (2) give glory to your Father who is in heaven." (Parenthesis inserted by the letter writer.) MDS appears to be doing quite well on letting their light shine so that the people see their good works but *where* is the second step? In the absence of the second item, Matthew 6:1 is a better description, the conclusion being "you will have no reward from your Father who is in heaven." Perhaps the MDS teams should take 2 Corinthians 10:17 as the best advice to follow, "Let him who boasts, boast of the Lord." That doesn't mean, however, that you have to cram your beliefs down their throats. We are *ambassadors* for Christ, not peddlers, or salesmen. An ambassador is worthless if he presents only himself and doesn't act for the king or president that has sent him.

A third concern is the refusal of the Bethel College administration to support a plea for peace by its students, followed later by the permission to engage in social dancing on campus. Despite the claim of such dancing being an expression of joy, the accompanying activity in other places results in an increase of premarital pregnancies and "shotgun" marriages and the like. I can safely predict the same for Bethel! In my view, Bethel College has sold its birthright for a mess of pottage. Spiritually speaking, it's beginning to look as if they'll end up as a cipher (i.e. zero). *Dr. Gilbert W. Franz, 1320 Bertling St., Cape Girardeau, Mo. 63701.*

Is it a few hours spent reluctantly in service, as a result of stimulus by leaders? Is it occupying a pew every week?

Place both hands on the crossbeam, raise your eyes to His level, then observe a world weary with sin. See what man with his materialism, self-interest, greed, covetousness, injustice, and exploitation has caused: apathy, indifference, disease, degradation, war, poverty, hunger, slums, and racism. Experience misery to see people hurt and lives marred by sin. Permit the Lord access to work in and through you. Be a channel helping the sick and the needy, bearing one another's burdens. Loyalty to Christ means offering love to all mankind, seeking the brokenhearted, giving comfort to the weary, healing and restoring, clothing the naked, extending aid to the poor, and desiring a better life for all who inhabit the earth — an offering of self. Desire to be the person Christ expects us to be, finding the kingdom real, and becoming a "citizen" of heaven and subject to higher authority. Hold onto the promises of a Savior, who loves us even now. Give to Him all the honor, the allegiance required to facilitate His work, for we do it not unto man but unto God himself. . . .

What is Christian Commitment?

A word picture
by Hilda Troyer

This page sponsored by
Women's Missionary Association

Sailor in the Park

Bertha E. Beck

"I'LL CALL YOU back," she said, "in about ten minutes." She put the phone back on the cradle and sat for a moment looking at it, wondering if she should go out with Gregory again tonight.

"Who was that on the phone, Natalie?" her mother said.

"Greg." She saw her mother smile. "He wants me to go out on a date with him tonight."

"Why don't you go, dear?" Her mother smoothed her hair. "It's better than sitting home, isn't it?"

"You mean you want the other boys to see that I'm on a date," Natalie said.

"Wear your new dress," her mother said.

She hated her new dress. There was another girl in the diner, wearing the exact same thing. The diner smelled of charred hamburgers, although it was after ten o'clock. She could see the hamburgers on the grill from where she sat at the far end of the counter. She could see the sailor at the other end, with his tight middy and his clean-cut profile.

She purposely sat with her back to the table where Gregory was sitting, and where she had left him. He'd become too insistent. He'd declared he was tired of the way she was stringing him along.

"I want to go steady with you," he'd said.

She had sat there and looked at him, and knew that without her, he'd be lost. He was not one of the popular boys at school. He depended upon her for protection from the crowd so that he could keep it a secret from them that he wasn't what most girls liked to go out with. And she had been the unpopular girl—going out with the unpopular boy—hiding from everyone what a miserable failure they were in the popularity game by going out with one another. It had all been a crazy kind of game that didn't seem wrong—until Gregory got it into his head that he had to assert himself—as a male.

It wasn't that he wanted to show her how much he loved her. She knew him better than to pretend it could be that. It was something he had to prove to himself—and she just happened to be the girl he knew well enough to ask.

He had made her feel like a silly child, because she had refused him.

"You're made of wood," he'd declared. "You have no right to belong to the human race—come out of it, Nat. Do you want to end up by being an old maid—that nobody will want?"

"You don't love me and I don't love you," she had said.

"That's nothing," he had said. "Lots of kids do it and they don't love."

"But you're not a kid," she had said, "you're old enough to know about love."

"You're mean," he had said, his voice very loud. She got up from the table, then, and went to sit at the counter. She waited. She had been sure he'd come over and apologize and take her home.

But he had a stubborn streak. He got up and left, left her all alone.

As soon as he had gone, the sailor came and sat beside her. "Take you home?" he said.

They left together.

The sailor had a way with him. He took his time. Presently, he had his arm around her, and instead of going to the Crossroads, she found herself walking with him to the park. There was something different about the way he asked her—for the same thing that Gregory had wanted. Before she knew it, she was almost ready to give in—when something inside of her rebelled, something inside her made her get up from the park bench and run toward Main Street, toward the Crossroads, toward home.

She was at the gate of her house when he caught up with her, put his hands on her shoulders, kept her from moving away from him while he spoke to her.

"Are you all right?"

She could only nod. She tried to push him away, tried to get the catch on the gate open so that she could run up the path to her house. There was

light on in the living room. She ought of calling out to her mother ıd father, but the voice within her pt shouting — no! no! don't call em! What will they think!

"Don't be scared of me," the sailor id. "I just want to talk to you." e set her free now. "You can go in you don't want to hear what I have say."

She did not move.

He had some trouble getting the ords out—they seemed to stick in s throat. "I—I'm glad you didn't let me," he said.

She looked at him in surprise.

"I'd have been disappointed in you you'd been that kind. I like you—I ean—when I get out of the Navy, l like to come to see you—get to friends with you—maybe we'd get like each other—maybe even get arried. I couldn't marry any girl ıo'd have let me—who would let e . . . . I couldn't marry that kind. l always wonder who those boys ght have been—I'd always think at if you'd done it before you met e—maybe you would still do it—er we were married. So you see—n glad—glad you ran away."

She stood very still, then, she let m kiss her gently, on the cheek. e walked up the path alone, turned d saw him wave before he went off, ward the Crossroads, toward the ner. It wasn't until he was out of ht that she remembered she didn't ow his name.

But it didn't matter.

If he wanted her, when he got out the Navy, he'd find her. He'd taken r home. And if he never came, there uld be another boy who thought way he did about girls—who would nt a girl—like her.

She opened the front door and lked into the living room, and stood the middle of the room. looking at r mother who was looking up at r. There was that frown between r mother's eyebrows, and that pierc- g look in her eyes, as if she were try- g to read Natalie's mind, as if she re trying to ferret out everything at had happened to Natalie since e'd left the house two hours ago.

"Did you have a good time, Natalie?" she said.

"Wonderful," Natalie said. "I—," and at that moment the phone rang.

"If that's Gregory," Natalie said, "tell him I went to bed."

"Don't you want to talk to him at all, dear?" her mother said.

"What happened between you and Gregory?" her father said.

"I'm not going out with him anymore," she told her father, watching all the while how her mother told Gregory she had gone to bed.

"Why not?" her father said, his face serious.

"Because I don't have to be popular. I wish you and Mama would get that into your heads—I don't have to be popular. I don't have to!"

"But you can't stay home! You must have dates!"

"No I don't!"

She went up the stairs to her room now, never turning to look back, knowing that her mother and her father were in the living room, sitting in the silence of despair, feeling she was a failure, and that, in some strange way, it was their fault.

She felt suddenly sorry for them.

"I'll work at it another way," she said, standing on the top step, looking down at them as if they were children and she were the only grown-up one. "I'll work at making myself—beautiful. If I can't get beautiful—I'll work at making myself worth looking at—so that when the boy I want to marry comes along—I'll be worth having. Don't be scared. I'm sure—I'm very sure!"

She had run out of words. She couldn't give them any more hope. If she had faith in them, then she felt they must have faith in her. It was a sort of silent bargain they both had to agree to—and she stood looking at them, waiting for them to agree.

Her father was the first to understand. He was always the first to understand. "Good for you, Natalie," he said. "Good night. Sleep well."

"Good night, dear," her mother said, a puzzled frown on her face, but the worried, piercing look had gone. She even smiled. "Good night."

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*Supplemental reading for the Sunday School lesson of Mar. 24, "Living Relationship."

COVER

A boy in Singapore: prayer by Stephen Vincent Benet.

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An Anglo-Pharaoh's nightmare

Peter J. Ediger

I had a dream
and in my dream, I saw an oppressed people
gathering the straws of society
to build more bricks and bombs and Buicks for their affluent pharaohs
who imprisoned them in rat-infested cubicles.

And in my dream, I heard a voice, and many voices
and the voices said to their Anglo-Pharaohs
"Let my people go! Let my people go! Let my people go!"
And the Anglos hardened their hearts and said,
"You are lazy and unwilling to work
We will cut down our taxes and trim the relief checks
and increase the police force
to squelch the agitating voices of protest."

But the voices grew stronger and more intense
"Let my people go! Let my people go! Let my people go!"
And the voices brought plagues upon the land
plagues of boycotts and sit-ins and marches and demonstrations
and the plagues disturbed the Anglo-Pharaohs
and some were pricked in their conscience, and some were filled with fear
and they passed laws which said
let the people go
let the people go into the schools
let the people go into the restaurants
let the people go into the suburbs
and, for a time, there was rejoicing in the hearts of the oppressed
and hopes were kindled and spirits lifted
and some few found new opportunities for employment and education
and some few found freedom to live in decent homes,
and for a few life seemed to change.

But for the masses in the ghetto nothing really change
Unemployment went from bad to worse
education from inadequate to intolerable
and housing from deteriorating to dilapidated
and the dream of finding full humanity faded under the clouds
of empty laws and broken promises
and all the pregnant hopes so painfully conceived were stillborn dead.

And so the plagues became more violent from year year
and fires flared in Watts-Newark-Detroit
and each summer the fires became hotter and hotter
and the hearts of the Anglo-Pharaohs became harder and harder
and they said
"They're pushing too hard
they're going too fast
Let them move where they will, but not into our suburb
Let them go where they will, but not into our town."
And their hardened hearts were full of fear
and they toughened their police force and alerted the National Guard
and the dream became a nightmare, an Anglo-Pharaoh's nightmare.

I want to wake up
I want to stop the white nightmare in his mad gallop to destruction
I want to wake up and shake to life all my sleeping Anglo-brothers
But my eyes are heavy with the slumber of affluence
and my ears are full of the sounds of the suburbs
and I sleep on.

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ASSO TE BIBLICAL S INARIES
ELKHART

Ona Daniel

Alcoholism is costly, but sobriety also demands a high price—if husband and wife are willing to pay it.

It takes two to solve a drinking problem

WHAT PRICE MUST the wife pay if she is ardently hopeful that her husband can be cured of alcoholism? How much is she willing to pay?

"Honey, I really mean it this time," the alcoholic husband announces. "I'm on the wagon for good."

His wife doesn't believe him. He has said the same thing many times. But it is welcome news, too. Now she can sleep nights, for a while. The bills will get caught up, maybe. These breathing spells are always a relief. That's all they are, of course.

And, sure enough, the end comes. It is the pile of bills that does it. As she writes checks, her anger grows. If he hadn't gone on that last binge, this wouldn't have happened. How will they ever catch up? By the time her husband shows up, she is ready to explode, and does.

"How can I ever pay all of this? You throw money away like it grows on trees! I can't ever have anything for myself! I haven't had a new dress for ages!"

He is deeply, sorely ashamed. "I'm trying. I really am. We'll get caught up—"

"I've heard that before," she tells him, bitterly.

He starts drinking again and she has a feeling of vindication. Just as she thought! He could never be depended on. The pattern is repeated: sleepless nights, mounting bills—ridiculous ones such as extravagent taxi fares and long-distance phone calls. Once again, she is the object of pity to all her friends and neighbors.

"What can I do?" she wails. "Everybody tells me nothing will help him until he is *ready*, that he has to *want* to stop, first."

She is right. But he needs to be helped to *want* to want to stop drinking. He needs someone who cares and understands with a special kind of understanding.

This is where she comes in, but she fails him.

"He's hopeless," she sums it up. It is a frightful verdict.

"Why does my husband spend all of his time in dirty bars when he has a nice home and good meals waiting for him?" asks another wife.

This wife is a superb cook and housekeeper. She works herself to the bone. Every chair is precisely placed. The throw rugs repose at correct angles, unruffled. The newspapers and magazines are all put away in neat piles. The ash trays are immaculate. It is a lovely home. Yet, night after night, he doesn't show up for dinner. He has stopped in a dim, voice-filled bar on the way home from work.

She doesn't wait too long. She puts things away, washes the few dishes she has used, places the arrangement of artificial flowers back in the center of the table, and puts the kitchen back in display-room order. She hopes that he won't eat when he does come home because she can't stand a messy kitchen. He ought to have sense enough to get something to eat somewhere before coming home.

When he finally comes in, she listens from her bedroom to his gropings, waits tensely for the crash of some of the furniture. When he finally makes it to his room, she relaxes. He is home, safe and sound. He will be able to go to work the next day. Thank goodness, he hadn't had a wreck, or been picked up for drunk driving. That would be bad. How would he get to work? And a wreck can cost you all you have, home and everything.

She continues to maintain her sterile, perfect domain. People wonder a her patience, and this is a balm an a glory. He goes on drinking, seekin lax, noisy companionship.

Neither is ready or willing to pa the price for sobriety.

Why, wonders another wife. Thi one is an extremely capable woman She *really* tries. She holds down a job Besides this, she takes care of th home, inside and out, pays the bills waits up for her underweight, slender nervous husband, nurses him, all wit the utmost competence.

"How do you do it?" people ask her, awed and admiring.

"Sometimes, I wonder," she murmurs with the resigned air of the dedicated martyr.

One summer, she even undertake to paint the house while on her vacation. He stays drunk the whole time The neighbors can't get over it. She emerges exhausted but with an added glitter to her crown of martyrdom She tells him about it, too. His recourse is another fifth of whiskey He guzzles it openly, in full, awful view of the interested neighbors. I strengthens her position all the more

Finally, after a prolonged drunk he lands in a hospital. "You'll have to cut out this boozing," his doctor tells him sternly. "You're killing yourself And what will that prove?"

"I'll try," he says weak and contrite

The doctor prescribes vitamins. He gives shots of vitamin *B*. He instructs the wife to feed her husband plenty of protein. This is her supreme test and she is equal to it. She is a superb cook, and the meals she now prepares are delicious, with plenty of protein She sees to it that he takes his vitamins. She goes to work, keeps up the housework, takes care of him. If this doesn't work, nothing will. It is quite

emonstration on her part. He didn't
e to demonstrate a thing. She does
ll.

'It's like a trap!" he explodes one
. "Like I'm a puppet with you
king on the strings!" He grabs his
and coat, and hurries to the nearest
.

he is bitterly disappointed. This is
the thanks she gets! But it is her lot
ife. Her husband couldn't get along
hout her. Why, he would land
skid row for sure if she left him!
, too, accepts her husband's alco-
ism in a dreadful, negative way.

etween drinking bouts, she goes
plying him with the vitamins, and
protein-rich food. It is the least
can do for him. This keeps him
ng. Their way of life is set. He
kes a fine backdrop for her martyr-
n. She makes a first-class crutch
him. There is no reason for him
stop drinking. Neither of them
lly desires sobriety.

t is the wife who does not give up, but searches for the answers, who will really help her husband. She reasons that he can't tolerate alcohol but that something in the way he thinks is driving him to uncontrolled drinking.

When she is told that, before he can quit drinking, he must first want to stop, she protests that he must *want* to want first. Then she will help him by trusting, waiting, living, never, never directing. He must decide.

She weathers the drinking sessions, somehow, just as she would if he had a respectable disease like tuberculosis. "I'm going to live a day at a time as fully as I can," she tells herself. "I'm going to live it serenely. I'm not going to give in to that awful brooding and expectancy that he will come home drunk. I will not be a part of his problem. I will do my best to release him, to himself, to his higher power."

When he comes home drunk, she answers him cooly, "But I *wasn't* worried! Not a bit! If you want to get drunk, that's your business. Go right ahead."

This startles him. It used to be he threw her into a panic just by smelling of liquor. She would light into him and make him feel like two cents. He has been deprived of a very necessary sense of justification for drinking.

She makes no move whatever to stop his drinking. That is his decision to make. She does not ply him with food to keep his strength up, although he is starving himself. He will seek nourishment of his own when he is ready. She will not mother him. She will not be another dedicated martyr, that supreme crutch for the alcoholic husband. She starts going back to church, but she does not push him into going.

His load of guilt lightens. Somehow, he doesn't feel so defeated. His wife isn't so bad after all! He seeks out men with the same problem. He attends Alcoholics Anonymous meetings, finding comfort and strength in the anonymity and the understanding there.

He seeks out his pastor. This minister has known and prayed over many like him, and he is always greatly heartened when one comes back with that noisy, demanding ego quieted at last.

It isn't easy, this price of sobriety. It means consecrated stewardship of this new growth. For that is what it is, a new growth for both husband and wife. She strives for composure, maintains a clear vision of the problem that she and her husband share, and grows in serenity and strength.

He argues down that pesky ego that still wants to be heard. He wards off that first drink. He clears his mind of the drink-prompters: resentment, false pride, guilty and defeatist thoughts, and, most of all, fear. He keeps reminding himself that he is powerless over alcohol, and that God is now in control of his life.

He reaches out his hand and clasps that of his wife. They live a good full day at a time, with mutual trust and love. His spiritual awareness is now in step with hers. Well-earned sobriety is their reward.

Hope for peace in Prague

AT DUSK ON June 10, 1942, German soldiers surrounded the mining village of Lidice in Czechoslovakia. They sorted out all the adult males and killed them all. Fifty-six of the women were shot and the rest sent to the slow death of the concentration camps. All of the children were placed in German "educational institutions." All buildings were put to the torch and leveled, including the church that had stood for five hundred years. Hitler said that the name of the village was abolished and forgotten.

All this happened because the Nazis suspected that the village of 483 people had given shelter to the assassins of Reinhard Heydrich, Nazi police general and terrorist ruler of Bohemia and Moravia.

The village has never been rebuilt but its name has not been forgotten. It was only one of the atrocities of World War II that the people of Europe witnessed at close hand. And it was a small one at that.

Czechoslovakia, often crushed by war, is now trying to say something about peace. At least, the churches of this small central European country want to make themselves heard on this subject.

The Czechs got their first taste of freedom in 1918 after a thousand years of submission to Hungary and Austria. But it was a fitful taste, for in 1939, Czechoslovakia became the first non-German country to be occupied by the Nazis. Then, three years after release from this bondage came the coup of 1948 and the bitterness of communism, Stalinist style. This chapter, which lasted until 1955, was so repressive that even today's Communist Party admits it was an era of darkness.

Czechoslovakia is still a country with a communist government, but it is a country in which its people are bravely working to recapture the freedom for which they once waited through a whole millennium. The struggle can be compared to the one in Hungary in 1956, except that the advance of the Czech uprising cannot be crushed by Russian tanks.

Words are changing Czechoslovakia, words that come from people who make words their business, writers and preachers.

Last summer's Fourth Writers Congress drew up a manifesto signed by 329 Czech intellectuals. They appealed for freedom from censorship for the artist and writer and more freedom for all citizens. These writers still considered themselves faithful communists, but they were openly asking for the right of dissent.

The government reacted with predictable displeasure. Ludvik Vaculik, the leading critic, and three other leading writers and editors, were removed from the board of their literary magazine which was placed under state control. But last January, President Antonin Novotny was himself removed by the Communist Party from his leadership role and replaced by a more liberal leader. His fall was caused in part by the challenge of the writers. Truth spoken fearlessly brought the Czech people one step closer to freedom.

Americans who have difficulty understanding this kind of nonviolent revolution that changes the political landscape through erosion rather than with the earthquake of military thunder may have an even harder time seeing the impact of the Christian peace movement. But it may be more important because it touches life both inside and outside Czechoslovakia.

Fears that the cold war might suddenly become hot brought a revival of pacifism in the Czech churches even while they struggled to survive the oppression of the Stalinist period. Those who had seen the massacre of Lidice felt that a small nation or a small group within a small nation could not succeed with guns. They knew that if they tried, they could well ignite the nuclear powder keg and blow up the whole world. So they turned to the use of words.

The Christian Peace Conference began in 1958 with a series of small yearly international meetings for churchmen from the Eastern European countries. "We believe," they said at one of these meetings, "that the Creative Word, that once sounded for the earth that was without form and void, is strong enough to awaken the consciences of men and to save life on earth from complete destruction."

This was said in the days of atmospheric nuclear tests when Europeans who had just been through one great war feared that a worse one was on its way. But it was also before escalation in Vietnam, the Red Guards in China, and the *Pueblo* interned in a North Korean port.

The scope of the Christian Peace Conference went intercontinental with two larger assemblies which met in Prague in 1961 and 1964. Christians came not only from the socialist countries of East Europe, but from the new nations of Africa, from Asia, and from America. The church in mainland China was represented in 1961, the first and possibly the last time that Christians from communist China met in an international meeting with American Christians.

Bishop K. H. Ting of Nanking Union Theological Seminary, delivered a bitter attack on American foreign policy at the 1961 assembly. He saw all nations as peaceful except the United States. "Only a small handful of warmongers on the other side of the Atlantic Ocean are against peace."

Curtis Naylor, a member of the Church of the Brethren, replied for American Christians with a soft answer. "We are trying here in honest and sometimes difficult discussions to see one another, as it were, in the mirror of the other side," he said, with a hope that more fruitful dialogue might follow. It didn't.

The Chinese did not return to the 1964 conference, and they will prob-

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ly not be present when the Prague ace conference meets in its third ıjor meeting from Mar. 31 to Apr. this spring. But the conference will ll have its share of explosive and ntroversial problems.

For following the example of its ınder and guiding spirit, Czech the- ɔgian Joseph L. Hromadka, the nference has never been afraid to ıpple with political problems. "The ɔblems of war are imbedded in the ɔblems of politics," says Hromad- .

As a Christian, he has taken part a vigorous dialogue with the com- ınists. But he admits that it is not task for lukewarm Christians. Real counter can only take place be- een people who have convictions. alf-hearted Christians and red- inted Marxists," he says, "cannot perience true dialogue." He has ıde use of his many opportunities witness to the communists. A Marx- professor recently invited him to ak to his classes about prayer.

But many have found Hromadka, enty-nine, who lived in America d taught at Princeton Theological minary during the years of Hitler's cupation of his country, too friend- to the communist point of view. d *America,* the Jesuit weekly in 55, "Hromadka's essays cannot be d as anything but a political in- tment of the West, particularly of United States, in complete con- mity with the communist interpre- on of history."

And he would not deny that he has pecific point of view. "We should h acknowledge frankly our de- ıdence on the environment in which live, admitting our thoughts to other brethren with all our cour- in order that we may listen to another, correct one another."

But Hromadka and the Christian ce Conference has not always been -sided. The coming conference will ely issue a strong statement op- ing American policy on Vietnam. s the pre-conference program, e United States' war against Viet- n is a horrible testimony that cer- military, industrial, and financial circles have not given up the intention of determining historical development in accordance with their own interests."

But the peace conference has in the past also voiced its concern over Chinese nuclear tests. And Hromadka led over three hundred Czech churchmen in 1962 in signing a petition calling upon their government to lodge a protest with the Soviet Union over Russian resumption of nuclear tests.

Even though he has been a critic of Marxist thinking (questioning, for example, the need for the bloodshed of the Bolshevik Revolution), he is regarded as a man of integrity by the Marxists. Evidence of this is that he was awarded the Lenin Peace Prize in 1958. But he does not regard this as a compromise to his Christian testimony, but as recognition from the communists of the power of the church. When he went to the Kremlin, he said boldly that he accepted the award as a Christian and an indication of the fact that a socialist state needs Christians.

"I am not a communist, but a Christian," Hromadka said on another occasion when contrasting the two ways of life. "But I know that it is we, we Christians alone, who are responsible for communism. We had a burden to discharge in the world, and Jesus Christ left us no room to wonder what it was. We failed. We 'said and did not.' And now another power has arisen to take up this burden. Remember that the communists once were Christians. If they did not believe in a just God, whose fault is it?"

And he has recently confessed, "To be a Christian in a socialist state in a communist land today in a time of serious changes and world crises is not very easy."

The churches of Eastern Europe have faced severe tests during the last fifty years ranging from brutal and crude persecution to subtle discrimination. In 1921, according to one report, all Christian congregations in the Soviet Union had disappeared. The communist instrument of extermination was the League of the Mili-

Joseph L. Hromadka: "I am not a communist, but a Christian. But I know that it is we, we Christians alone, who are responsible for communism. We had a burden to discharge in the world, and Jesus Christ left us no room to wonder what it was. We failed. We 'said and did not.' And now another power has arisen to take up this burden. Remember that the communists once were Christians. If they did not believe in a just God, whose fault is it?"

tant Godless. But today the League is gone and the once dead church is very much alive both in Russia and in all of the Eastern European nations (with the possible exception of Albania, whose final story, however, is yet to be heard).

And the churches have survived by the subtle device of cooperating with the government while at the same time working within the cooperative efforts to affect desired changes. It has been a nonviolent revolution.

Their governments have loudly claimed their peaceful intentions. Though most of the claims may be seen by outsiders as propaganda, yet when they are taken seriously, things can happen. The churches call a peace conference and invite Christians of other nations to attend. The conference must be allowed, for no one would openly oppose peace. But as churchmen become known outside their own countries through their activities for peace, they become more difficult to oppress at home, because like the writers, their words and works are known around the world.

Thus, the church in communist lands is winning its freedom and as it wins its freedom, it is making gains for all the people.

Those who feel that communist governments deserve total opposition have difficulty understanding a policy even of partial cooperation. The Prague peace conferences are signs that this tactic is succeeding but also that it "is not very easy."

Harold S. Bender, a Mennonite participant in the 1961 meeting from the United States, said, "While the Eastern Christians are obedient and loyal to their civil governments up to the limits of Christian conscience, as all Christians should be, they are still Christians and carrying on a vigorous battle for the maintenance and perpetuation of the Christian church in their areas, as well as trying to make their Christian testimony relevant to the communist world in which they live."

Communist suspicion of the churches in Eastern Europe relates to the European experience in past centuries of the church allied with the state and ruling the people. As the churches in socialist countries make it clear that they no longer want to seize the reins of government but rather serve the needs of the people, as they have demonstrated in past peace conferences, restrictions begin to relax.

The church rising out of the ashes of the communist revolution is a church different from the compromised state religions of old Russia and Europe. The beleaguered churches may some day be examples to the rest of the world.

After the 1964 conference, Vincent Harding, historian from Atlanta's Spelman College, observed the vigor of the churches in communist lands as seen through the eyes of young communists. "For many of them, who have been understandably embittered by the apathy and insensitivity of the church in the presence of human suffering and unjustice, this is a new kind of church," he said. "Many of the classical Marxist approaches to the church no longer fit in the same way as before, and at times there was a suggestion that they wanted not to destroy this kind of compassionate church, but to compete with it."

What is happening is that the churches of Eastern Europe have discovered a way of nonviolent social change. This, if anyone can hear what is being said, may mean much for the peace of the world. And it is a challenge to the communist celebration of revolution.

Hromadka, speaking on the occasion of the fiftieth anniversary of the Bolshevik Revolution, questioned the need for the bloody and violent uprising. "Was the revolution in 1917 the only alternative by which the situation could have been solved?" he asked. "Today, this question has become a world question. Wherever we go among Christians today, we hear them speak of revolution—in Asia, Africa, in South America. Our brothers in these parts of the world turn to us for advice."

This spring's peace conference in Prague will draw many delegates from the developing nations of Africa and Latin America. High on the agenda is the struggle for social and economic justice and "the growing distance between rich and poor nations [which] is intolerable to the Christian conscience and the seed of present and future armed conflicts."

The question is whether an oppressed people should foment rebellion and risk the experience of Lidice or whether there is an alternative. Some have made up their minds.

"They want to know how to proceed, since they are convinced that revolution without force is not possible," says Hromadka.

The affirmation of the Christian Peace Conference is that peace is possible. But goodwill is not enough. Public opinion must be mobilized with the aim of general controlled disarmament.

And the Christian church has something to say on the subject. "Who other than we Christians could emphasize the conviction that inevitably God's victory over sin and death is founded on the resurrection of Jesus Christ." The biblical theme for the week will be from Psalm 34:14 and 1 Peter 3:11: "Seek peace and pursue it."

The conference planners say, "Today, when people have been given the means of mankind's self-destruction, the passivity of Christians in peace work becomes a denial of Christ."

Eight major addresses will be given by Hromadka, as well as by delegates from Russia, India, Uruguay, France, Africa, Hungary, and Japan. The Bible will be studied, and a number of statements will be prepared and many will be controversial; for while peace seems to be such a noncontroversial subject, the ways to achieve it never seem to be. Otherwise, we might have found it long ago.

The churches are trying to make themselves heard on peace. Let us hope that their words will be worth hearing. Peace may still be possible. *Maynard Shelly.*

This is the first part of a three-part report on the Christian Peace Conference, Prague, March 31 to April 5.

The church belongs in Vietnam

e following message to the Mennonite churches was written from Vietnam William T. Snyder, executive secretary, and Atlee Beechy, assistant secretary, the Mennonite Central Committee.

We arrived in Vietnam on Sunday, Jan. 28, just three days before the be- ning of Tet, the Vietnamese celebration of the Lunar New Year. Excite- nt and festiveness were in the air, perhaps, in part, to cover the cumulative ferings, the dreariness, and frustrations of the past years.

The holiday atmosphere changed quickly on Jan. 31, as fighting, suffering, d death came to Saigon and many other places in Vietnam. Over two hun- d thousand persons left their homes in the Saigon area alone during these st days because of military action. It is estimated that over half of these have t their homes and their possessions.

We have listened and observed. We recognize that the full dimensions of the ture are beyond our grasp, but from our limited perspective and experience observed the following:

The devastating impact of war and violence on the people of Vietnam.

The further disintegration of the moral, social, and political fabric of South tnam and growing fear, despair, and weariness among the people.

An intensification of brutality and violence and large-scale destruction.

A growing American domination of the country and an increasing anti- ericanism by the South Vietnamese.

A privileged class government which is unable or unwilling to bring about lly needed social and economic reforms and to win the support of the people.

An increasing disillusionment with the United States and its policy and role Vietnam among some younger Americans.

Dedicated and courageous relief workers and missionaries serving and wit- sing under very tense and difficult conditions.

n spite of an increasingly complex situation, growing pressures, and large blems these past days have confirmed our conviction that the church, ough persons and a program of services, belongs in this troubled, suffering, l tense place. The developing conditions will require program modification. d's people must stand among the dislocated and despairing in the refugee nps, hospitals, and clinics and must help bind up the wounds and the ttered hopes.

Our observations compel us to urge:

. An enlarged and intensified prayer involvement in the Vietnam situation. believe we must start with confession of our self-preoccupation and llowness of concern. In addition, this requires prayer for all who suffer ause of the war, for over two and a half million refugees in South Vietnam, unknown numbers in North Vietnam, for the church in Vietnam, for the sionaries and relief workers, and for all the governments involved.

2. Continued discussion, study, and clarification of the biblical basis of our ce position that war is evil and sinful, how this position is related to the ation in Vietnam, and how the peace witness can be most effectively pre- ted to our fellow citizens. We believe that we have unusual opportunities this today and that we have an obligation to proclaim this message.

3. Active support of the relief efforts and the reconciling witness of the rch with special concern for those areas where conditions exist that help ate Vietnam-type situations.

. Register Christian concern to representatives of government through yers, letters, conferences, and other means of communication and support se persons in public office and other positions of leadership who seek to nge the policy of the United States which is today destroying the fabric Vietnamese society.

We believe the current situation in Vietnam and the world places on non- stant Christians the obligation to live and to speak the reconciling Word n clarity, courage, and a new sense of urgency.

Show your love in jail Converted offender says

At a symposium in the Feb. 26 student forum at Mennonite Biblical Seminary, Wilbur Hostettler, from the Mennonite Board of Missions and Charities, interviewed John Allison, a long-time prisoner recently released, who had been converted in prison. A part of the interview follows:

HOSTETTLER: Can you be a Christian in prison?

ALLISON: Well, in prison you can do time or you can make time do you. I had plenty of time to think and to study. Witnessing to fellow inmates wasn't easy. However, I kept telling myself that if I was unable to witness inside the prison, I would very likely not be able to witness outside the prison, either. I feel that the solid background of study and the experiences of witnessing inside the prison, helped me to adjust to life after my release.

HOSTETTLER: Is there suffering in prison?

ALLISON: Oh, yes. Inmates experience pressures in this kind of an institution that no one outside knows about. The prisoners are tormented by a certain fear of the institution, until they become like animals. They finally reach the point where only one thought dominates their thinking—to get out.

HOSTETTLER: What can the church do to help the inmates?

ALLISON: The church can and must pray for the inmates of prisons. Christians can contact individual prisoners by means of letters, correspondence courses, and good books. The church should try and make arrangements to visit prisoners. The church in reality is the only source of help for these men. The church must, however, be careful with its approach. After my conversion, my initial approach to my fellow inmates as I witnessed to them, was that of "fire and brimstone" preaching. But after nine years of prayer and Bible study, I came to the conclusion that the only way was the way of love. They get threats and condemnations thrown at them all the time. They badly need to experience the love of Christ.

India church aids Vietnam
Mennonites send volunteer

On Feb. 27, at 7:15 a *Boeing 707* took off from the Calcutta airport—right on time. Many *Boeings* have left Calcutta and many even on time. But this was different. On it was M. B. Devadass, an Indian laboratory technician from Jadcherla, India, who was leaving for a two-year assignment with Vietnam Christian Service.

Devadass volunteered for this assignment in November 1966. After being accepted by the Mennonite Central Committee, he began to procure a passport and the necessary documentation to leave India. By May 1967, Devadass came to Calcutta for his final papers with the hope that he would leave for Saigon the same month. However, it was not to be. The final documentation was not approved till February 1968. Part of the reason for this delay may have been that the Indian Government did not want its citizens to become politically involved in the Vietnam situation. This meant a thorough investigation of MCC and its activities. When they had assured themselves that our involvement in Vietnam was not political, sanction was given.

From May 1967 to January 1968, Devadass remained with the MCC work in the Calcutta area and proved himself a dedicated worker. Part of that time, he went out as a volunteer for the flood relief program south of Calcutta. Fields were flooded up to six feet deep and many people had to seek shelter on higher ground. Often the volunteers would eat only in the morning and late at night as they were busy all day helping the unfortunate flood victims.

Many a person would have become impatient to have to wait for nine months before receiving sanction to proceed to a planned assignment. Devadass displayed a willingness to accept the delay, learned many things during his stay in the MCC center in Calcutta, and even now at a time when the Vietnam situation looked difficult, was still happy to go on to Saigon. While he was a bit apprehensive of the personal dangers he might face, he believed the Lord called him to this service and was willing to go.

For the Indian Mennonite Churches Devadass' leaving was historic. This is their first volunteer to go into MCC service abroad. Some six trainees have come to America over the last few years but none had gone into voluntary service on a particular assignment. This experience should prove mutually strengthening and helpful to the Indian and American constituencies as well as provide a united witness of Christ to the Vietnamese.

Talk of church renewal
Mennonites of India meet

Peter Hamm, a Mennonite Brethren missionary in India from Niagara-on-the-Lake, Ont., wrote the following report.

The first meeting of representatives of all Mennonite conferences in India was held in the Mennonite Brethren Church area at Shamshabad in south-central India Jan. 26 to 28 to talk about church renewal in present-day India.

Both national leaders and missionaries of the Evangelical Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Old Mennonite Church, and United Missionary Church gathered to learn and give in exchange by presenting papers, engaging in discussion, reporting on church advance, and living and worshiping together. The conference was sponsored by the Mennonite Christian Service Fellowship of India (MCSFI).

The representatives from five language areas assembled for three days of informative and inspiring fellowship, discovering each other's strengths and weaknesses and concentrating on the pattern of the apostolic church at a time when the missionaries' continued stay in India is repeatedly put in question.

P. J. Malagar, director of MCSFI, outlined the purpose of the conference: to have fellowship, to strengthen our common interests as a Mennonite brotherhood, and to become better informed for our service.

Two former missionaries to India, now on short-term assignments, provided the keynote to the inspirational emphases. Retired Mennonite Brethren missionary, P. V. Balzer, spoke on church renewal; the Old Mennonite Church secretary for missions overseas, J. D. Graber, presented addresses on the church apostolic.

P. J. Malagar gave the national church view of the same topic, listing priorities for the India church at this time, stressing the need for more dialogue with the mission boards, and suggesting the new orientation of missionaries in their partnership and integration.

"No longer will he be welcomed with open arms. . . . Integration must not only be on a constitutional level; the missionary must feel part and parcel of the India church." He cautioned the national church in its use of the missionary. "The church must be faithful to use the missionary for what he has come—not as a bookkeeper. . . . It is completely wrong to want missionaries because we want money and jobs. It is also wrong for the church in America to pity us poor, half-naked, starving people, and out of this motive send some help."

Testimonies of renewal and advance from the different denominational areas revealed new and encouraging patterns of work and response by churches. The Bihar Mennonite Church, after twenty years of mission work following the indigenous pattern, today has more than three hundred believers and is largely self-supporting.

The United Missionary Church, in addition to its church program, operates a successful industrial school.

In order to be considered bona fide members, the General Conference Mennonites must contribute 6 percent of their income to a central church fund, from which all pastors are paid.

Mennonite Brethren testified to active evangelistic outreach through ministries of teaching, healing, and preaching.

The central dining room where nationals and Westerners alike sat in long rows to partake of the simple Indian food, and the informal outdoor teas were prominent places to make further comparisons of church statistics, finances, institutions, management policy, and outreach methods.

minary hears Australian angel for modern man

n Walker, well-known evangelist
m Sydney, Australia, addressed the
dents of the Seminario Evangelico
nonite de Teologia, Montevideo,
uguay, last fall. The seminary's
letin of November 1967 contains
erpts from the message of this
thodist minister.

irst, each individual must make
decision to follow Christ by per-
ally accepting salvation. He stressed
t even though the social element
part of the message, the gospel
never be less than the offer of
sonal salvation, for to speak only
social responsibility would be like
ring stones instead of bread.

econd, this decision must include
acceptance of social responsibility,
ich must be presented simultaneous-
with the invitation to make a deci-
n to follow Christ. To speak of a
son being saved when he has not
rned what his social responsibility
nherent in his dedication to Christ
s, is a scandal.

hird, preaching must move in the
crete realm of daily life where the
eriences of the listeners take place.
evangelism one has to speak to
crete problems, e.g. militarism and
ifism, revolution and justice, and
ial strife. In each of these concrete
ations, it is then possible to point
failure and sin. In this way, one
ws attention to the necessity of a
ical change and the forgiveness
God. The decision to be a follower
Christ is then made on the basis of
at it means to surrender to Christ
given situation.

ourth, if evangelism is to be suc-
sful, the masses must be reached,
only an influential minority of
llectuals, politicians, scientists, and
ially elite. That is the way it was
he time of the New Testament and
in the days of Wesley. That is
way it is today in the Pentecostal
vement.

he main concern of the gospel is
nake the person without God into
ollower of Christ. We must, there-
, find ways of enlarging the num-
of disciples, said Walker. Influenc-
people is not enough. They must
transformed into disciples.

Travel in East Europe

Openings are still available in the Peacemaker Tours scheduled for the summer of 1968 in East Europe and the Soviet Union, by the Peace Section of the Mennonite Central Committee.

The tours will provide the opportunity of visiting churches and other points in Czechoslovakia, East Germany, Poland, and the Soviet Union of particular interest to Mennonites. The dates of the tours are July 11 through Aug. 1. Immediate reservation is advised for persons interested in attending.

In 1965 and 1967, the Peace Section experimented with similar tours, consisting of small groups of carefully-selected persons. On the basis of these experiences, arrangements have been made for a larger group.

The tour brochure says "crossing the ideological wall which divides the East from the West is a means by which bridges of understanding can be built between Christians of the West and Christians of the East. Sharing a meal and sleeping in the home of a family in one of the socialist countries provides an authentic occasion for learning and understanding. The opportunity to engage pastors, laymen, and scholars in dialogue allows one to assess in a firsthand way the situation and circumstances in which the people of Eastern Europe find themselves.

Four separate tour groups are being organized. Participants in all four will travel together to Amsterdam, where they will share in a common orientation session. Each group will then operate independently, visiting the selected country. At the conclusion of the tour, the groups will return to Amsterdam to share experiences with the total group.

Melvin Gingerich, widely-known Mennonite author and historian, will lead the tour to the Soviet Union. Persons with previous experiences in East Europe will lead the other three.

Tours are open to anyone. Teachers, pastors, students, and interested laymen are especially encouraged to participate. It is anticipated that a cross-section of age groups, interests, and geographical representation will be included in the tour participants.

No language requirements are necessary, except that those participating in the East German tour are expected to have a speaking knowledge of German.

The total cost of the tours, varying from $776 to $948, includes all costs: round-trip air ticket from New York plus all other transportation and living costs while in Europe.

The Peace Section is encouraging local congregations and interested individuals to make it possible for their pastor or another member of their congregation to participate in the tour. It is felt that the entire congregation will benefit from having one of its members share the tour experience.

For further information write to the Peace Section, Mennonite Central Committee, Akron, Pa. 17501.

Marbeck Center, new student center at Bluffton College, is nearing completion. The lower section on the left contains the dining area and kitchen facilities. Dedication for the student center will take place at 10 A.M. Saturday, Mar. 30, in Founders Hall. Hugh Downs, former Bluffton College student who is now host of NBC's *Today* show, will be the guest speaker.

Love makes the difference

At Markham, Ill., a low middle-class suburban community of about 15,000 people, the Mennonite church is trying to meet a need by operating a day-care nursery school. The nursery has been in operation about three and one-half years. More than forty children are enrolled in the school, 50 percent of whom are Negroes.

Heading the program is Rudi Steiner, Bluffton, Ohio. Mr. and Mrs. Don Regier, Henderson, Neb.; and Claude and Margaret Schrock, Fort Wayne, Ind. are the other volunteers. Claude's specific duties are the maintenance of the church, which also serves as a day-care center. Recently, he has been spending at least an evening a week doing youth work. Margaret cooks the noon meal and assists in the care of the children.

"We are certainly finding our voluntary service assignment to be enjoyable . . . it is good old plain hard work sometimes, but it's a joy to see that Christian love does make a difference," says Margaret Schrock.

Flood aid to Bolivia

Heavy rains during February caused severe flooding in central Bolivia forcing more than 15,000 persons to leave their homes in the Santa Cruz area and the low-lying portions of Cochabamba.

The Rio Grande River rose so rapidly that few had any time to save their belongings. Many were evacuated by helicopter. Hundreds of adobe homes collapsed and were washed down the river. As a result, the Bolivian Government declared a national emergency.

Workers from Tres Palmas, Montero, Cautro Ojitos, and Cochabamba quickly mobilized to distribute a relief shipment of clothing, drugs, and meat which arrived in Santa Cruz only a week before the main road to the city was closed. In addition, MCC donated $2500, which is being used for rehabilitation and resettlement of people in the Santa Cruz and Montero area. The recipients are purchasing some livestock, some household items, and some tools.

Words and deeds

Letter from Vietnam to American Christians which was published in *The Mennonite,* Jan. 30, has been reprinted and is available from the Mennonite Central Committee Peace Section, Akron, Pa. 17501. The cost is two cents each, $1.50 per hundred, or $10 per thousand.

A consultation on hunger and population pressures sponsored by the Council of Mennonite Colleges, the Council of Missions Board Secretaries, and the Mennonite Central Committee will be held in Chicago, May 24, 25.

Mennonite Disaster Service held its sixth annual all-unit meeting in Vancouver, Feb. 16-17. Guidelines for overseas service were discussed as well as work in race riot situations.

The Tucson Mennonite Fellowship meets on the fourth Sunday afternoon of each month at the YMCA at Fifth and Dodge Streets. Twenty-one persons were present in February.

The Minneapolis Tribune in a survey of its readers discovered that 53 percent of those questioned would approve of efforts to unite Roman Catholics and Protestants, but only 45 percent approved of the idea of merging all Protestant churches. Catholics are more interested in merger with Protestants (70 percent) than Protestants are interested in Catholics (47 percent). Sixty percent said they believed in the "literal interpretation" of the Bible, but 53 percent said churches should "stick to religion and not concern themselves with social, economic, and political questions." But many felt that the church should do more for world peace (68 percent) and have the elimination of racial discrimination as its goal (73 percent).

The University of Cheerleading will hold its first annual summer workshop on the Bluffton College campus from July 14 to 19 for high school cheerleaders. The International Cheerleading Foundation, 6315 Brookside Plaza, Kansas City, Mo. 64113 is sponsor.

The Sequoya Furniture Manufacturing Company, Elk City, Okla., will eventually employ 1200 people. A special effort is being made to hire Indian men. Some employees commute from Hammon (eighteen miles away) or from Clinton (thirty miles away), both communities with Mennonite Indian churches. Others are moving to Elk City, which has had no Indian families before.

Responding to social change in developing countries is the tentative topic for the Mennonite Graduate Fellowship Conference scheduled to meet in Southern Michigan during the last week of December 1968, the planning committee has announced. Areas to be covered include the historical background of developing countries, political and economic change, social problems, and the ethics involved in introducing a new culture and technology to developing countries. The planning committee is soliciting papers and ideas from Mennonite graduate students. Contact Milo Stahl, 1527B Spartan Village, East Lansing, Mich. 48823, before September.

Mental health scholarship

The Voluntary Service and the Mental Health Service of the Mennonite Central Committee are offering a Mennonite mental health scholarship of $500 to individuals planning to enter the mental health field. This scholarship is made possible by the donated earnings of the MCC Voluntary Service workers at the Brook Lane Psychiatric Center, Hagerstown, Md.

Candidates must be classified as a college junior or senior or a graduate student. They must have a declared major, maintain at least a *C* plus average, and show interest and participation within the church.

Other factors taken into consideration in awarding the scholarship include the candidate's financial need, his previous service experience, his attendance at a church-related college, and his membership in a Mennonite, Brethren in Christ, or Brethren congregation.

Application forms are available from the director, Mennonite Mental Health Services, 1105 North Wishon Ave., Fresno, Calif. 93726. The completed forms, together with all supporting data, must be received by Apr. 1. The winner will be announced May 1.

JOURNAL

RECORD

ARCH 3. In discussing ways to wit- ss for peace, demonstrations seem be a red flag. The subject came up discussion briefly in a meeting with ung people in the Chilliwack area. was to come up several times more my visits to British Columbia. n Bohn calls demonstrations a ubling witness. And they seem to uble people at the slightest thought them. What good do they do? While critics of this method seem to ist that they have no value, yet the t that even the thought about a nonstration unsettles people so ckly and completely indicates that h a potent instrument should not go ised. The prophets were masters of demonstration—running naked ough the streets, carrying a yoke, ying money in a field, crying in marketplace. Demonstrations can an experience of prayer. They can be a way of communication. But problem may not be so much in method as in the fact that while say we are concerned for peace, we aren't that concerned.

ARCH 4. Walter Paetkau is a utility elder for the General Conference rking out of an office in a classroom he Olivet Church, Clearbrook, B.C. nsored by two General Conference rds and with assistance from the nadian Conference, British Colum- youth, and the Pacific District nference, his work provides a kind localized service to the churches in Northwest that cannot get the help re readily available to those con- gations closer to centers of con- ence activity. He meets with youth students and student groups, re- its people for voluntary service, is ilable to help conference commit- , and provides resources and ideas churches whenever they want help. haps his most important service is ng available. And a minor service, ugh major to me, is to help an oc- onal visitor such as me find his around the province.

ARCH 5. One of the projects that lter has worked with is the devel- nent of the Twin Firs Receiving ne, south of Abbotsford and near ntingdon. The home, which opened in February, provides care for children placed in the home by social welfare agencies. The home is in an attractive house located on an eleven-acre wooded plot that sits astride the United States-Canadian border. Jake and Kay Unger are the houseparents of the home which has room for eight children. The Mennonite Central Committee of British Columbia has made the initial investment in the home and will continue to maintain it. The provincial department of child welfare carries the mortgage payments and operations through payments for the support of the children. Two children had already been placed in the home when I visited there and three more came a few days later. Also among the placements was a trampoline in the backyard provided on trial by a sporting goods agency. The residue of a British Columbia rain kept us from trying it out.

MARCH 6. The office of Christian Education for the Canadian Conference of the Mennonite Brethren Churches is located temporarily in the Mennonite Brethren Bible Institute in Clearbrook, B. C. So is the mission office. The casual visitor may feel that British Columbia is a bit far to one side of the continent to quarter the central offices of a denomination that has churches from Ontario to British Columbia. Wilmer Kornelson, Christian education secretary, doesn't think so. About one-third of their membership is in British Columbia and shows more promise for future growth than any other region. The number of miles that would need to be traveled to serve all the churches would be about the same whether the offices are in Clearbrook or Winnipeg. The M. B. Canadian Conference has yet to decide on the final location of its central offices, but the guesses of even those that favor British Columbia are that the lot will probably fall on Winnipeg. *Maynard Shelly.*

Calendar

Apr. 18-21—Wadsworth, Ohio, Central District Conference.

May 2-5—Quakertown, Pa., Eastern District Conference.

June 13-16—Ritzville, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 7-10—Calgary, Canadian Conference.

Central

Apr. 7-10—Carlock (Ill.) Church, Joe Atherton.

Eastern

Apr. 9-14—Quakertown, Pa., East Swamp Church, pre-Easter Bible conference, Armin R. Gesswein.

Northern

Apr. 7—Henderson, Neb., Bethesda Church, pre-Easter service, Orlando Waltner.

Pacific

Apr. 7-12—Aberdeen, Idaho, First Church, pre-Easter services, Gerald Stucky.

Apr. 7-12—Paso Robles, Calif., First Church, Holy Week Services, David Wiebe.

Western

Mar. 31-Apr. 3—Buhler (Kan.) Church, pre-Easter services, Peter J. Ediger.

Mar. 31-Apr. 7—Cordell, Okla., Herold Church, revival meetings, Frank Huebert.

Apr. 6—North Newton, Kan., Bethel College Church, district Bible school workshop.

Apr. 5-7—Moundridge, Kan., Community Faith at Work conference and Holy Week.

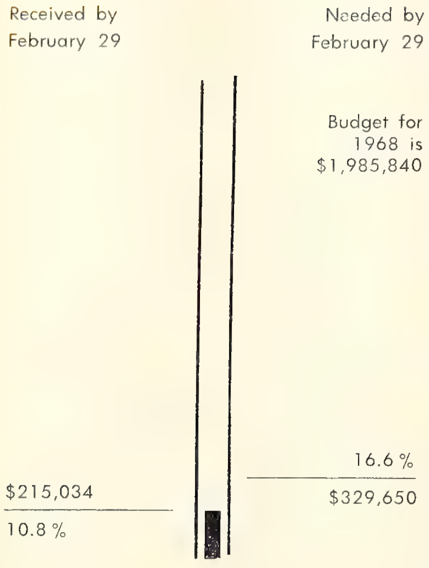
Apr. 7—Halstead, Kan., Palm Sunday "Holy City" cantata, community chorus.

Apr. 7-12—Burrton (Kan.) Church, pre-Easter services, Harold Thieszen.

Apr. 8-12—Whitewater, Kan., Grace Hill Church, Holy Week services, D. C. Wedel.

Conference budget

Budget receipts in support of the program of the General Conference during January and February totaled



$215,034 as compared to $195,503 during the same period in 1967 and $181,727 in 1966. This represents 10.8 percent of the budget for the current year. *Wm. L. Friesen, Conference Treasurer.*

Rinker

Workers

Rosalind Rinker, author of *Prayer—Conversing With God,* will be at First Church, Newton, Kan., Apr. 24, from 9:30 A.M. to 2:30 P.M. She will conduct a prayer workshop especially for women.

Reldon Schirch, Bluffton, Ohio, has been appointed director of alumni affairs at Bluffton College to begin his formal responsibilities June 1, succeeding James Ehrman. He has served as controller since 1965.

Deaths

Anna Becker (Mrs. Heinrich A.), Hoffnungsau Church, Buhler, Kan., was born Dec. 5. 1880, and died Mar. 4.

Matilda A. Goering, Eden Church, Moundridge, Kan., was born July 20, 1901, and died Mar. 3.

Katherine S. Harbaum (Mrs. William, Sr.), 71, Apostolic Church, Trenton, Ohio, died Feb. 28.

Clarence Holden, 69, Deep Run Church, Bedminster, Pa., Mar. 8.

Andrew C. Jantz, Menno Church, Ritzville, Wash., was born Mar. 3, 1882, in Marion, S.D., and died Feb. 15.

Dan Mierau, Zoar Church, Langham, Sask., was born Aug. 28, 1900, in Henderson, Neb., and died Feb. 25.

Harry Nitengale, Burrton (Kan.) Church, was born Sept. 18, 1908, and died Feb. 27.

Albert Schantz, South Church, was born Jan. 12, 1888, and died Feb. 29. Reported by Calvary Church, Washington, Ill.

Samuel Streid, Meadows (Ill.) Church, was born Aug. 19, 1879, and died Mar. 4.

Elizabeth Libich Stucky (Mrs. Ed T.), West Zion Church, Moundridge, Kan., was born Aug. 12, 1891, in Prague, and died Mar. 6.

Mary Mae Jones Weaver, West Zion Church, Moundridge, Kan., was born Apr. 7, 1886, and died Feb. 29.

Marriages

Lyle Gaeddert, Hoffnungsau Church, Buhler, Kan., and *Patricia Ann Gropp,* Methodist Church, Westville, Ind., on Mar. 1.

Ellsworth R. Strine and *Lucille Cressman,* both of East Swamp Church, Quakertown, Pa., on Feb. 17.

Robert Taylor, Tucson, Ariz., and *Carol Lipyanik,* West Swamp Church, Quakertown, Pa., on Feb. 16.

Henry Unruh, Morden, Man., and *Tina Fehr,* Kleefeld, Man., in Bergthaler Church, Steinbach, Man., on Mar. 2.

Wayne K. Vogt, Eden Church, Moundridge, Kan., and *Christine Kay Sare,* First Assembly of God Church, Delta, Colo., on Mar. 2.

LETTERS

Cows and wildlife in Cong

The writer of the following letter i a student majoring in forestry an wildlife management.

DEAR EDITOR: In the October. 2 *Mennonite,* was a report of an experimental cattle project in Kwil Province, Congo, where cattle ar being reintroduced into an area wher they were wiped out during the Kwil rebellion. This project sounds great on the surface, but has any investigation gone into the overall effects of the raising of cattle in an area where cattle are not the natural inhabitants?

This very thing is discussed in Raymond F. Dasmann's book, *The Las Horizon.* On page 181, he states, "Finally, and perhaps most important, game do not exert the same pressure on the land as cattle. A much larger stock of game can be carried without land damage, chiefly, because the game move farther and more freely and do not all feed upon the same things. To replace them with an equal weight of cattle is to guarantee destruction of the veld, with consequent erosion and deterioration."

He goes on to describe some instances where wild-game farming has been used and has been successful. One good illustration of this use of wild game instead of domesticated animals that is given, although not in Africa, that illustrates the point is on the island of Rhun, off the west coast of Scotland. "The Nature Conservancy of Great Britain has shown the annual yield of meat from red deer exceeds the former annual production of mutton from sheep. Furthermore, whereas the *island was deteriorating* under the steady pressure of sheep grazing, the vegetation and range condition is *improving* now that only deer are being produced." This is from page 182 of *The Last Horizon.*

Has any investigation been made into the long-range effect of cattle raising in this area? If so, would you please let me know what the conclusions of this study were, and if the advantage of raising game animals for meat and milk were investigated also. If not, don't you think that a study should be made into what effects the introduction of cattle into as of the Congo will have? Could ossibly be that introduction of cat- might hurt the people there, in the g run, rather than help them? I 't think that we would want to n their pasturelands the way we 'e ruined some of our pasturelands e in the western U.S.

ny additional information that have on these projects would be atly appreciated. *Ron Rempel, Ab- Hall, University of Montana, Mis- la, Mont. 59801.*

point in game for two

AR EDITOR: The sign on the cover the Feb. 27 *Mennonite* expresses sincere opinion about the story, Game for Two" on the youth page hat issue.

oncerning the youth story, "Hon- I'm Different," in the Apr. 11, 7 issue I wrote you a letter of sin- e appreciation and my letter was lished soon after. We collected ies of that issue and based a youth up meeting on the story.

he fault may be mine, but what is *point* of the recent story? And at *purpose* does it serve in a Chris- periodical? *Mrs. John Brenne- n, Rt. 3, Elida, Ohio 45807.*

ll it like it is

AR MR. SHELLY: When the mail ves, I read *The Mennonite first.* ll it like it is" youth demands and magazine does just that. Please 't be discouraged by those who itate to face reality, whether it be cartoons, "obscene" poetry on tnam, Bob Regier's art, "The rch Didn't Meet My Needs," and y others. "Tell it like it is" I ask , and I'm an elderly thirty-eight. have three boys; we hope you are *Mennonite* editor for twenty more rs, so they can be proud of a nnonite magazine that refuses to syfoot.

e welcome your prodding, your ouragement, your counsel. Thank . *Mrs. Robert E. Eckman, 516 ri Rd., Lancaster, Pa.*

Since our Jan. 2 issue, we have been publishing letters discussing the doctrine of the virgin birth, a subject which was raised in a letter in that issue. Feeling that we have spent as much time on this discussion as is profitable at this point, we will not publish any more letters on this subject after this issue except those received from our readers outside of North America until such time as the subject may be opened by articles in other sections of our magazine. Editor.

What are the real issues?

DEAR READERS: I have been reading the many letters about the issue of the virgin birth. Some letters are very, very disheartening and trouble me deeply. How can some people simply throw it out the window (the virgin birth) and say—"So what" or "No, it can't be"! Man, if Jesus Christ was not born of a virgin—as it was prophesied in Isaiah 7:14, is fufilled in Matthew 1:22-23, and Luke 1:27, is confirmed in Luke 1:34-35 and is clinched in 37—then I say Jesus Christ has fooled millions and cannot be the man He professed to be. . . .

I ask: "What is the pressing issue?" Perhaps, when people start mocking and becoming sarcastic—it might be better to take a hard look at the cosmos scope of this subject in regard to man—for it also says in my Bible, the RSV, that men will become more embroiled" (if I may use this word as opposed to its use in the Mar. 5 issue) in worldly issues, etc., and lose out totally spiritually. Now, please don't misunderstand, I too, feel war is wrong but only because of the glorious redemption message of Jesus Christ. As one looks at Christ's life, never did He demonstrate by picketing, etc., *but* by the teaching of the "abundant life" (according to Scriptures). Maybe the solution for us, who believe war to be wrong, is to pack up our bare necessities, get the first ticket to Vietnam or wherever and preach the gospel instead of tearing it down! But I ask, how can we be qualified to go anywhere—even outside our own solitary room—if we don't believe the basic teachings of the Bible? What business do we have being embroiled with other affairs if we ourselves can't stand upon the basic teachings and be deeply concerned when these teachings become hazy? If we can't, then everything is lost, even ourselves. *Marcia Pat Bartell, Boyd Hall-202, Manhattan, Kan. 66502.*

Help mine unbelief

DEAR EDITOR AND DEAR READERS: . . . Raising questions concerning the validity of God's Word or portions of it, or denying the authenticity or relevance thereof always influences others, raising doubts and fostering unbelief. Our Lord has some very solemn warnings against this, as in Mark 9:42, "Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung round his neck and he were thrown into the sea" (see also verses 43-48).

Dear reader, there is much, very much in the Bible that we understand very imperfectly—perhaps not at all. There is very much that we should know better, understand better—and live much better than we do. *But there is none of it—no part of it, that we should believe less.* May God deliver us from casting doubts into the hearts of others, of young Christians and young non-Christians and older people as well, thereby engendering doubts and nurturing disbelief and unbelief. Embracing with all our heart the Bible-based conference pronouncements concerning the Scriptures, may we earnestly pray, "Lord, I believe; help thou mine unbelief." *Karl H. Friesen, Box 282, North Newton, Kan. 67117.*

On pain of being branded

DEAR MR. EDITOR: In spite of the uncertainty, tragedy, despair, and trauma of our existence today, if our life is not too immediately desperate, hope and fascination must remain dominant in each one's spirit. I note, with fascination, the discussion in the Letters regarding the virgin birth.

In the same issue (Jan. 23), J. C. Wenger discusses variables of faith: Chevrolets, straight coats, and the need for dynamic nonconformity in the church.

I am ignorant of the values of a particular, organized faith, as compared to the faith represented by the amalgamation of the truth revealed from time to time through the ages. Perhaps a particular faith is absolutely necessary, or at least helpful, for our upbringing and survival. I do not know. However, I think there is reason to believe that the clashings of the several religions and philosophies may terminate man's evolution here, e.g., the war now between the materialistic, godless East, and the nonmaterialistic, Christian West.

In discussion years ago with Wenger about the relevance of truth disclosed or explained by non-Christian or pre-Christian men such as Buddha, or Confucius, Wenger advised me that such philosophy is most certainly not from God since His is revealed only through Jesus Christ.

On the pain of being branded this or that, I continue to ponder this statement with increasing doubt. We speak of being "in Christ," or performing "unto Christ," or being saved "through Christ." One of our most sacred rites is the observance of the Lord's Supper of flesh and blood. Can we dare compare this ritual to one of Voodoo origin, equally as bloody? We become involved in the theorizing of the jargon of Paul with a lot of jargon of our time. It seems entirely possible to me that perhaps Jesus never meant at all what we have made of Him in our churchianity. The parthenogenetic birth is really quite an amazing circumstance. Did the story of that phenomenon survive to lend validity and prestige to Christianity? Was the story necessary to create our private, direct connection with God?

We have had among us for 2000 years those who declare a personal salvation. The greater contribution of the Jews to civilization has been religion, yet they recognize no Messiah, offering a personal savior. What would it mean to us if man's only salvation were his adherence to the results of his own accumulated, astute pondering?

In our evolution of thought and spirit, we have been sidetracked somewhat by our hats and coats, and our horses. . . . It may be urgent that we begin soon to adopt a more universal code which will necessitate the determination of the great, true essence of our belief, and the discarding of a considerable amount of irrelevant dogma. This, of course, will be somewhat traumatic since our doctrine and dogma have been so exciting to formulate and so delicious to enforce. We may be able to accomplish this better with less disorientation if we can understand that truth in China, Russia, Vietnam, or wherever, is closely akin to truth in Newton, Kan., or in Goshen, Ind. Hopefully, when we become human we may be able to reach for the divine. *Robert F. Weaver, Waldron, Wash.*

Forefathers believed

DEAR EDITOR: It is good to know that our college students and even younger folks are reading *The Mennonite*. In answer to Mark Krehbiel's expression in poetry in the Feb. 27 edition, I would like to share my convictions in a four line attempt.

The basis of salvation is the virgin birth./ Without this fact the whole gospel is of little worth./ Christ, Son of God, of the Holy Spirit conceived,/ Is our redemption as our forefathers believed. *Mrs. Dale Bachman, 1104 W. Broadway, Newton, Kan. 67114.*

What more do we need?

TO THE EDITOR: . . . . What more do we need to prove that Jesus was virgin born? If one part of God's Word is not true, how can we expect that any of the Bible is true? "Heaven and earth will pass away, but my words will not pass away" (Mt. 24:35). One more verse I did not state is the last verse in Matthew 1. Joseph did not know her till she brought forth her firstborn Son. It should not be hard to believe on the virgin birth of Christ. *Mrs. J. B. Goering, 125 W. 10, Newton, Kan.*

MEN

Laymen in Amsterdam

The following resume of the laymen's section of the Mennonite World Conference in Amsterdam was written by Herbert H. Regier.

The program consisted of three major addresses, followed by a panel discussion on Christian business ethics.

Kurt Lichdi, Heilbronn, Germany, a merchant who operates about ninety chain stores, under the name of Gustav-Lichdi Company. He is a lay preacher, president of their conference, and elder of the congregation at Heilbronn.

"What Does the Church Expect of It's Laity?" Lichdi said the early Anabaptist congregation formed a fellowship of believers in the early biblical sense. There was no concept of a clerical class, thus, no laity. Today, however, this type of arrangement is not common. East Germany was forced to it after the war for lack of trained people. Lichdi says every member of the congregation must be prepared to render every service which he is able to do.

He feels the preacher's first concern is the congregation-message, and then to instruct and guide the brotherhood. This is especially important to answer those members who are intellectually trained. It is up to the layman to care for the financial administration, visit the poor, the widows, and orphans. The minister is theologically trained and should not be burdened with another profession. Lichdi pointed out the work of MCC, special relief work done by conscientious objectors, and the manifold works of charity being performed by Mennonites. He reminds us, however, that service need not restrict itself to works of charity. He concludes, "Employ it for one another, as good stewards of God's varied grace" (1 Pet. 4:10).

Carl Lehman, Bluffton, Ohio, business manager of Bluffton College for the past twenty-one years, has had numerous church offices and is currently chairman of the Board of Business Administration of the General Conference.

"What Does the Layman Expect the Congregation?" He begins and ds his paper with a plea for action. tting around watching and waiting ll not get the work of the church ne. He points out that only 30 rcent of the world is Christian to- y, and projects that at the current te, in ninety years, this will be re- ced to 13 percent.

Laymen, therefore, need a church at is mission orientated, one that will ve its members counsel when re- ested, and help members in avoid- g serious mistakes. The church ould offer mutual aid, recognize that ch person is still an individual and t stifle inspiration or creativity, and some cases, he says, a situation can left only to God.

W. J. Schouten, Amsterdam, a tchman employed by the Overseas vision of the National Cash Register mpany of Dayton, Ohio.

"Christian Ethics in Business and ofessional Life." Schouten says that the course of the centuries, a gen- l code of Christian ethics has de- loped, which might be useful to ny, though it might be open to provements. His discourse is on tomation. He calls this a substitu- n of human labor by capital. He s the United States now has from enty thousand to twenty-five thou- d computers, and will soon have e hundred thousand. Europe cur- tly has three thousand and the num- r is increasing. In the United States, houten says three and one-half mil- n people will be put out of work d ten million employees will need chooling. He warns, in any industry ns, that it not wait until it is too e. He lists five points to consider solve the unemployment problem. Shorter hours with instruction in use of leisure hours. 2) Lengthen ooling to reduce the labor supply. Earlier pensioning, people will rk for a relatively short period in ir life. 4) Birth control and family nning. 5) Make the whole earth re liveable.

Schouten says that we have learned w to earn our bread with labor. have to learn now what to do with our spare time. That will evoke the physical and the psychic.

Panel discussion on Christian business ethics.

Million Belete, an Ethiopian, is principal of Technical Institute, which is run by the government. He pointed out that the Apostle Paul, a tentmaker, was the first Christian businessman. He was impressed with what the United States was doing for its workers. He mentioned that although each country has its own customs, we all have the same God.

Leonard C. Kreider, is a research chemist at B. F. Goodrich, and was a chemistry teacher at Bethel College for twelve years. He mentioned the computerization program that has been instituted at B. F. Goodrich Company. In the past, eight families fed ten families, now one family can feed ten families. He felt that automation should not come too quickly. He believes that new jobs will be created and that people need to be retrained for these jobs.

Mr. Luglio, from Brazil, was also on the panel. He is employed by Lever Brothers.

General discussion from the floor, after the panel, included the following remarks: The layman can make his Christian witness on the job. The shift from production of goods to one of services gives an opportunity of closer relationship and a better chance of a Christian witness. A Dutchman observed that churches contain more women and children than men. The specialized training that men offer a group is missing. Schouten said that two-thirds of the churches have older ministers not speaking to the real needs of the congregation. Lichdi remarked that, in his business, he had always kept harmony between management and labor. Whenever there were problems, he got together with them and they talked things out and there was mutual understanding.

Editor, Richard F. Graber, Moundridge, Kan.

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*Supplemental reading for the Sunday school lesson of Mar. 31, "For Whom Jesus Prayed."

COVER

The churches of Prague: "The churches of Eastern Europe have faced severe tests during the last fifty years ranging from brutal and crude persecution to subtle discrimination." See "Hope for Peace in Prague."

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Ona Daniel lives at 9275 Fontana Ave., Fontana, Calif. 92335. Her article was first published by "The Lutheran."

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CREDIT

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THE MENNONITE

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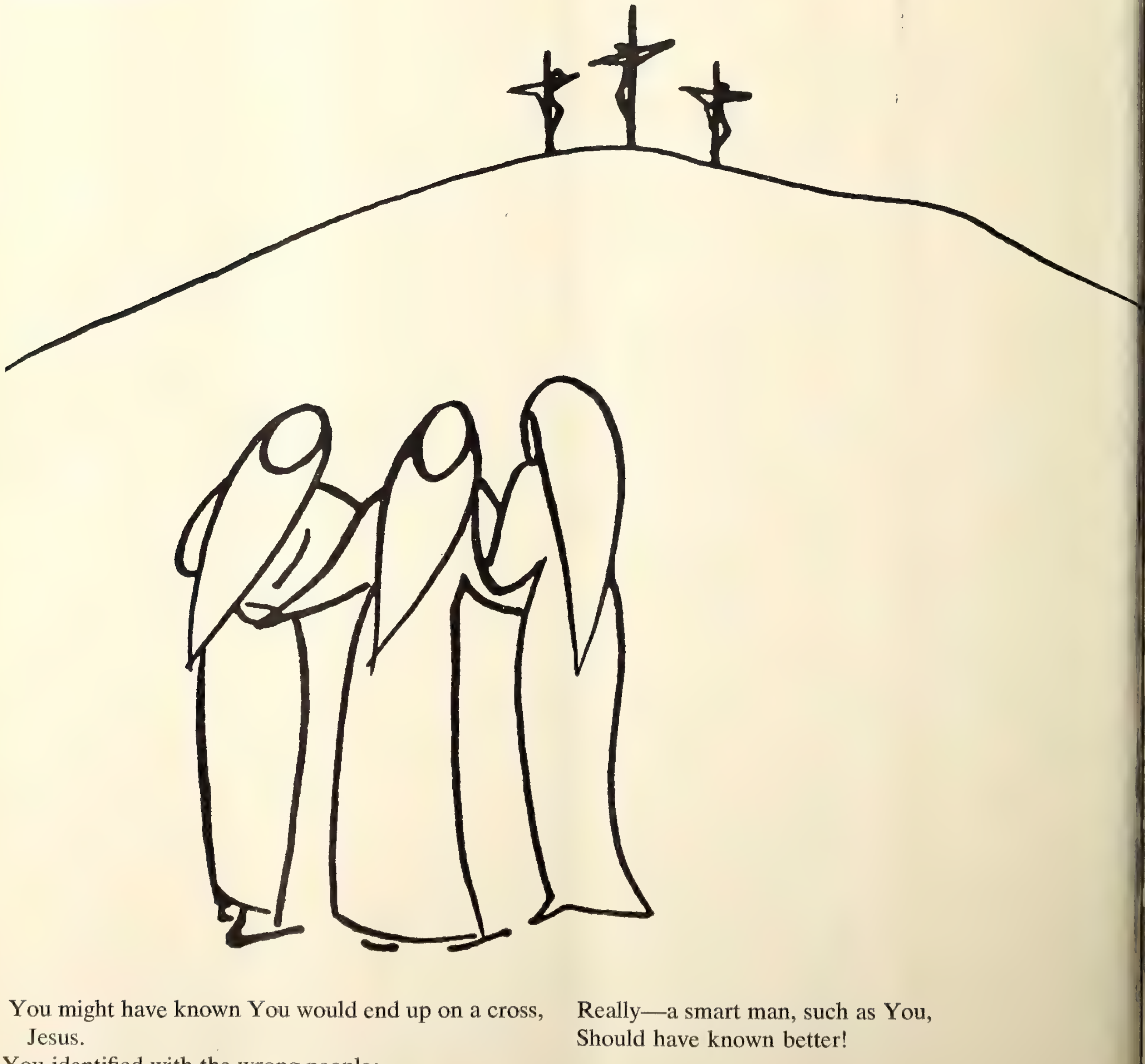
You might have known

Emma Schwartz



You might have known You would end up on a cross,
Jesus.
You identified with the wrong people:
Tax collectors, Samaritans, such women!
You scolded the ins, the powers-that-be;
Stepped on too many influential toes.

You took a stand on issues wise people should avoid,
Harped on hidden weaknesses, preached brotherhood!
Really—a smart man, such as You,
Should have known better!

Yes, You sure botched it;
Paid for it with Your life.

But . . . sometimes I wonder:
Would we remember You today
If You had been as cautious as the rest of us?

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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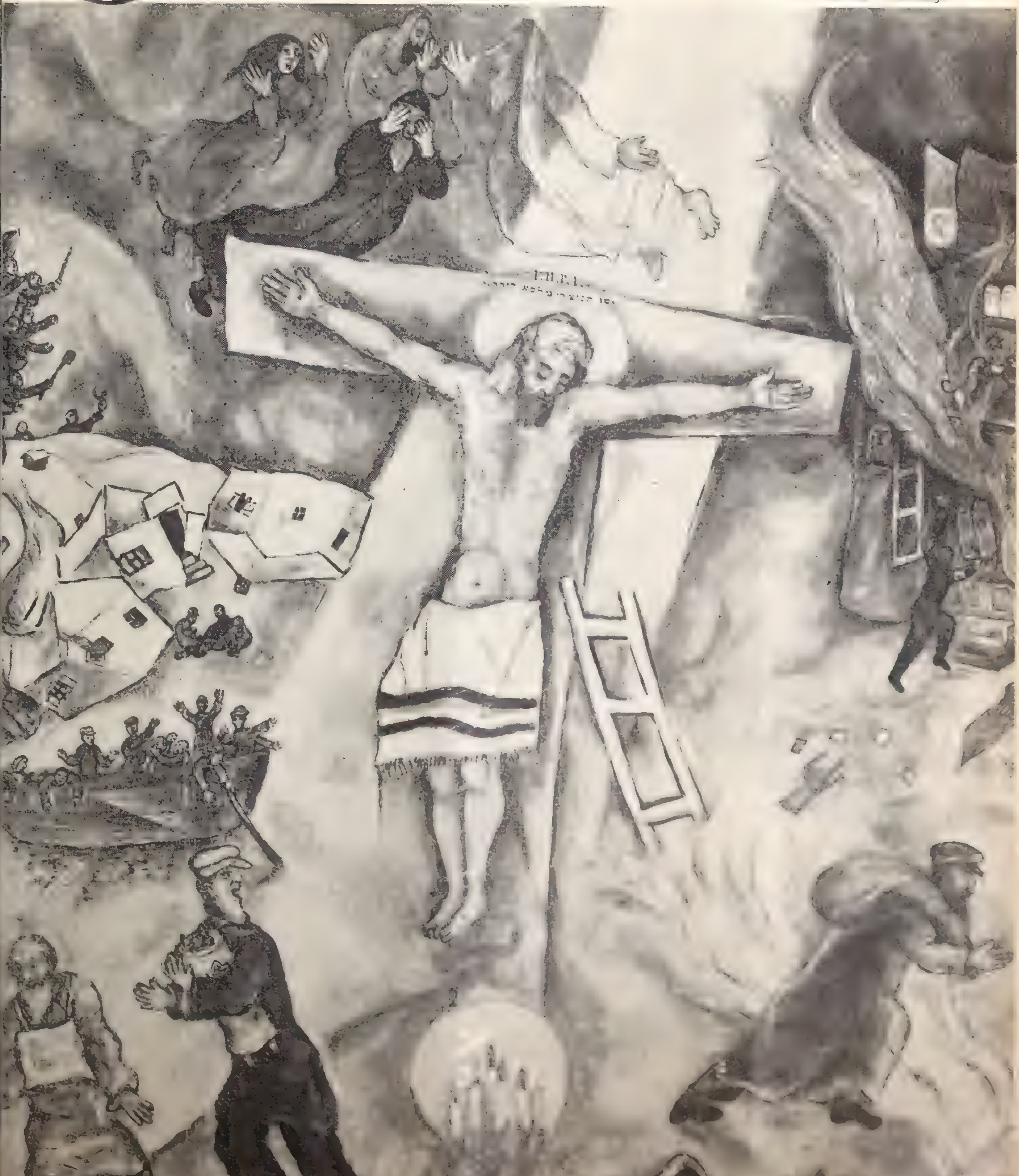
te Crucifixion by Marc Chagall

Art Institute of Chicago



Words of violence
Words of reconciliation

A WISE MAN was asked what a follower of Jesus should read. The answer came: "Read the newspaper and the Holy Scriptures." I invite you to listen to this litany of violence and reconciliation: an angry world and a loving God, the peril and the promise, the one line of communication from the public press and the other from God's Word.

David P. Moynihan, urban affairs expert and former Assistant Secretary of Labor, told a Lancaster County audience last December that America was on the brink of an era of domestic violence which can destroy the fabric of social and political process. "The one great danger the American nation is courting—at home as well as abroad," he warned, "is the validation of violence—the mounting conviction in this country that violence is an essential in the American political process."

Then came they, and laid hands on Jesus and took him. And, behold, one of them . . . stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear.

Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

A national magazine devoted a special issue this year to America's cult of violence. It reported: "Violence has become an obsession. Our heroes and our leaders arrive and depart in violence; our films and plays and books sing its song; our newspapers report its progress; our artists glorify its style. . . . Why are we so obsessed?"

From whence came wars and fightings among you? Came they not hence, even of your lusts that war in your members?

Ye lust and have not: ye kill, and desire to have and cannot obtain: ye fight and war, yet ye have n because ye ask not.

Draw nigh to God, and he w draw nigh to you.

Senator Frank Church writes: " the eyes of much of the world, t United States is more intent on fu nishing swords than plowshares." Du ing the past seventeen years, we ha bestowed on foreign governmen eight billion dollars in military v hicles and weapons, seven billion aircraft, five billion in ammunitio one and one-half billion in missile and much more for a staggering tot in seventeen years of thirty-six an one-half billion dollars. Concretel this is 4385 *F*-84 fighters, 2812 *F*-8 fighters, 20,279 tanks, 1,362,000 ca bines, 2,106,000 rifles. But even mor Augmenting these massive gifts arms, the Defense Department ha sold in recent years sixteen billio dollars in arms—another fifteen bi lion on order. A colossal business. T

"The one great danger the American nation is courting—at home as well as abroad is the validation of violence—the mounting conviction that violence is an essential in the American political process."

›bert S. Kreider

S. federal government is the prin- le arms dispenser of the world—a ume of arms more than six times t of our nearest rival, the Soviet ion.

And he shall judge among the na- ns, and shall rebuke many people: l they shall beat their swords into wshares, and their spears into prun- hooks: nation shall not lift up ord against nation, neither shall y learn war any more.

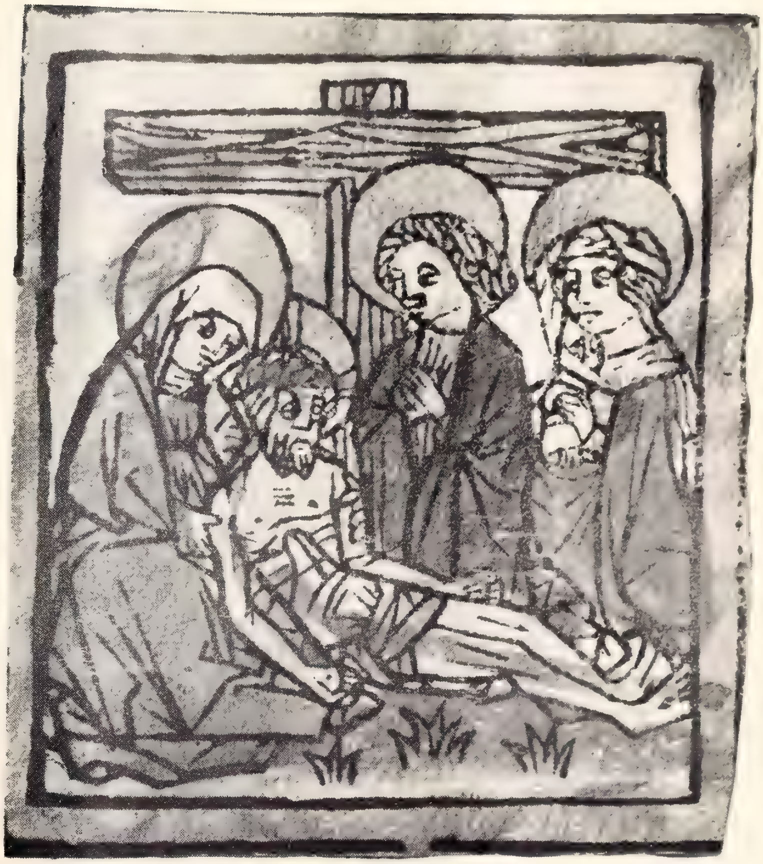
'In many cities it is easier for a ld, lunatic, or professional crim- l to buy a deadly firearm than it to buy a BB gun." Forty-three tes require no permit to purchase a tol or revolver. Forty-nine states uire no permit for a shotgun, rifle, ooka.

The psalmist: "Ye weigh the vio- ce of your hands in the earth." . "Violence covereth them as a ment."

n the *Toledo Blade* in January: ne mother on Door Street reported ently she had stayed up all night fight off rats that had invaded her lroom, to prevent them from attack- her sleeping children. It has been orted that as many as six hundred ledo children a year are bitten by s."

Jesus stands in the ghetto and says: his is my body, what you are do- to the least of these my brothers, are doing to me."

A pastor in the slums of German- n, Pa., writes: "Every month we nd more money on random can- fire lobbed into the Vietnamese gle in hopes of killing a guerrilla two than it would cost to ex- minate the rats from our nation's ns." A columnist notes: "Eradi- ing rats, of course, would not ninate riots. It would only suggest t somebody cared." In India, it is mated there are ten rats to every man. In the United States, a one- one ratio. . . . A white landlord: e seen basements where human ste had overflowed from backed-up ers and was a couple of inches k on the floor . . . and yet the t was thirty dollars a week—a k, not a month."



"The Lamentation," German woodcut, c. 1460: "He bore the sin of many, and made intercession for the transgressors."

And Jesus went about all the cities and villages, teaching . . . preaching . . . and healing . . . when he saw the multitudes, he was moved with compassion on them. . . .

Rap Brown said, "Violence is as American as cherry pie." On the shelves of a Lawrence, Kansas, bookstore were counted 151 western paperbacks. One-third had titles speaking of gunplay and death. The cover illustrations on 135 of the 151 paperbacks pictured six-shooters or rifles. Our day has its symbols of violence, the new technology of violence: the six-shooter, the switchblade, the electric cattle prod, and police dogs, the Molotov cocktail, napalm, the plastique bomb.

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou has sinned: therefore I will cast thee as profane out of the mountain of God. Ezekiel.

The current issue of *U.S. News and World Report*: On August 26 the Democratic National Convention opens at the Amphitheater forty blocks to the south of this place. "This could be the year when demonstrators are so unruly it may be almost impossible to run a normal presidential campaign." Moynihan states: "We may have to face the fact that an incumbent President may not be able to appear in public, may not be allowed to campaign in the streets . . . for the first time in our history. . . . The appearance of violence in a democracy never augurs anything

Prayer for world peace

Dear God:
here we are
trying to blow our minds
but the multi-media mix
that is coming on
is unreal—
are we getting
the input for Mars
from the galaxy computer?—
blood-red
bomb-shriek
hate!
We need
amplified bird song
ocean rhythm
forest-silence sounds;
we need to be drenched
in petal fragrance
in the colored lights
of green growings and rainbows,
sun-ray, moon-strobe, star-glint.
Throw these on the involving screen
of earth.
Dear God, we must turn on
PEACE . . . God, help us. . .

Elizabeth Searle Lamb

but the end of that democracy."

The prophet Ezekiel: "For they have filled the land with violence and have returned to provoke me to anger."

A pastor in the lower East Side of New York: "There is a growing recognition that violence is a way of life in a slum related to survival and not divorced from deep-seated resentment and hostility."

Then said Jesus, Father, forgive them; for they know not what they do.

The day's headlines from Vietnam: "Raid 3 towns, inflict 121 casualties. . . . North's air power dealt heavy blow. . . . Airmen take advantage of good weather . . . take advantage of good weather . . . take advantage of good weather."

The writer of Proverbs: For they eat the bread of wickedness and drink the wine of violence.

"First the belly swells. Then the hair turns gray and the skin cracks crazily. After a while, the victim dies in mute misery—and since the victim is always a child his fate seems that much crueler. In Africa, the people call it kwashiorkor—'the disease the old baby gets when the new baby comes'. . . . Every day of this week some ten thousand people will die of malnutrition or starvation—more than at any time in history."

And Jesus said, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

A Negro boy up from Birmingham, Alabama, studying in a summer high school program at Yale University: "Sometimes I still feel uneasy, completely out of place when I'm the only Negro in a crowd of *them.* I find it difficult to believe there is no catch. . . . At home, sometimes they pass b with pretended innocence and unco cern, and then spit on the sidewa behind us to demonstrate their co tempt, or they scream 'black nigge from the relative safety of passin cars. I hated them even more for the estimate of *us*—their certainty th we were ignorant and bestial. . . Would it really be possible to ado a whole new set of ideals in seve weeks? Can I destroy in a mome sixteen years of hatred? Can I reall still hate so much? Is all of the ha still there just waiting to be awakene by some kind of white backlash? D I hate as an act of self-defense b cause I know that I'm hated? Or do hate because I'm evil, too? Will ever be entirely free of this hatred, o has it grown in me for so long that *is* me, now and inseparable? I'll fin out soon. Yes, real soon. But as o now, I don't know, I just don't know.

The words of the prophet Isaia as recorded in the fifty-third chapte

He is despised and rejected of men a man of sorrows, and acquainte with grief: and we hid as it were ou faces from him; he was despised, an we esteemed him not.

Surely he hath borne our griefs and carried our sorrows: yet we di esteem him stricken, smitten of God and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peac was upon him; and with his stripe we are headed. . . .

And he made his grave with the wicked, and with the rich in his death because he had done no violence neither was any deceit in his mouth . . .

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Vhite racism blamed for city riots

IE REPORT OF President Johnson's tional Advisory Commission on vil Disorders, blaming white racism r the city riots of recent summers, s been warmly praised by several urch leaders and has galvanized ree major denominations into acn.

Arthur S. Fleming, president of the tional Council of Churches, welmed the courageous report. He said council would prepare and issue terials on the report in a nationde program.

Fredrik A. Schiotz, head of the nerican Lutheran Church and the theran World Federation, said: Vithout legislative intent, we are on way to becoming a pseudo-apareid nation. The Commission says this trend is to be arrested, it will quire from every American 'new atudes, a new understanding, and ove all, new will.' "

Martin Luther King said the Comssion members "deserved the gratile of the nation because they had th the wisdom to perceive the truth d the courage to state it."

Episcopal Bishop Anson Phelps okes, Jr., of Boston, chairman of Commission on Church and Race the Massachusetts Council of urches, urged the report as "reired reading" for Lent.

"Our spiritual reading need not be t of the Bible," he said. "Lent is a ne to look at moral and spiritual ues, and there is no more tremenus moral and spiritual issue before r country than this one of race."

The government's eleven-member mmission, including a governor, a yor, two senators, two congressn, and a police chief, warned that nation is moving toward two soties, one black and one white. The vement can be stopped, the report d, but the hour is late. The nation ist press simultaneously for "enhment" of the slums and for racial egration, the report recommended.

The Commission found no basis suspicions of organized rioting d conspiracy. But of the twenty es that it studied, all disclosed a le of Negro grievances headed by "police practices, unemployment, and inadequate housing" in that order. Further down the scale were poor education, and recreation facilities, "disrespectful white attitudes," inadequacy of federal programs.

In addition to specific recommendations on police practices, the Commission asked for the immediate creation of two million new jobs, six million low-rent dwellings in the next five years, extension of rent subsidies, a positive move toward a guaranteed minimum income, and a sharp increase in efforts to desegregate and improve schools for slum children.

The Executive Council of the United Church of Christ asked its nearly 7000 congregations to give up to 5 percent of their local expenditures for action on the crisis in the ghettos. Receipts could reach more than one million dollars annually.

The Committee for Racial Justice, which will administer the program, was enlarged to eighteen members to include a majority of nonwhites.

The Committee has recommended that 50 percent of the funds go to self-directed projects at the local level. Thirty percent would go to interdenominational and interreligious work, and 20 percent to local denominational projects.

In Indianapolis, the Council of Agencies of the Christian Churches (Disciples of Christ) called for commitment to meeting urban needs which may require "expenditures in the magnitude of millions of dollars."

The Council, coordinating body for state, regional, and national agencies, asked the International Convention to establish a five-member steering committee to plan the communion's emergency outreach. It will determine whether to launch a special campaign to raise funds among church members.

United Christian Missionary Society and the Board of Church Extension were asked to advance $100,000 each from reserve funds to use in preparing for the summer emergency. State and regional organizations were requested to provide $50,000 through a pooling arrangement.

Local congregations and organizations were urged to "make an immediate assessment of staff and budget resources that could be redeployed on request and reassigned to specific projects and programs."

In Atlanta, the Board of National Ministries of the Presbyterian Church U.S. (Southern) committed staff and up to $227,500 to combat causes of riots.

An estimated $167,000 in undesignated loan funds was authorized for low-interest, high-risk loans for ghetto development projects. An emergency contingency fund of $40,000 was voted for use in the event of riots in the South, and $20,500 was approved for national task forces and groups in which the board will be represented. Two staff members were assigned to work with the NCC's task force on the crisis.

The church's Board of Christian Education, meeting in Richmond, Va., agreed to provide alternate adult study material, dealing with the crisis, for local churches to use instead of regular lesson plans. It voted $25,000 for food, medicine, clothing, and shelter that may be needed as a result of urban violence.

India not to ban missions But Indianization moves on

While its policy calls for complete Indianization of all Christian missions, the Indian Government will not issue a general order expelling all foreign missionaries, a government official said in New Delhi.

The case of each missionary will be considered individually, Vudya Charan Sukla, Minister of State for Home Affairs, told Lok Sabha in the lower house of the National Parliament. Indianization will be reached on a progressive basis, he indicated.

Missionaries with "outstanding qualifications or specialized experience" will be admitted, he said, if "Indians are not available for such posts," but missionaries will be deported if their presence "is considered prejudicial to national interests."

General Conference meets at Estes Park

The General Conference Mennonite Church will hold its thirty-eighth session at Estes Park, Colo., July 13 to 20. Theme of this General Conference is "So Send I You" (John 20:21).

Special guest speakers will be Gordon Cosby, pastor of the Church of the Saviour in Washington, D.C., and Dale Brown, professor of theology at Bethany Seminary, Oak Brook, Ill.

Reservations for lodging at Estes Park must be in by May 1, but should be sent in sooner if possible. Reservation forms (these have been mailed to churches and were also printed in the Mar. 12 issue of *The Mennonite*) are to be mailed directly to Estes Park Conference YMCA, 25 East 16 Avenue, Denver, Colo. 80202. Any correspondence after May 15 should be addressed to Estes Park Conference YMCA, Association Camp, Colo. 80511. Those not living on the conference grounds will need to pay a $2.00 fee for use of the grounds.

The registration fee for all adult conferees is $3.50. It will help pay for such incidental expenses as the report book, badges, minutes, guest speakers, rental of equipment, and special services.

Youth Conference registrants are to register directly with their area youth secretary whose name will be included on the preregistration blank. Information and application forms will be released through the local youth groups.

Parents will again be able to enroll their children in the YMCA pre-high school program on the following basis: Corral Camp (three years through first grade) $7.00 per week; Buckaroos (second and third grades) $5.50 per week; Rangers (fourth, fifth, and sixth grades) $5.50 per week; Pioneers (seventh and eighth grades) $5.50 per week. These prices include craft materials. Horseback rides for Buckaroos, Rangers, or Pioneers are optional, but can be arranged for by paying an additional $2.00.

Highlights of the tentative program are as follows:

Saturday, July 13: Registration in the afternoon; evening worship, church unity committee report; reception of new congregations.

Sunday, July 14: Memorial and communion services; discussion groups—youth and adults; Sunday school—children; conference sermon (evening).

Monday, July 15: Morning: reports of— executive committee; executive secretary; conference treasurer; constitution and polity committee; message by Gordon Cosby; discussion groups.

Afternoon: executive committee; constitution and polity committee; church renewal committee; election of officers.

Evening: auxiliaries and interest groups, including Women's Missionary Association; Mennonite Men; ministers; Young People's Union.

Tuesday, July 16: Morning: Board of Christian Service—report and election; message by Gordon Cosby; discussion groups.

Afternoon: fraternal guests; discussion on Board of Christian Service report; seminary report and election of board members; inter-church relations committee.

Evening: conference forum.

Wednesday, July 17: Morning: Board of Business Administration report and election; Schowalter address by Dale Brown; group discussions.

Afternoon: tours.

Evening: message by Howard Habegger.

Thursday, July 18: Morning: Board of Missions report and election; Schowalter address by Dale Brown; group discussions.

Afternoon: discussion on Board of Missions report; Board of Business Administration; executive committee.

Evening: conference forum.

Friday, July 19: Morning: Board of Education and Publication report and election; group summary session.

Afternoon: discussion on Board of Education and Publication report; conference executive; business session.

Evening: service of praise.

Schrag heads nominators

The nominating committee for the July General Conference sessions at Estes Park, Colo., will include six persons according to a recent announcement by Orlando Waltner, executive secretary of the Conference. They are: Mrs. R. L. Oyer, Chenoa, Ill.; Robert W. Gerhart, Quakertown, Pa.; Elmer Wall, Sioux Falls, S. D.; Ronald Ropp, Fresno, Calif.; Menno Schrag, Newton, Kan.; Peter Sawatzky, Saskatoon, Saskatchewan.

This committee, selected by the district and area conferences of General Conference Mennonite churches, will present a slate of nominations of conference officers, board members, and committee members which need to be elected at the conference sessions.

Menno Schrag has been named chairman of the committee.

Workers camp in Taiwan North Americans needed

Peter Kehler, writing for the General Conference Mennonite Mission in Taiwan, has extended an invitation for two college-age young people from the United States or Canada to participate in the month-long international work camp to be held in Taiwan this coming summer. He writes as follows:

"The work camp is open to active Christian young people of college age. Since college-age young people tend to be just a little older here than in the United States, it would be preferred if they were in their junior or senior year, or even graduates. Since the theme of our work camps is 'Reconciliation,' it would also be advantageous for the participants to have had some experience in seeking to foster reconciliation between people of other races. One boy and one girl would be preferred.

"This year, we have invited participants from India, Vietnam, Indonesia, Hong Kong, Japan, and Korea. We expect about thirty to forty persons for the work camp. . . . Participants pay for their own travel."

If interested, please contact Short Term Service, 3003 Benham Ave., Elkhart, Ind. 46514.

dia Mennonites join in ew hospital for Calcutta

groundbreaking ceremony for the yamnagar Christian Hospital, Caltta, a project of the Mennonite ristian Service Fellowship's India edical Board, was held Feb. 19. hn Blosser, chairman of the medical ard, and S. K. Choudhury, deputy mmissioner of the Rehabilitation partment of the Indian Governnt, turned the first spades of soil.

This sod-turning ceremony was the ition of many years of work. As rly as 1964, several Mennonite misnary doctors in India were commisned to study the medical needs of s region and make recommendans to MCSFI. From the very start the study, the Health Department d the Refugee Relief and Rehabiliion Department of West Bengal te were in on the discussions. They inted out the need in the area surnding the eventual site chosen. fugees, most of them being resetd in the area, made up 75 percent the population.

Construction of the fifty-bed hosal is made possible by the recent 65,000 gift from the *Brot für die lt* (Bread for the World) organizan to MCSFI via the Mennonite Cenl Committee.

On a five-acre tract located in the vn of Shyamnagar, twenty-five les north of Calcutta, the new spital is the first to be totally nsored by a Christian agency in of Calcutta and surrounding viity. This general hospital will inde maternity, pediatrics, medical, d surgical wards and a complete tpatient department. Family plang will be included in the services ered. The various departments are ng constructed large enough to acnmodate a one hundred-bed hospi, thus allowing for expansion in the ure. Since housing is unavailable hin reasonable distance, the grant o covers the construction of staff sing.

The Medical Board has represenives from the six different Mennoe areas in India. While autonomous, board continues to relate to the SFI constituency. MCC acts as its nt for funds from abroad.

Dr. and Mrs. Perry Klaassen, an MCC-sponsored couple arriving in India last month, are presently getting orientation with a few other mission hospitals and language study before assuming responsibilities at the Shyamnagar Christian Hospital, the clinic of which should be completed by fall for occupancy.

BETHEL DEACONESS HOSPITAL

BETHEL DEACONESS HOSPITAL, Newton, Kan., dedicated its new building and remodeled facilities in February. The community and the Mennonite churches raised $720,000 for the $2,400,000 structure and its equipment. The project was under construction since April 1965 and has been occupied gradually over the last year as work progressed.

Tents for Arab refugees Bought from Pauline sites

The Mennonite Central Committee, Lutheran World Federation, and the Near East Christian Council are each providing $15,000 for the purchase of tents to Arab refugees who have been forced to leave the Jordan Valley because of recent Israeli and Jordanian clashes.

At least fifteen thousand persons living in refugee camps produced by the war in 1948 were among seventy thousand fleeing the valley. They had no tents to bring with them.

Harry Martens, MCC relief director in Jordan, reported that within two weeks, one newly-opened refugee camp had assembled over thirty thousand refugees and more were showing up every day outside Amman, the "tent city" already overcrowded. He was glad for the good supply of clothing that had already arrived.

"It is clear," Martens continued, "that 1968 will be an emergency year, calling for our readiness to respond to newly developing needs. Unless there is a major change, many additional blankets and bedding and substantial amounts in clothing will be needed in the fall. Likely, there will be another request for tents. The cheaper type of tent which is still in use but which will not last another winter season will need to be replaced. Many tents leak like a strainer now."

The tents, which come in several sizes vary in cost. The cost averages slightly over $100. They are purchased at several places in Lebanon, where the Apostle Paul once labored as a tentmaker.

ANOLAIMA CHURCH, with a seating capacity of 225, was dedicated on Feb. 25. Adjacent to this building is another one which houses four Sunday school classrooms. The parsonage is nearing completion. Although the income of the people is low, they gave sacrificially, and also donated much time in the construction of the church. The morning speaker was Hector Valencia, principal of normal school, Ibague. Bishop Nelson Litwiller spoke in the afternoon. This is the fourth church to be built in Colombia since 1961.

Relief sales multiply

Not even the Twin Valley High School cafeteria was large enough to serve all those attending the tri-county relief committee banquet at one setting. More than nine hundred tickets were sold, at $2.50 each, for the four-thirty, five-fifteen, and six o'clock servings, the evening of February 24. The Twin Valley chorus and the Sandy Hill men's quartet provided a musical interlude for those who came at four-thirty and stayed for the program at seven-thirty.

Donald Barnhouse, news analyst for WCAU-TV Philadelphia, was the main speaker for the evening. He told his audience of the need for active concern for the needy the world over. He was lavish in his praise of the tri-county relief sale's purpose.

"One of the best things that can happen," commented Barnhouse, "is for this type of thing to multiply. You should be involving more and more people in this kind of project."

And that's exactly what's happening. There were three new relief sales in 1967, and at least three more new ones are scheduled for 1968. Just when the first sale was held is not certain. The event destined to become the tri-county relief sale was first held in 1957.

A pastor in eastern Pennsylvania presented several ideas for raising money for relief. He and the members of his church decided on a sale. In 1958, an Illinois man heard about the sale in Pennsylvania and wanted to develop the same idea in his own area. "It won't work," he was warned. "Who would donate the material? How would we ever sell the junk that would be brought?"

Despite the opposition, he did organize a sale. Illinois had its tenth successful sale in 1968. Augusta County, Va., had its first sale in 1967 and almost immediately began to plan for the 1968 sale. Fairview, Mich., and New Hamburg, Ont., also held their first relief sales in 1967 and are planning sales this year.

Harrisonburg, Va.; Steinbach, Man.; and Reedley, Calif., are areas that are planning to have sales for the first time in 1968. In addition, sales will be held at Arthur, Ill.; Fairview, Mich.; Kidron, Ohio; Stuarts Draft, Va.; Peoria, Ill.; and Morgantown, Pa. The tri-county relief sale steering committee is gathering and filing interesting information from all the sales and is ready to share whenever there is a request. Write to John Hostetter, MCC, Akron, Pa. 17501

From time to time, the question is asked: Are relief sales a legitimate activity for Christians? One person wonders if it is right for Christians to become involved in the circus-like atmosphere of the sale auction rings.

Relief sale participants and organizers are acquainted with the dangers in these activities. They are also aware of the positive side. The women who make the quilts may not feel capable of teaching a Sunday school class, but they can quilt beautifully. The men participants on the day of the sale may not be willing to make speeches, but they can help with the heavy work.

It's a way of involving the whole community — both Mennonite and non-Mennonite. It's a way of introducing MCC's program to those who may never hear of it otherwise. And it's a place where money is given — $98,000 from the 1967 relief sales — to help feed and clothe the needy in all parts of the world.

Mail call

The post office has begun to dispatch magazines along with newspapers. This should mean better service for most of us. But our postmaster has asked us to check. So we'd appreciate a card from any of our readers reporting on the delivery of *The Mennonite*. The answers to these questions would help us: When did you receive *The Mennonite* this week? Is this earlier or later than usual? Please give date of issue and the name of your post office (and ZIP CODE if in the U.S.). Send your cards to: *The Mennonite*, Box 347, Newton, Kan. 67114.

ords and deeds

e Mountain Lake (*Minn.*) *Chris-*
n Day School is soliciting applica-
ns for a music teacher (full or part
ne) and a young man for a teach-
;-principal combination post. For
ormation, write to Paul W. Klie-
r, Superintendent, Mountain Lake,
nn. 56159.

Messiah College, Grantham, Pa.,
l establish a satellite campus in
iladelphia in collaboration with
mple University. The living-learn-
; center will accommodate fifteen
thirty upperclassmen and several
:ulty members who will take part
the Temple curriculum and sepa-
e classes. The program will begin
s fall.

Dale Schrag, McPherson, Kan. and
mela Wiens, Inman, Kan., both
dents of Bethel College, received
st place trophies in debate and
:aking in a recent debate tourna-
nt of Kansas colleges.

The Bible as Literature is the name
a course taught at the University
Washington. In a suit challenging
right of the school to teach this
urse, the Washington State Su-
:me Court upheld the university
ting that the course is objective and
is an elective rather than a re-
ired course.

Three hundred American draft
isters are in England acocrding to
National Council for Civil Liber-
s, a British organization that helps
ierican young men avoid military
vice.

Peace buttons were banned by the
ncipal of Oregon's South Salem
gh School. The American Civil
erties Union has asked that the
e be changed because it violates
dents' freedom of speech.

The War Game, a film reviewed in
recent issue ("War Games Film
ikers Play," Mar. 5), is available
16 mm. from Contemporary
ms, 267 West 25 St., New York
)01, for a sliding rental scale that
gins with a one hundred dollar
imum.

The United States Public Health
vice Hospital, San Francisco, is
king for eight volunteers who will
y in bed for thirty-six weeks to allow scientists to study changes that occur in bones during long periods of immobility such as will be experienced during future space travel. The hospital is interested in conscientious objectors as volunteers because of previous experience with them as volunteers. Persons interested can contact Charles L. Donaldson at the San Francisco hospital.

Death sentences for all sixteen men on death row in Canada have been committed by the federal cabinet to prison terms. The Canadian parliament voted in December to abolish the death penalty for murder for a five-year period except in cases where a policeman or prison guard is murdered while on the line of duty.

Information on war taxes

Inquiries about the payment of taxes going largely to war and the payment of the proposed tax increase have been trickling into the peace and social concerns office in Newton, Kan. As a result, the office sent out a mailing providing information, appealing to congregations not to let troubled people struggle alone, but to counsel together about the dilemma of adult Christians helping to pay their sons to kill other sons and families in Vietnam. The mailing went to members of the General Conference in the United States.

The Peace and Social Concerns Committee would like to know what is happening among our people and to keep in touch with each other. Would you help us by sending the form below to Peace and Social Concerns Office, 722 Main St., Box 347, Newton, Kan. 67114.

☐ I need more information.
☐ I am seriously considering some form of tax objection.
☐ I intend to object to taxes.
☐ I am not interested and am opposed to this kind of witness.
☐ I have this question:____________
____
____

Name (if you need a reply):________
____
Address:_______________________
____

MARCH 7. The Haney (B.C.) Correctional Institution has five hundred men sentenced to it by the courts for an indeterminate sentence of six months to one day less than two years. The men are from sixteen to twenty-three years old with a tendency for the average age to become younger as time goes on. This year it dropped from 19 to 18.5. The men are referred to as trainees rather than prisoners in an institution that puts a major emphasis on vocational education and is exploring the possibility of establishing a school within its walls complete with a principal to teach academic subjects.

Warden of the institution is Edgar Epp, who is presently also serving as interim pastor at the Vancouver Mission Church. While the institution has a good vocational training program, Epp is not satisfied, because he sees the basic need as one of changing attitudes. "Unless we can change attitudes," he says, "we can only end up with a better educated criminal."

He is enthusiastic about an experimental camp program which is being developed in the wilderness area north of the institution. Here sixty men will live in an open, minimum security situation and be taught outdoor living, mountain climbing, and survival skills. The program aims to build up a man's self-confidence for when a man is sent to a prison, he may be overwhelmed by a feeling of failure. He has failed in society; he has even failed as a criminal. So the major aim of the wilderness camp program is not education but self-confidence. Once a man has achieved this, he can be released to get his education and training outside of the correctional institution, a much better context for learning.

While this type of program has been tried successfully in Europe, this will be the first experiment in Canada, and perhaps in all of North America.

The Haney institution is the only penal institution in British Columbia that does not use guns, even though it is a maxamum security operation. During the interim that the institution was without a warden, prior to Epp's assignment as Warden eight months

RECORD

ago, the institution experienced a large number of escapes, and in a near-panic situation, the institution armed its security officers. Epp's first act as warden was to put the guns away.

He believes that every penal institution can be run without guns. "By removing the guns," he says, "you reduce the threat of violence." Fear is much greater when guns are present and thus the threat of violence is much greater. Destruction of jail property, attacks, and threats of attacks are much greater in the presence of armed guards, for violence begets violence.

This applies in the total treatment of an offender. Stern measures are less productive than milder treatment. "While England has decreased its per capita crime rate by using more probation and shorter sentences," Epp says, "the United States has taken sterner measures and the crime rate has increased."

MARCH 8. The churches of British Columbia have had an outbreak of speaking in tongues, I was told before I got to the province. The epidemic turned out to be less than even a rash upon closer examination. But when it comes to these unpredictable manifestations of the Holy Spirit, it doesn't take much to frighten us.

At the storm center, remarkably calm, is Anton Buhr, an instructor at Bethel Bible Institute in Abbotsford. Bethel, sponsored by the province's General Conference congregations, has thirty students and five instructors.

During the course of the current school year, the subject of speaking in tongues has intruded itself in the life and thought of the school. A spiritual life week speaker mentioned it in his addresses (after asking permission to do so). A team of church leaders came to the campus of the University of British Columbia during the winter to speak about the Holy Spirit. Included in the team were a Catholic, Anglican, Presbyterian, and a former member of the Billy Graham organization. Buhr was teaching Corinthians at Bethel and so was interested in attending the meetings and hearing the team's presentation. He found the theology sophisticated and the discussion restrained. Smaller meetings gave opportunity for people to pray for healing and for the gift of speaking in tongues. He went to these meetings twice, receiving prayer once for tongues and later for healing. But nothing happened. Though interested, he resisted the idea. Later at home, while alone, the experience of speaking in tongues seemed to come spontaneously as a spirit welled up inside of him. The experience was positive and began to free him from a feeling of depression that had been weighing on him. He speaks about this and later experiences to those who ask him but has not insisted that everyone should have the same experience. A later guest speaker at the school was more insistent and did lay hands on three students praying for the gift of tongues. It did come to one of the students, again later and while alone. And it was the experience of the student that brought the cry of distress to the February meeting of the British Columbia conference. But though there was agitation on the subject, yet there was openness to receive more light on the experience. The program committee, following the theme of last year's Mennonite World Conference had invited Peter Fast from Canadian Mennonite Bible College, Winnipeg, to lecture to the conference on the Holy Spirit. In this context, a motion to censure the school for its experiences was turned into a resolution to study the matter further. *Maynard Shelly.*

Marriages

Kenneth Enns, Zoar Church, Inman, Kan., and *Bonnie Unruh,* Grace Hill Church, Whitewater, Kan., on Mar. 16.

Percy Gingerich and *Mrs. Vera Waca,* both of Tiskilwa (Ill.) Church, on Dec. 12.

James E. Gowin, Goessel, Kan., and *Mary Peters,* First Church, Newton, Kan., on Mar 15.

Calendar

Apr. 14—Easter.

Apr. 18-21—Wadsworth, Ohio, Central District Conference.

May 2-5—Quakertown, Pa., Eastern District Conference.

June 13-16—Ritzville, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 7-10—Calgary, Canadian Conference.

July 13-20—Estes Park, Colo., Conference.

Central

Apr. 7-10—Carlock (Ill.) Church, "Encountering New Life," Joe Atherton.

Apr. 25-28—Berne, Ind., First Church, evangelism workshop, David Wiebe.

Apr. 26-28—Carlock (Ill.) Church, Illinois stewardship institute.

Northern

Apr. 7—Henderson, Neb., Bethesda Church, Orlando Waltner.

Apr. 7-12—Bethel Church, Mountain Lake, Minn., Holy Week services, Kenneth Bauman.

Pacific

Apr. 7-12—Aberdeen, Idaho, First Church, pre-Easter services, Gerald Stucky.

Apr. 7-12—Paso Robles, Calif., First Church, Holy Week services, David Wiebe.

Western

Mar. 31-Apr. 3—Buhler (Kan.) Church, Peter J. Ediger.

Mar. 31-Apr. 7—Cordell, Okla., Herold Church, revival meetings, Frank Huebert.

Apr. 6—North Newton, Kan., Bethel College Church, district Bible school workshop.

Apr. 5-7—Moundridge, Kan., Community Faith at Work conference and Holy Week.

Apr. 7—Halstead, Kan., Palm Sunday "Holy City" cantata, community chorus.

Apr. 7-12 — Burrton (Kan.) Church, pre-Easter services, Harold Thieszen.

Apr. 8-12—Whitewater, Kan., Grace Hill Church, Holy Week services, D. C. Wedel.

inisters

lmer Denlinger, formerly pastor of Bethany and Flatland Churches, akertown, Pa., was installed as tor of the Lower Skippack Church, independent congregation, on Mar. The congregation was a member the Eastern District Conference en the conference was founded in 47, but discontinued its membership in 1861.

eremiah Ross, Cross Lake, Man., s ordained to the ministry on Feb. A member of an Indian tribe, he l serve the Elim Church at Cross ke, which has a membership of . The mission is supported by the nference of Mennonites in Canada.

ay M. Shelly was installed as pas- of Tiskilwa (Ill.) Church on Feb. He formerly served as pastor of per Milford Church, Zionsville, Pa.

uben L. Siemens, pastor of Cedar ls Church, North Surrey, B.C., has gned, effective the end of July. ure plans are indefinite.

ake M. Unrau has become the t full-time pastor of the Elim Fel- ship at Selkirk, Man., twenty es north of Winnipeg. The church he outgrowth of mission work of Canadian Conference with people northern Manitoba who have ved to an urban community.

Harder
(Workers)

orkers

vin Banman, Alexanderwohl urch, Goessel, Kan., is serving a assignment at the Methodist spital and affiliating with the uston (Texas) Fellowship.

argaret Dueck, a nurse at Nueva maquipa, Mex., returned to Can- in March for medical treatment. worked in Mexico since 1963.

LETTERS

Better blank

Dear Editor: It would be *far* better to leave the pages of the youth section in *The Mennonite* absolutely blank than to print such trash as "A Little Bit of Soul" by Susan Lehman in the Mar. 12 issue.

Surely, our young people deserve more than this. There is enough confusion in the world. The church had better be able to show the way more clearly than this. *Mrs. Eldon Schmidt, Rt. 2, Box 180, Newton, Kan. 67114.*

Waldemar Janzen, an instructor at Canadian Mennonite Bible College, Winnipeg, has been named academic dean of the school. He succeeds I. I. Friesen who has served the college for twenty-one years.

Bruce Harder, Minneapolis, has been appointed dean for off-campus studies by Bluffton College. He will also serve half-time as secretary for international education for the Council of Mennonite Colleges, succeeding Henry Weaver. For the past three years, Harder has been associate director of voluntary service for the Mennonite Central Committee.

Deaths

Dorothy Albrecht, Tiskilwa (Ill.) Church, was born Aug. 31, 1903, and died Mar. 8.

Walter K. Andres, First Church, Newton, Kan., was born Jan. 15, 1920, and died Mar. 5

Edna Sophia Claassen, First Church, Newton, Kan., was born Jan. 1, 1881, and died Mar. 1.

Jake R. Dick, Bethel Church, Mountain Lake, Minn., was born May 17, 1890, and died Mar. 12.

George H. Frazee, Jr., Grace Church, Lansdale, Pa., was born May 12, 1921, and died Mar. 14. He was assistant resident at Bluffton College.

J. Morris Fretz, Grace Church, Lansdale, Pa., was born Nov. 25, 1884, and died Feb. 11.

Henry D. Froese, Eden Church, Inola, Okla., was born July 5, 1901, and died Mar 13.

Mrs. Arthur Larsen, Tiskilwa (Ill.) Church, was born May 8, 1884, and died Feb. 29.

Strayed too far

Dear Brother Shelly: I read Susan Lehman's "A Little Bit of Soul" twice. I was searching for the reason that prompted you to publish this piece in your paper. I must confess that I cannot think of any justification for it.

What is this write-up supposed to do? Convey a mood? Give a glimpse of modern youth? If so, do we need a conference paper for that? I can pick up any number of papers or magazines in the corner drugstore that will give the reader insight into all kinds of dens where "the music is loud and the smoke so thick."

What is the purpose and the function of a conference paper?

I do feel that in publishing "A Little Bit of Soul," you have strayed too far from what can be justified. A conference paper, in my opinion, should not compete with other trashy publications but should, at all times and always, be guided by Philippians 4:8 ". . . whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." *Gerhard Lohrenz, 261 Renfrew, Winnipeg 9, Canada.*

Uphold Christian integrity

Dear Editor: I have received *The Mennonite* for many years but have never written to it before. But what causes me to write now is that I am appalled and shocked at the kind of articles that appear in a magazine that is supposed to uphold Christian integrity.

I cannot see any moral value in an article like "A Game for Two" (Feb. 28, 1968 issue) or "A Little Bit of Soul" (Mar. 12, 1968 issue) which appeared on the youth page. Neither of these articles have anything in them to build up a sound Christian character in our youth, but, on the contrary, they have a tendency to tear down basic biblical teachings which may have been instilled in them in their homes by their parents. I believe that we have sound advice given to us by the Apostle Paul. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

I am sure that if this principle were followed in *The Mennonite*, articles of the nature mentioned above would not appear.

I also believe that the peace emphasis is overexaggerated at the expense of the greatest command given by the Lord Jesus himself: "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15). *Peter Buhler, Rt. 1, Langdon, N.D.*

Mennonite Street tragedy

DEAR MAYNARD SHELLY: Since I have just now received the Dec. 26 issue of *The Mennonite*, this is my first opportunity to answer a letter by Adalbert Goertz in which he makes some factual corrections to the article "No Mennonites on Mennonite Street" by Walton Hackman (Dec. 5).

We thank Goertz for sharing with us his knowledge of the Danzig Mennonite Church, but we should like to hear more concerning the historical background of the cruel debacle of Mennonite life and witness there. In order to give an answer to Walton Hackman's questioning occasioned by his visit, it is not sufficient simply to mention the Allied expulsion policy in 1945; the question lies deeper.

For example, Goertz recommends to us the *Bund der Danziger* in Lübeck, in whom today is invested "the legal representation of the [German] citizens of Danzig," presumably also on the behalf of Mennonites. Could he, perhaps, tell us also of a *"Bund"* supported by Mennonites in 1939 to represent the rights of Polish citizens when their country was invaded by the German army? Or to represent the victims of deeds stemming from Nazi ideology? Or could he tell us of a Mennonite protest on the occasion of Adolf Hitler's victory speech in Danzig after the victorious military campaign? Or we would likewise be happy to hear of efforts undertaken towards reconciliation between Germans and Poles, then or now ("We pledge ourselves to become agents of reconciliation . . ." Message of Eighth Mennonite World Conference, Amsterdam, 1967). This is not to condone the American press criticized by Goertz for its silence on the truly "terrible act" of indiscriminate expulsion of German populations (not only in Danzig), but it seems evident that other presses choose their own silences, too.

In spite of indicated errors of fact, the tenor of Walton Hackman's article remains, in my opinion, valid: a meditation on the tragedy of "No Mennonites on Mennonite Street" is the occasion for confession of guilt and repentance. During my visit to Berlin last June just before the MCC Peace Section trip started, I was glad to hear Walton Hackman's question being raised of their own volition by Prussian Mennonites now members of the Berlin Mennonite Church. During a recent sermon in the Amsterdam Mennonite Church, ds Hendrik Bremer added some comments of his own to Walton Hackman's article: I was sad to hear his report of a 1939 summer trip with a Dutch Mennonite youth group to the Danzig Mennonite Church: The Nazi ideology had penetrated into the Mennonite church, parents were afraid to express themselves openly in front of their children for fear of betrayal.

Walton Hackman's intention (as well as ds Bremer's) was not to meditate self-righteously upon the judgment which came upon the Prussian Mennonites, but to bring us home to "Souderton or Archbold or Denbigh or Sugarcreek or Kitchener or Steinbach" (or Amsterdam). In the light of what the United States Government is now doing in Vietnam in the name of its citizens, could Goertz share with us *his* meditation on the conflict between loyalty to Christ and loyalty to nation and *Volk* as he considers the fate of the Prussian Mennonites? *Sol Yoder, Van Baerlestraat 15", Amsterdam, Netherlands.*

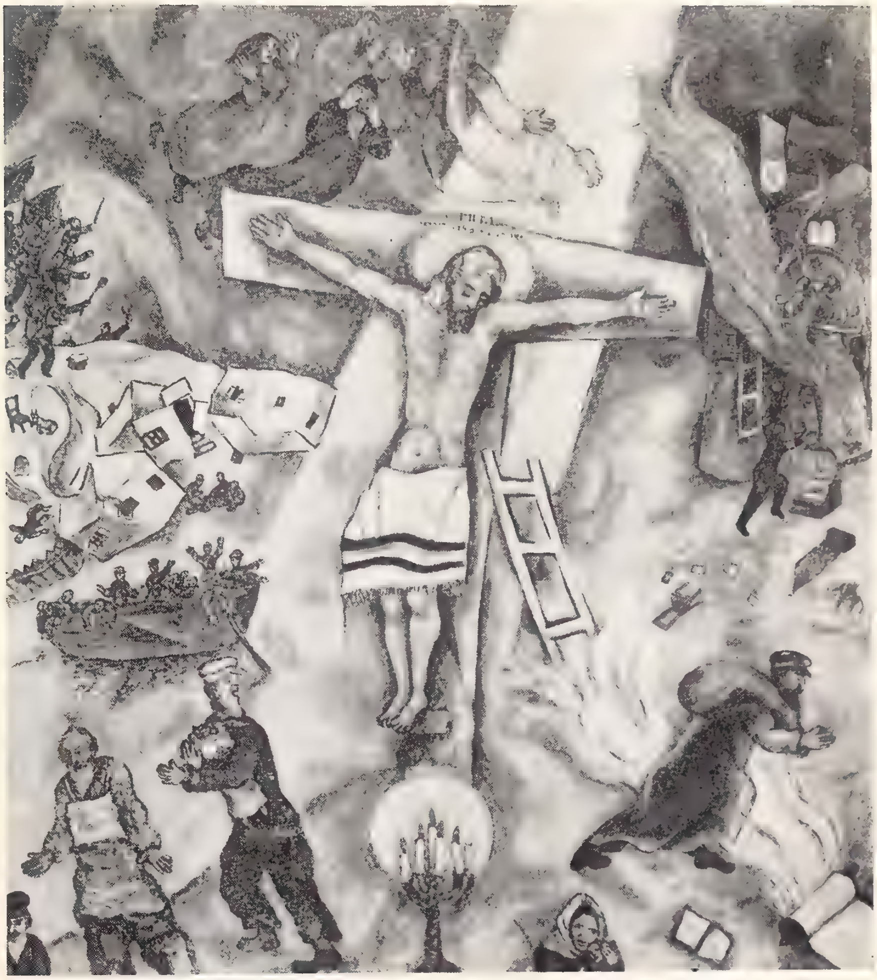
Lead us out of the fog

DEAR EDITOR: The Dec. 12 issue c *The Mennonite* arrived today. In thi issue, your editorial gave a summar of concerns expressed by our General Conference leaders at the Council of Boards sessions. I drew a circl around key words in each of the statements and came up with the following: hunger, community involvement, priorities, race crisis, Vincen Harding (race issue), revolution race, young people versus leaders gospel to teen-agers, one-thousand dollar question, get pastor.

Of these eleven statements, six expressed a social concern, of whicl four had to do with the race question; only two alluded to gospel proclamation, none directly. One man minister of the gospel, spoke of priorities but did not say what thes are or should be.

Frankly, I am disappointed tha our leadership is not more concerne about the primary mission of th church, about New Testament priorities. I, for one, believe that these priorities have to do with direct evangelism, making disciples, planting anc extending the church of Jesus Chris both at home and abroad. If this i where our priorities lie, then ou brotherhood becomes much concerne whenever and wherever numerica growth does not take place. Social concerns as indirect or secondary evangelism are important and dar not be neglected but these will los much of their meaning unless carrie out in proper relationship to primary evangelism. Are our leaders unconcerned that our conference membership at home and abroad is static, that some congregations are actually losing members annually? Is no one asking the question, "Why?" Wh will be concerned if conference leadership is not? When will the "more than one hundred leaders" lead us out of the fog into the sunlight of clear, twentieth-century New Testament priorities? I for one pray it will be soon! *Paul W. Boschman, 448-3 Hosono, Kobayashi City, Miyazaki, Japan.*

YOUTH



White Crucifixion by Marc Chagall

Art Institute of Chicago

Commitment and deep love are seen in the crucifixion of Jesus Christ. But misunderstanding and suffering are also there.

Two dimensions of the passion

J. Thomas Leamon

In the experience of passion, there are two dimensions: one is the powerfully felt, strongly emotional commitment to life expressed as yearning, deep love, fury. The other is the loneliness, the misunderstanding, the suffering which result when the first dimension is consistently expressed.

In the works of artist Marc Chagall, we see the two dimensions of passion fully revealed—as we do in the life of Jesus.

One of this century's masters, he is best known for paintings which celebrate the joys of the common life. Exuberant, fanciful, Chagall paints scenes of peasant life remembered from his Russian youth; rabbis recalled from his religious boyhood; his feelings about his beloved wife and their life together—all transfigured by the artist's personal vision of magic and delight.

Cows jump over the moon in his canvases, joyful infants are plainly seen in the mother's womb, and Chagall paints himself floating in the air as he exchanges with his wife a blissful birthday kiss. His colors are rich.

The other, more somber, dimension of passion is seen here in Chagall's "White Crucifixion." At first, it appears ot be a traditional crucifixion, but on closer examination we see that it is quite a departure. It depicts the bitter suffering of the Jewish people —and the crucifixion is the artist's comment on these sufferings.

Jakob Petuchowski of Hebrew Union College relates an incident that might have inspired this painting. He tells of an elderly Jew in his congregation who deliberately avoided greeting the Christian pastor who had just delivered a Brotherhood Week sermon in their synagogue. Why?

The old man said: "Every Easter in my village in Russia, mobs of Christians would come down upon us. They would break into our homes, plunder our stores, burn our synagogues. The day my wife and children were killed, I decided to leave for America. Now, whenever I hear Christians talk about Jesus the Messiah I have my reservations, for the leaders of those mobs were always priests of the church holding high before them the silver crucifix bearing the body of the crucified Jew."

The figure of Jesus, the crucified Jew of Nazareth, is Chagall's comment on similar happenings. "In the suffering of my people," says Chagall in this canvas, "the crucifixion still goes on. Christ's passion is not ended. It is repeated eternally." Thus Chagall's love of the goodness of daily life is tempered by the artist's passion—his sharing in the suffering of his own people.

It is highly appropriate that Jesus should appear as the central symbol, for the artist can readily identify with Jesus' experience. The words we use to describe Chagall's color we also use to describe the color of Jesus' life: rich, strong, passionate. Like Chagall, Jesus was a supreme artist of the commonplace, seeing not only the inherent loveliness of creation, but perceiving all things infused with a meaning beyond themselves.

Jesus' passionate relationship to life is seen especially in His dealings with persons: His relations with women are astonishing for range and richness, for tenderness and insight—the woman at the well of Samaria, the impulsive prostitute in the house of Simon the Pharisee, the harried hostess Martha. His relations with men are no less full and varied: from a foreign army commander to the super-patriots among his closest followers; from the learned Joseph of Arimathea to the Gadarene madman.

He responded from the depths of His being, not only to the needs of others, but to His own needs; to praise and blame, to threats and adulation. He was free to respond to each new situation creatively, passionately, because His life was not organized defensively, concerned primarily with face saving. He was unafraid of emotions, from blazing anger to the most delicate nuances of affection. We see in Jesus a life utterly free of the taboos and inhibitions which curtail the energies and imaginations of so many men.

But, humanly speaking, this passionate life was what led to His passion. Jesus was not crucified for anything that He did—simply for what He was. He was no rabble-rousing crusader against the establishment.

He simply lived free of the cramping cliches and stereotypes men construct and deify to maintain a static society. He engaged in none of the popular outlets men employ to avoid facing reality — no hatemongering against the enemy of the moment, projecting into the foreigner his own blackest dreads; no ancestor worship, seeking in an inpeccable past compensation for a frustrating present; no kowtowing to the idols of death, clan, or others' expectations.

The eternal word

Senseless concrete eyes
blind to the smoke of corpses
that leaks from the stale ashtrays
sink into bottomless cups of coffee
while rows of sweet companionable masks
chant that charity is kind
(indeed)
and beauty is truth
(agreed)
And all around echoes
the ceaseless grumble
of words words words
And no one screams
And no ones cries
The holy dreams
are only lies
distantly gray
easily explained away
And the eternal word
is still unheard
(Amen).

Ralph Friesen

Jesus lived outside all the categories nd labels by which men try to pigeonole and classify life—not defiantly r scornfully, but majestically and graiously. For this He was crucified. 'requently all that is necessary to rouse man's deepest anxieties and itterest hostility is to live, to be, the ruth. In Jesus' passion for truth and or life were the seeds of His passion.

It is not easy to contemplate actualy living such a life of adventurous assion, even though it is our true ollowing of Christ. It has always een easier — as Chagall's canvas hows—for Christians to see their disipleship as involving a very different ind of passion—a passion expressed t its height in a Christmas greeting ublished in Philadelphia, Miss., in December 1964 in the *Klan Ledger* y the White Knights of the Ku Klux Klan. According to a report in the New York *Times* (Jan. 17, 1965), it included passionate indictments gainst two mortal enemies of all true Christians":

1. Jews. "These people are not a eligious organization. They are a ult of liars and murderers which is enturies old (Rev. 2:9, 3:9) . . ."

2. The Roman Catholic Church: "True Christians will waste little time r effort in attacking the Roman Papacy or any other false Christ for heir many obvious frauds. . . . They ecome more and more . . . a tool of he antichrist. . . . Peace and goodwill toward men . . . subject to the qualifying phrase: that true peace will not exist on this earth until the return of the Christ Jesus, and that hose who serve the antichrist are not nen, but beasts."

In a Christian culture that produces a passionate document like this, what would be the fate of a man who sees life through the eyes of Chagall or Christ Jesus? A man who has a passionate love for his fellowman, who sees them without cliches of color or class, who deals with his neighbors truthfully, simply as singular sons of God? Not a crusader, a rabble-rouser, an activist—but a man of truth?

We have seen the fate of some such men in our time and in them we know with Chagall that Christ's passion is far from being over. When Christianity is seen as a blind passion for Jesus, the totem of our clan and our kind, then our place in the procession of the cross changes and we become His guards and torturers instead of His disciples.

Christians have always claimed that something of crucial importance happened in the passion of Jesus 2000 years ago. Today many Christians are saying that the original passion loses all significance unless it is properly understood and lived in both dimensions in men's lives now.

David T. Niles, that perceptive Christian from the East, shows how the claims we make for the passionate Christ cannot be separated from our personal sharing in that passionate life. Whenever we claim Jesus is the light of the world, says Niles, we find Christ pointing back at us saying. "You are the light of the world."

In India and Ceylon, Niles goes on to say, when an evangelistic team visits a village it inevitably finds itself surrounded at the meeting by members of the small-resident Christian community. The Hindu and Moslem citizens will stand all around outside the seated Christians. And while the preaching is pointing to Christ, the men and women standing in the outer circle are looking at the small group sitting in front of them. The claims we make for Christ, says Niles, carry no weight unless these claims can be seen to some degree in the lives of those who have been baptized.

"This village situation is the world situation, too, and for good or ill it is still the Christians of Western lands who are sitting in the middle."

Our sharing in both dimensions of Jesus' passionate life is imperative, for ourselves as well as for the world. Only through such sharing will we be able to enjoy to the fullest God's good creation and Jesus' promised rewards of life abundant. "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it."

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*Supplemental reading for the Sunday school lesson of Apr. 7, "Jesus Accepts the Cross."

COVER

In the experience of the passion: love and loneliness. See "Two Dimensions of the Passion."

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CREDITS

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Questions about relief sales

John Drescher

WITHOUT THE LEAST desire to stifle what may be a good work or to attribute wrong motives to what may be a worthy work, I am constrained to raise serious questions about our sales for relief. Somehow, I feel uneasy in spite of the fact that I like to consider myself an enthusiastic backer of relief and church programs.

Relief sales have flourished the last several years. The amount of money chalked up is striking. The sales apparently raised money for relief which would not be given otherwise.

Obviously, nothing is wrong with selling something at a profit. But when a profit motive enters in a nonprofit church, it is so easy to result in a substitution for Christian stewardship.

One must say there certainly is the giving spirit on the part of many in relief sales. Persons give time and items to sell. In addition, many give a far higher price than the item is worth because the money goes for relief. Further, there is, no doubt, value in committee planning, fellowship, and sacrifice in time and money for the project.

Now, for a few questions I struggle with. How much greater would be the blessing and the amount of money, if money spent on travel, planning, and attendance were given instead? It cost one family more than $75 to cover the driving necessary in preparing for the sale. What would result if as much energetic planning and effort were put into encouraging all church members to give a day's wages for relief instead of spending a day attending the sale? Perhaps many would not give from such motivation, but one questions the motivation which must get in order to give. Might moneymaking projects be a way to escape what we ought to be doing in giving? Do sales for relief undercut the stewardship teaching of the church and the Scripture which stresses free, voluntary giving out of gratitude for God's grace?

Is there a difference between the sales for relief and other moneymaking methods such as rummage sales, church suppers, and bazaars? Do we, by supporting relief sales, close our mouths to all kinds of other moneymaking schemes, including church bingo, since the profit of all these goes toward a good cause?

We have had a high heritage to sustain. Some have envied our methods of local church finance. One who asked a Catholic priest why he tolerated the raffling of an automobile was told: "I don't like it. If we could get our people to give systematically as you do, I would stop it. But, to my people, it seems like a quick and easy way to get some needed cash." The Reformation began with a protest against the money-raising practices of the church.

We have believed that the church should finance its work by voluntary contributions. Only when Christian people are *sold* on their faith, and have the enthusiasm and aggressiveness to *sell* it to others will they give their substance to the Lord. We restore dignity in our church when we stress the value of giving our tithes and offerings to finance the work of the church. The free, generous, cheerful giving of money is a mark of true Christian stewardship which ought to be amply sufficient to finance the work of the church.

As someone has written: "Perhaps *the* most authentic sign of Christian maturity is the individual practice of 'giving right out of the pocket.' Asking a mature Christian to contribute to his church by buying something is like asking a college graduate whether he can read! . . . Thus, when a congregation begins selling vanilla, pencils, cookies, or scouring pads, to raise funds—and many do—it is robbing its people of the heart of Christian experience—giving."

When money-raising methods are used, we proclaim to the public, "Our church is not important enough to support it ourselves." Something can, no doubt, be said about sales opening up opportunities for others outside the church to give. Might it, however, be a questionable inroad into the real meaning of the church when nonmembers are urged to support its program? The United Church of Christ says that "when a congregation engages in money-raising activities, it becomes, in effect, a store or a marketplace operating without tax obligations and in competition with established business, which sometimes stirs up resentment. The purpose of the church is distorted."

Thus, we must seek to be scrupulously consistent both with the spiritual character of the church and with its position as a religious nonprofit corporation.

At the very time most mainline denominations are adopting formal actions opposing church commercialism—the selling of goods and services with the purpose of securing funds for the operation of the church—our denomination is more and more putting effort into these practices. While others are despairing and saying that in the long run the work of the church is defeated by such money-raising devices, we think we are latching onto something helpful.

THE MENNONITE

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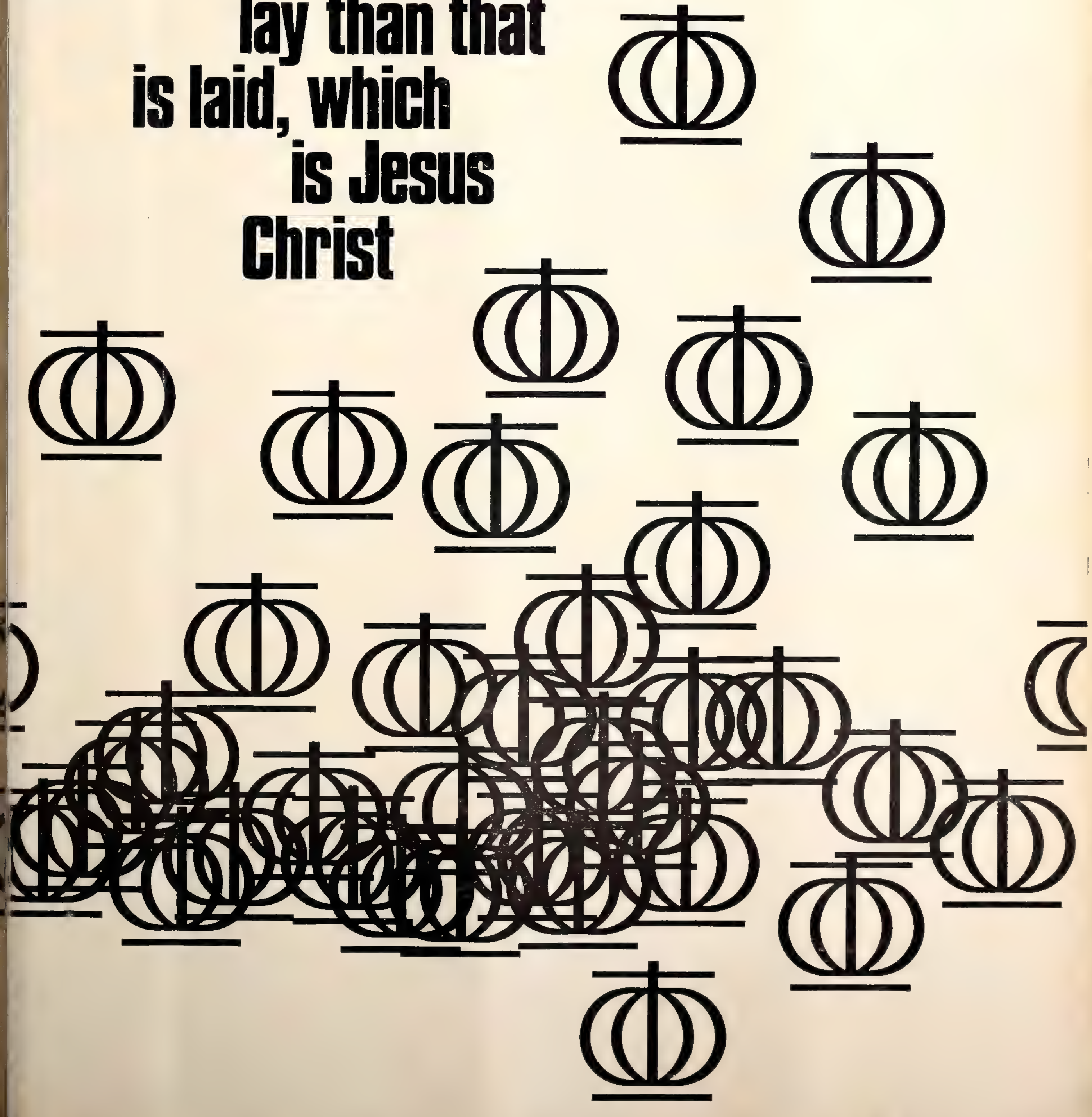

By Thy good pleasure

I WASN'T AS shocked as I might have been when Daddy died because he had had a little spell with his heart several years before—the last year I was in high school. Now I was off at college, majoring in English; it was Easter vacation and I was home. Daddy and I had gone to Memphis the day before, and, when I got tired on the way home, he even took the wheel and drove for awhile.

He and Mamma and I were all at the breakfast table, and we were talking about whether Miss Annie Coleman that we had seen in Memphis the day before was any kin to somebody out in the Maple Grove community. I got up to get the coffee off the stove, and suddenly there was a crash behind me and Mamma screamed. Daddy was stretched out on the floor with his coffee cup beside him; and she was bending over him, holding his head and crying, "Daddy, oh, Daddy, speak to us. What *is* the matter?"

At first I was almost too stunned to move, but then I ran to the telephone and called Dr. Wilson who lived up on the corner and asked him to come right down. But when I got back to the kitchen, Mamma said, "Oh, I think he's gone." And I said, "Oh, no, he just can't be." And yet I think I knew he was. He was right there, and any minute he might rise up and say he had been fooling. He used to scare me by playing possum like that when I was little. But he just lay there now, just like a stone. I ran back to the telephone and called Uncle Buford down at Drake Brothers, and by that time Dr. Wilson was coming in the front door.

He bent down over Daddy and listened to him, and then he looked at Mamma and me and said, "He's had a coronary." Then he gave him a shot, but I think he knew right then it wasn't any use. By the time Uncle Buford got there, Dr. Wilson said Daddy was gone. Uncle Buford went and started calling up the neighbors and the rest of the family, and before you knew it, they were all coming in the house. Mamma was just dazed, but as every new one would come in, she would hug them and say, "Oh, I wish we could have all gone together, but that wouldn't have been fair to Robert." But she hardly knew who she was talking to or what she was saying.

I was standing there with everything going on all around me, not really feeling anything. Ever since I had been little I had dreaded the day when Mamma and Daddy would die; now that it was really happening, I didn't seem to be able to take it in. I knew I ought to be crying or something, and yet I just couldn't. It was like I was finally acting out a part I had been preparing for for a long time, and I was as calm as I had ever been in my life.

Finally, they got me to take Mamma into her room while Mr. Purdy, the undertaker, came for Daddy. I sat there beside her not knowing what to say. We had always been so close and knew each other so terribly well that now there wasn't anything to do except hold her tight and tell her Daddy wouldn't have wanted to go any other way. Dr. Wilson said he probably never knew what happened; it was that quick. Mrs. Henry from next door came in and got Daddy's clothes that he had worn the day before and put them out of the way. And then people began to come in with flowers and food and what-all until I thought I just couldn't say thank you another time. But still I couldn't *feel* anything. Daddy was gone, and I didn't feel anything. What was wrong with me?

When it came time to talk about the arrangements, which everybody in Woodville always called the funeral and burial, Mamma said she wanted Daddy brought back home to lie in state. But Uncle Buford and I talked her out of it because we thought it would be so hard on her. She kept saying, over and over, "But Daddy always said he wanted to be brought back home." But we told her it would be the best thing to leave him at the funeral home. Then when we decide to have the funeral the next mornin at ten o'clock, she said, "Don't yo think that's a little soon? Do you thin Daddy would feel we weren't doin right by him?" But I said no, Dadd never had liked a lot of going-on a funerals: he always thought the mai thing was to *love* people while the were still with you. And when Brothe Parks, the preacher, came around, told him we didn't want anything i the service but the Methodist ritual Daddy had always said that was goo enough for anybody.

The day went on with more an more people coming in and talkin and more and more flowers arriving Brother Harris, a Methodist preache from out at Haley's Switch that Dadd had always thought a lot of, came i and offered to pray with us; but, whil he was thanking God for Daddy's lif and everything, I was just standin there thinking: my Daddy is dead, h really is, and I don't feel *anything* it's just like it was somebody els There wasn't anybody could tell u anything about Daddy we didn't know we knew he was the kindest man i the world and the most tender-hear ed. One man did come up and say "You know, if there ever was a ma that had realized most of his amb tions, it was your Daddy. Because h lived to see you get all the educatio he never had and wanted you to hav and he saw you well on the way t getting whatever you wanted in life. (I remembered when he had had tha first spell with his heart and the do tor was bending over him giving hi one shot after another. And Dadd whispered, "I don't want to go no but if I do, it's all right. I've mad enough to get my boy through scho like I promised him.") And now Da dy's love was right there all aroun me in the people he had loved an had loved him in return, and ye somehow, I still felt like an outside

Later, when we went up to th funeral home to see Daddy and a the flowers, it made me feel eve worse. There he was stretched out i a casket in his Sunday suit and the t I had given him for his birthday th

From "Amazing Grace" by Robert Drake. Copyright © 1965 by Robert Drake. Used with permission of Chilton Books, Philadelphia and New York.

nonth before and he had never worn, ut I couldn't feel close to him there. Ie looked too made-up and prim, nd Daddy never had been that way n his life. And all those flowers from ne florists made me feel just like hen I was a little boy; they made ne sick at my stomach. And people ame in to talk, and I talked to them ke Daddy might not even be lying nere.

The next morning the sun was shin-ng, and all the bridal wreath and red-uds and dogwoods were drenched in ght. But it was still kind of chilly, ke it can be in April. I got dressed or the funeral, just like I was going church on Sunday; after awhile all ne family started coming in, and we ere ready to go. When we got to the hurch, the casket was already there n front of the pulpit, covered with ed and white carnations. Mamma as holding on to me as tight as she ould, but I was hardly paying any ttention to her. I was thinking how rrible it was that Daddy was dead ght there in that casket and I still omehow didn't feel anything.

Then the quartet got up to sing and started in on "Rock of Ages," and I remembered all of a sudden that it was Good Friday. People always sang "Rock of Ages" on Good Friday. My "literary" friends at school would enjoy that, I thought: my father was buried on Good Friday. All sorts of parallels and ironies started coming into my mind, and I could think about them just as calmly and analytically as you please. And then the quartet sang "Nearer My God to Thee." And I remembered that that was what they'd played when the *Titanic* went down. No, somebody had come along and shown, by precise documentation, that they had played something else. I was not surprised; nothing like that surprised me anymore. Somebody always came along and disproved all the things that had meant something; I was expecting any day to have somebody come out and prove, beyond peradventure of doubt, that Mary Tudor had never burned a single Protestant.

When the service was over, we filed out behind the casket while the organist played "Now the Day Is Over." There was a bad minute there at the door when I thought the pallbearers might drop the casket getting it off the trolley it had been resting on to take it out to the hearse. I thought how terrible it would have been to drop Daddy like that, and yet I was not horrified or anything. It would just have been ironic, that's all.

I had asked Mamma if she wanted to bury Daddy down at Mt. Moriah Cemetery out from Barfield, where most of the Drakes were buried. But she said she wouldn't be able to get down there very often and would rather bury him down at Oakwood Cemetery in Woodville. So that was where we were going, and Daddy was going to be buried alongside Mamma's parents, Grandma and Grandpa Wood that had died before I was born. And there would be space left for Mamma and one for me. When I was telling Mr. Purdy what we wanted to do, I couldn't even think very much about that place just sitting there, waiting for me. Why get all upset about it? You knew you had to die someday.

Oakwood was down by the canning factory, and the railroad ran right along one side of it. And as we got out of the car, a long old freight train

zoomed by behind a triple diesel unit. And then all of a sudden right there while Brother Parks was pronouncing the benediction, I began to think about how I had always liked trains, ever since I was little, and how Daddy used to take me down to the station every Sunday between Sunday school and church so I could see the eleven o'clock passenger train from Memphis come by. Now there weren't any big old black steam engines chugging through anymore; there were just diesels, throbbing powerfully in a cool, restrained sort of way. It was strange that that was what I should be thinking about right there when we were burying Daddy.

When we got home from the cemetery, nearly everybody had left except the family, who were all going to stay to dinner. Everybody was talking about how pretty the flowers had been and how nice the music was when Lina Davis, my cousin from over at Monroeville, spoke up and said, "You know, I was just looking around this morning when we were going in the church. And you know, we just don't have much family anymore." And it was so: Uncle Jim, Lina's father, had died suddenly a few years before, just like Daddy. And last fall Uncle Wesley down at Barfield had died of cancer. (Mamma wrote me—I was off at school—that it like to have killed Daddy to see him suffer so.) I wondered who would be the next of the uncles, or whether it would be one of us younger ones—like my cousin Stuart whom I adored who was killed in the war. I thought about all the other funerals in the family—Uncle Wesley's and Stuart's and Aunt Janie's, Uncle Buford's first wife, who almost sang her heart out in the Methodist choir.

Finally, the family began to go; even Uncle Buford and dear, fine Susan that he married a few years after Aunt Janie died, went home. There was nobody there now but Mamma and me. I told Mamma to go lie down: she needed to rest. And, for a wonder, she was too tired to put up much of a struggle. I went in and took off my Sunday suit and put on some everyday clothes and went out.

Everywhere, the afternoon sun was streaming down into the backyard: through the big pecan trees that Uncle Tom Henry next door had planted nearly seventy-five years ago and through Grandma Wood's fig bushes that were now as tall as the house. There were the little peach trees that Daddy had planted as soon as he was able after his illness two years ago, and now they were blooming. Everything was terribly, overwhelmingly alive. And Daddy was dead.

All of a sudden, I bent over and cried; I wasn't even sure what I was crying about. I wasn't exactly thinking about Daddy so much as I was about his *love,* how there just wasn't a selfish bone in his body, and how he couldn't bear for anybody else to be selfish. I never had known anybody else but Daddy that could *completely* forgive people when they mistreated him, sometimes his own flesh and blood. And I remembered how he wasn't ashamed to cry when anybody he loved was sick or in trouble and needed him. Daddy was maybe very eighteenth-century in that way; he was not afraid of tears, and I guessed maybe it was because he wasn't afraid of love. Because you had to love in order to cry, and most people now were really afraid of love. Maybe, in a way, that's what I was crying about—not Daddy so much as his love. That was the only love I had ever known that had accepted me fully, completely, and without asking any questions; I knew that now. That was what I was really crying about. And why was it always when you let yourself love somebody in return, something always happened? Look at Aunt Janie and Stuart and Mrs. Edney, my high school English teacher who taught me poetry was maybe just another way of looking at God—people that were not afraid of love—and all of them gone. And now Daddy. I shuddered with crying. I couldn't take any more

Then I thought once more about i being Good Friday. That was what i meant to love: Good Friday and being crucified. I knew my "literary" friends would say I was being obvious, but I just had to think about i that way. There was certainly enough *irony* and *tension* and *paradox* there to choke the biggest literary critic in the business. But it was true. When you loved, you had to take a risk, and when you took a risk, that meant you might lose. And, yet, you had to keep on taking that risk. Daddy had always done that, and I knew that I had to keep trying to do it too, even if i killed me. That was ironic; that's exactly what it would do.

And then, for no reason at all, I began thinking about Louella, my old nurse, and the first song she ever taught me; it was "Amazing Grace." And I remembered one verse.

> "Through many dangers, toils and
>   snares,
> I have already come;
> 'Tis grace hath brought me safe
>   thus far,
> And grace will lead me home."

And then I remembered another hymn I used to like when I was little and went to church with Mamma and Daddy and made out like I was playing the organ on the back of the pew in front of me: "Come, Thou Fount of Every Blessing." There was one verse that used to fascinate me because I didn't know what it meant about raising your Ebenezer.

> "Here I raise mine Ebenezer,
> Hither by Thy help, I'm come.
> And I hope, by Thy good pleasure
> 'Safely to arrive at home.' "

That was it. You had to keep on loving and giving up and then loving again. Not just because it was that way and you had to make the best of it, but because that was the only way, the only way to get *home*. And home was where you belonged.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

COMMENTARY

on the

Proposed Constitution and Bylaws

ı preparing the draft of the propsed 'onstitution of the General Confer- nce Mennonite Church, the Constitu- on and Polity Committee kept in ıind:

1. Suggestions and comments of in- rviews arranged with various groups t district conferences.

2. Tabulated results of the instru- ıent prepared for the Self-study Pro- ram.

3. Consultations with individuals, ɔmmittees, and conference boards.

4. Counsel and suggestions of the ıanagement consultant firm, Fry As- ɔciates, employed by the Executive ommittee of the General Conference.

The basic provisions and objectives f the current Constitution and the tatement of Faith are retained. How- ver, a number of major and signifi- ant changes are proposed. Lines of esponsibility have been redrawn and entralization and decentralization ave been restructured. The Constitu- on and Polity Committee believes e proposed changes will provide a eater degree of flexibility in pro- amming and permit greater team- ork in planning and implementing oals and objectives.

The following are issues of signifi- ance or major change from the pres- t Constitution.

ONSTITUTION AND BYLAWS

o provide greater flexibility in chang- g organization to meet opportunities d responsibilities in new or different tuations, considerable sections of e Constitution are placed in the ylaws. The Bylaws may be amended the General Board [Executive Com- ittee] by a two-thirds majority vote the members. The Constitution, hich contains the basic structure of e organization, may be amended by two-thirds majority vote of the eneral Board and by a two-thirds ajority vote of the delegates at the llowing session of the General Con- rence.

EDUCED TERM OF OFFICE

e current nine-year term for board embers and some committees is re- ced to six-year terms. In all cases, a second term is possible upon reelection.

GENERAL BOARD

For purposes of clarification, the present Executive Committee of the conference will be named the "General Board." The membership of the General Board, consisting of not less than twelve nor more than twenty, includes the conference officers, one representative from each program commission, and six members at large elected by the conference in the triennial sessions. The exact number of members of the General Board will be determined by the Bylaws. The Executive Secretary of each program commission and the executive officers of the divisions shall serve as ex officio members of the General Board. These shall have full floor privileges and serve as resource persons for board discussions and decisions. The General Board shall appoint from among its members at large one to the Division of Administration, and one to the Division of Communication as full members; as ex officio nonvoting members, one to each of the three commissions and one to the seminary Board of Trustees. The duties of the General Board are:

1. To represent the conference between regular sessions and coordinate the programs of the conference.
2. To approve the major programs and plans of the conference and to determine priorities.
3. To adopt the annual conference budget.
4. To appoint the major conference staff members and conference standing committees where indicated, and to fill vacancies that occur in boards, commissions, or other agencies.

DIVISIONS

This is a new group of conference agencies which are designed to serve the conference and the program commissions. There are two divisions:

1. *Division of Administration.* This division shall be responsible for the business administration of the General Conference, including its property, funds and investments, central office management, and the compilation and promotion of the budget.

The Division of Administration shall consist of nine members, eight of whom shall be elected by the General Conference for terms of six years. One member shall be appointed by the General Board from among its members at large.

Among the special agencies of the Division of Administration are the Board of Trustees, the Finance Committee, and Pensions Committee, and Church Extension Services, Inc. This division would do the work which is presently carried by the Board of Business Administration.

2. *Division of Communication.* The Division of Communication, by providing information, interpreting, and promoting the conference and its programs, shall be responsible for conference communication with the congregations, the regional conferences, and the general public. The five members of the division shall be appointed by the General Board. Of these, one shall be appointed from among the members at large of the General Board, and four shall be appointed from the conference at large. The Communications Secretary shall be a nonvoting member of the division. His duty is to coordinate the various conference communication efforts including the periodicals, bulletins, newsletters, and radio work.

PROGRAM COMMISSIONS

Program commissions, formerly called boards, shall be elected by the General Conference and the district conferences. Program commissions shall consist of thirteen members as follows: One from each of the five United States district conferences, two from the Canadian Conference, and six elected by the General Conference. [This is an important change from the present pattern, in which all members of the boards are elected by the triennium sessions of the conference.] They will be responsible for specifically defined programs and will serve as channels through which congregations can together carry out their mission to the world. The name and number of the commissions shall be determined by the General Conference upon recommendation by the General Board; at the time of the adoption of the Constitution, there shall be three commissions. They will be:

1. *Commission on Education.* Duties involve the preparation and publication of curriculum, periodicals, and literature for church, home, and community for programs of Christian education.

This commission shall have a department on higher education providing guidance for post-high school education including the Mennonite colleges, conference seminary, services to students at public colleges, universities, and vocational-technical schools, and extension programs for adults. Services and counsel to the colleges and the seminary shall come through means such as convening the administrators, engaging in long-range planning, conducting studies and research, evaluating programs and objectives, coordinating curricula and programs, and informing the churches about the work of the institutions.

2. *Commission on Home Ministries.* Duties include various services and ministries on the North American continent including such areas as evangelism, rural and urban church, ministry and ordination, peace and social concerns, voluntary and alternative services, and health and welfare.

3. *Commission on Overseas Ministries (Mission and Service).* This commission shall be responsible for services and ministries abroad including evangelism, education, health, welfare, technical aid, and service opportunities.

SEMINARY

The conference shall elect nine members to serve on the Board of Trustees of the Mennonite Biblical Seminary. This board shall carry conference responsibility for the administration of the seminary. The seminary board shall work in cooperation with the Commission on Education, and it shall report to the General Conference with that commission, which, however, shall not administer or set policy for the seminary. The seminary shall submit annual and long-range plans and an annual budget to the General Board for consideration and approval in the context of total conference work.

ANNUAL COUNCIL

All conference officers, the General Board, divisions, program commissions, and the seminary Board of Trustees shall be included as regular participants in the council. District conference presidents or other designated district personnel shall also participate in the Annual Council sessions as they are invited.

The Annual Council sessions shall promote awareness and understanding among the division and commission programs, review the work of the conference as a whole, consider areas of common concern, and discuss financial goals and resources. The council shall be advisory and consultative rather than legislative.

ADMINISTRATION

1. *General Secretary.* The executive officer of the conference, presently called the Executive Secretary, shall be the General Secretary. He is responsible to the General Board, by which he is appointed. In the new structure, the General Secretary has additional responsibilities to coordinate the work of the conference agencies and to serve as the liaison person between the General Conference and the local congregations and regional conferences.

2. *Commission Executive Secretaries.* The executive officers of program commissions are called Executive Secretaries. The General Board appoints the Executive Secretaries of the commissions. In engaging an Executive Secretary, the commission in consultation with the General Secretary, designates a person who is recommended to the General Board for final approval and appointment by that board. The Executive Secretaries serve as administrators for the program commissions and, as such, are responsible to the commissions.

3. *Division Executive Officers.* The Business Manager of the Division of Administration and the Communications Secretary of the Division of Communications are appointed by the General Board. The procedure outlined for the appointment of Executive Secretaries of the commissions applies to the appointment of the Executive Officers.

4. *Staff Council.* The Staff Council shall be composed of the General Secretary, who shall serve as its chairman, the Business Manager, the Communications Secretary, and the Executive Secretaries of the program commissions. The Staff Council shall help coordinate and otherwise promote the conference programs for which these staff members bear responsibility. Larger council, including other staff members, may also be convened as the General Secretary and his staff find this advisable.

ANNUAL BUDGET

Each of the divisions, commissions, the seminary, and the General Board shall prepare proposed budgets which shall be presented at the Annual Council sessions to the Finance Committee of the Division of Administration for review and counsel.

Upon approval of the Finance Committee, the budgets shall be submitted to the General Board for approval and adoption.

STANDING COMMITTEES

The proposed Constitution provides for the Nominating Committee and the Program Committee each to consist of six members. The conference assembly elects three members to each of these committees and the General Board appoints three additional members to each of the committees. [The current Constitution calls for the Nominating Committee to be composed by each district conference designating a member. The Program Committee of three is elected by the triennium sessions.]

AUXILIARIES

The several auxiliaries, while defining their own programs, have varying degrees of relationships to agencies of the General Conference. The Young People's Union is administratively responsible to the Commission on Education.

Mennonite Men and the Women's Missionary Association, while completely autonomous in organization and program, plan activities in support of numerous conference programs—perhaps more directly to the Commission on Home Ministries and the Commission on Overseas Ministries (Mission and Service).

ECUMENICAL RELATIONS

Provision is made for non-General Conference Mennonite congregations to affiliate with the General Conference Mennonite Church while congregations retain membership in their respective conferences. Expressions of Christian unity with non-Mennonite churches are encouraged whenever programs of cooperation and joint activities are mutually beneficial, and can be planned and implemented.

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(Proposed)

CONSTITUTION AND BYLAWS
# of the
GENERAL CONFERENCE MENNONITE CHURCH

ARTICLE I. GENERAL

Section i. Name

The name of this corporation shall be: General Conference Mennonite Church.

Section ii. Purpose

The General Conference Mennonite Church is a fellowship of congregations committed

1. To proclaim Jesus Christ through appropriate ministries such as evangelism, missions, education, literature, service, relief, and community development to the end that persons may put their trust in God and receive Jesus Christ as Savior from the guilt and power of sin and serve Him as Lord in the fellowship of the church.
2. To establish and maintain local congregations and assist them in Christian worship, nurture, and witness.
3. To understand more adequately the essence of the Christian faith and to accept its implications for total living.
4. To discern the nature of Christian unity, demonstrating and seeking such unity among ourselves in our relationships with other Mennonite groups and in fellowship with other denominations which confess Jesus Christ as Lord and Savior.
5. To teach vital and meaningful New Testament principles such as believer's baptism, the peace witness, discipleship, the ethics of love, and the brotherhood church.
6. To acknowledge the Holy Spirit and the Scriptures as source for counsel and direction in fulfilling Christian responsibiilties.

Section iii. Our Common Confession

A. *Basic Faith.* The General Conference believes in the divine inspiration and the infallibility of the Bible as the Word of God and the only trustworthy guide of faith and life; and in Jesus Christ as the only Savior and Lord. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

In the matter of faith it is, therefore, required of the congregations which unite with the conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ (Eph. 2:8, 9; Tit. 3:5), baptism on confession of faith (Mk. 16:16; Acts 2:38), the avoidance of oaths (Mt. 5:34-37; Jas. 5:12), the biblical doctrine of nonresistance (Mt. 5:39-48; Rom. 12:9-21), nonconformity to the world (Rom. 12:1, 2; Eph. 4:22-24), and the practice of a scriptural church discipline (Mt. 18:15-17; Gal. 6:1).

At no time shall any rules be made or resolutions adopted which in any way contradict the historical principles of faith as laid down in this Constitution.

B. *Separated Life.*

1. The General Conference believes that membership in oath-bound secret societies, military organizations, or other groups which tend to compromise the loyalty of the Christian to the Lord and to His church is contrary to such apostolic admonitions as: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14, 15), and that the church "should be holy and without blemish" (Eph. 5:27).

2. Further, regarding "the works of the flesh" (Gal. 5:19-21), the conference believes "That they which do such things shall not inherit the kingdom of God."

Therefore, every congregation should seriously strive to remain free from these evils.

Much rather, "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25).

Bylaw I. Corporate Seal

The corporate seal shall have inscribed thereon General Conference Mennonite Church. It shall be used by causing the same or a facsimile thereof to be impressed, affixed, reproduced, or otherwise used. A facsimile of such seal is impressed upon this provision of the Constitution and Bylaws.

Bylaw II. Conference Symbol

The conference symbol shall be the one adopted at the 1965 triennial sessions. The cross and orb design is a contemporary variation of a symbol with a long tradition. While the symbol is intended to be flexible in meaning, historically the cross and orb design has signified the sovereignty of Christ in the world and in life to come. The symbol suggests the inseparable relationship between faith (the cross) and life (the world). The line below the cross suggests the concept of a foundation. Our faith, as expressed by the meanings derived from the cross and orb, rests on a sure foundation. A facsimile of such symbol is impressed on this provision of the Constitution and Bylaws.

Bylaw III. Fiscal Year

The fiscal year of the corporation shall begin on the first day of January in each year.

ARTICLE II. POLITY AND MEMBERSHIP

Section i. Congregational-Conference Polity

A. *The Local Congregation.* The local congregation as a living organism of the church of Jesus Christ shall be recognized as the basic organizational unit of the General Conference Mennonite Church. The General Conference holds to the congregational form of church government; it is recognized that congregational polity has validation, together with other forms, in the New Testament and in the early church.

B. *Association with Other Congregations.* Each local congregation shall be expected to relate to other congregations in larger bodies by the unifying spirit of Christ, primarily in church conferences. In coming together, congregations recognize their interdependence and their need for mutual exhortation and admonition, and their strength to fulfill the church's mission in the world. Interchurch organizations, whether local, regional, national, or inter-ational, are formed so that the local congregation may oin with others in fellowship and in mission.

C. *Regional Conferences.* While not an association of onferences, the General Conference shall recognize hrough action at the triennial conference those regional onferences that shall be considered a part of the General Conference. The rights and responsibilities of such recog- ized conferences shall be defined by the General Board.

D. *The General Conference.* The General Conference s an expression of the church of Christ and it shall admin- ster the program assigned to it by the congregations hrough their representatives. The conference, therefore, as a right to lay claim to the support of the local con- regations. However, in fulfilling its mission, the confer- nce seeks to serve and strengthen the local congregations nd regional conferences, not to control them.

Bylaw I. Recognized Regional Conferences

The General Conference officially recognizes the follow- ng regional conferences: The Conference of Mennonites n Canada, the Central District Conference, the Eastern District Conference, the Northern District Conference, the acific District Conference, and the Western District Con- erence.

The General Conference and the recognized confer- nces shall be related to one another in the following ways:

A. The General Conference remains sensitive to the eeds and concerns of the regional conferences and pro- ides channels for working with them.

B. Regional conferences strive to work in harmony and ooperation with the total conference enterprise.

C. Such conferences assume their share of responsibility or the promotion and support of the General Conference esolutions and programs of service.

D. Such conferences in their organizational structure rovide committees or boards comparable to the General onference organizations or in other ways seek to relate eaningfully to the conference program.

E. Since the regional conferences through their boards nd committees carry out and support the General Con- erence, these conferences are given direct voice in the lanning and decision-making through representation in he program commission of the conference.

Bylaw II. Overseas Conferences

Mennonite congregations abroad are expected to estab- sh primary relationships among themselves as regional, ational, or continental conferences and with other Chris- an groups. Such congregations and conferences, there- ore, do not bear the same relationship to the General onference as the Canadian and United States congrega- ons and conferences. Nevertheless, the General Confer- nce wherever possible shall seek primarily through its verseas Ministries (Mission and Service) Commission to aintain and strengthen fraternal relationships with over- eas Mennonite groups and to engage in joint fellowship nd mission. Any more direct relationships with overseas roups, such as representation in conference agencies, shall be worked out jointly by General Conference and indigenous overseas conference representatives.

Bylaw III. Other Church Bodies

Recognizing that the church of Jesus Christ is one, the General Conference seeks to relate to and cooperate with other church bodies, both Mennonite and non-Mennonite, where this is advisable and mutually beneficial. In such relationships the conference seeks both to learn from and to contribute to the larger church.

SECTION II. MEMBERSHIP

A. *Eligibility.* Any congregation which agrees with the basic tenets of the Mennonite church, the confession of faith as defined by the General Conference, and the provisions of this Constitution and Bylaws shall be eligible for membership in the General Conference Mennonite Church.

B. *Multiple Memberships.* Congregations that are members of other Mennonite conferences (other than the General Conference) shall be eligible for membership under the provisions of the Constitution. Such congregations may either withdraw their membership from the other conference or hold multiple memberships.

C. *Rights and Privileges.* The local congregation shall retain or be given certain rights and privileges as a member of the General Conference:

1. The congregation shall retain the right of final decision to manage its own affairs in its organization, personnel, program, and management of property.
2. The local congregation shall retain the privilege of withdrawing from the General Conference or remaining a member irrespective of its membership in a regional conference or other Mennonite conference.
3. Through its representatives (delegates) to the General Conference the congregation shall have the privilege to participate in the planning and decision-making of the larger body.
4. Each congregation belonging to the conference shall have a right to the benefits of the conference property in case of dissolution. These rights cease when a congregation withdraws or for other reasons no longer belongs to the conference.

D. *Duties.* As a member of the General Conference, the congregation shall have the responsibility to be loyal to and support the work of the conference. Specifically:

1. Each congregation shall be represented at every session and shall actively seek to further the interests of the conference during and between sessions.
2. Each congregation in its organizational arrangement shall provide for committees or in other ways represent and promote among its membership the various conference service areas, such as missions, education, service, and finance.
3. Each congregation shall insofar as it is possible call ministers that are certified or registered by the General Conference under the provisions and procedures defined

by the conference through its Committee on the Ministry and appended to the Bylaws.

4. Each congregation shall make provisions to contribute financially to the work of the conference. The congregation retains the right to determine the method of its support and the designation of its contributions.

Bylaw I. Congregational Membership

A. Admission Procedures. *Application for membership shall be made in writing to the conference Secretary a reasonable length of time before any regular session of the conference, and the Secretary in turn shall submit the application to the General Board for evaluation and recommendation to the conference session. A two-thirds majority of votes cast by conference delegates shall be required for admission. Congregations upon admission immediately enjoy the rights and privileges of membership and assume the responsibilities as outlined in this Constitution and Bylaws.*

B. Withdrawal. *A congregation may withdraw its membership in writing to the conference Secretary. Congregations which neglect to have representation at three consecutive regular sessions of the conference, giving no valid reason for such neglect and leaving official inquiries unanswered, shall be regarded as having withdrawn from the conference provided the conference efforts to apply Matthew 18:15-17 have been ignored. This fact shall be entered in the minutes. Such congregations may, however, upon application be received again into the conference in the regular manner.*

ARTICLE III. GENERAL CONFERENCE SESSIONS

SECTION I. MEETINGS

A. *Regular Meetings.* Regular sessions of the General Conference shall be held every three years. The time and place of meeting shall be determined by the General Board, with consideration given to any invitation of a regional conference, a congregation, or a group of congregations.

B. *Special Meetings.* A special session of the General Conference may be called by the General Board when it deems this necessary or shall be called whenever requested by the official representatives of at least twenty conference congregations or by two conference commissions.

C. *Reports.* All elected officers, boards, commissions, and major conference agencies shall give a full report of their work and activities at each regular conference session. These reports shall be in writing and shall include the financial data.

Bylaw I. Purpose of Regular Sessions

The purposes of the regular sessions of the General Conference shall include the following:

A. Worship and Fellowship. *To provide the opportunity for congregations through their representatives to assemble for fellowship and worship, and thus by better understanding one another and by deepening their Christian commitment, the churches can more effectively fulfill their own and their joint mission in the world.*

B. Information. *To provide information through reports, demonstration, dramatization, or otherwise about the conference program for those attending the conference so that delegates may be knowledgeable and responsible participants in conference actions and in congregational programs.*

C. Business. *To conduct the business of the conference, as electing conference officers and members of agencies, deciding major issues, and making joint pronouncements.*

D. Planning. *To consider the several aspects of the conference program and through discussion and deliberation determine the essential direction of the conference effort and set the broad policies of program development.*

SECTION II. DELEGATES AND VOTES

A. *Delegate Votes.* Each member congregation shall be entitled to send delegates to conference sessions and shall be given one vote for every thirty of its members or fraction thereof.

B. *Proxies.* A congregation which for any reason cannot send delegates from its own members may designate a person or persons from another conference congregation to represent them by proxy.

C. *Limitation of Votes and Proxies.* No one person may cast more than ten proxy votes nor more than a combined total of twenty-five delegate and proxy votes.

D. *Certification.* The conference Secretary shall receive and record the credentials of delegates. These credentials must be presented in writing and shall be in the hands of the Secretary ten days before the conference convenes. Questions in regard to certification of delegates and assignment of proxy votes shall be referred to a credentials committee.

E. *Quorum.* The quorum for conducting official business of the conference shall be 50 percent of the total possible number of votes. A majority of votes cast shall determine any matters submitted except when a larger percentage is required by this Constitution and Bylaws.

F. *Floor Privileges.* The member of any conference congregation shall be entitled to participate in conference deliberations but not to vote unless a delegate or authorized proxy. Floor privileges may also be extended to others upon recommendation of the appropriate committee and a majority vote of the conference.

SECTION III. ELECTIONS

A. *Nominations and Elections.* Elections shall be held at each regular conference session to provide conference officers and members of conference boards, commissions and other agencies. Two nominees for each office to be filled shall be presented by the Nominating Committee with further nominations permitted from the conference floor. Elections shall be by ballot and shall be determined by majority of all votes cast.

B. *Qualifications.* A member of any conference congregation is eligible for election as a conference officer or member of a conference commission, board, or agency. No person shall serve in more than one such elected office at one time. Members of the Central Office staff are not eligible for election or appointment to conference offices, he General Board, the divisions, or the commissions. Questions regarding eligibility shall be referred to the General Board for resolution.

C. *Officers.* The officers of the conference shall consist of a president, a vice-president, and a secretary.

D. *Boards and Agencies.* The conference at each reguar session shall elect members to the General Board, the several program commissions, the Mennonite Biblical Seminary Board of Trustees, the Division of Administraion, and such other agencies, as the conference or the General Board may designate.

E. *Terms of Office.* Officers of the conference shall be elected for three-year terms. Members of commissions, boards, and divisions are elected for terms of six years. The terms of elected officers and members shall be limited o two consecutive terms.

Bylaw I. Duties of Officers

The officers of the General Conference shall have the ollowing general duties:

A. The President *shall preside at all sessions of the conference, the General Board, and other conference-wide meetings. In behalf of conference interests, its unity, ts spiritual welfare, and its program of service, the President shall visit as many regional conferences and congregations as his time allows. Where possible and advisable, he shall officially represent the conference at nonconference or interchurch meetings.*

B. The Vice-president *at the request of the President or in his absence or inability shall exercise all the rights and duties of the President.*

C. The Secretary *shall serve in the capacity of his office at all sessions of the conference, the General Board, and other conference-wide meetings. He shall record the minutes of all such meetings; have the safekeeping of all minutes, records, and papers belonging to the conference xcept such as are specifically assigned to others; and carry on the necessary official correspondence.*

SECTION IV. COMMITTEES

A. *Standing Committees.* A Nominating Committee, Program Committee, and such other standing committees f the conference as the conference or the General Board may create shall be appointed by procedures adopted by he General Board and defined in the Bylaws.

B. *Other Committees and Appointments.* Other temorary committees or officers necessary to the management f conference sessions, as tellers, credentials, and floor rivileges committees, parliamentarians, and assistant secetaries, shall be appointed by the President.

Bylaw I. Standing Committees

A. Nominating Committee. *The Nominating Committee shall consist of six members, three elected by the conference and three appointed by the General Board from nominations presented by its Executive Committee, and insofar as possible representative of the several regional conferences. The chairman shall be designated by the General Board. A new committee shall be designated for each conference session. The members' names shall be published in the conference papers at least three months prior to the convening of the conference. The Nominating Committee is responsible to present two nominees for each office to be filled.*

B. Program Committee. *The Program Committee shall consist of six members, three elected by the conference and three appointed by the General Board from nominations presented by its Executive Committee. The members serve six-year terms so arranged that three are elected or appointed each triennium. The committee shall elect its own chairman and secretary. This committee shall work closely with the General Board, the commissions, and the auxiliary organizations. The duties of the committee shall be:*

1. To arrange the order of business of each conference session.

2. To prepare and publish the program of each regular and special conference session. The program for each regular conference shall be published not less than three months in advance of such session.

3. To schedule all additional matters arising during the sessions which need to be brought before the conference.

ARTICLE IV. THE GENERAL BOARD

SECTION I. RESPONSIBILITY

A. *Legal.* The General Board shall have full legal responsibility and authority as chartered by the State of Kansas. However, the board by resolution may delegate the whole or part of this legal responsibility to a board of trustees.

B. *Duties.* The principal duties of the General Board shall include but not be limited to the following:

1. Represent the conference between regular sessions and coordinate the several programs and ministries of the conference.
2. Review the major programs and plans presented by the commissions and the seminary and determine priorities.
3. Adopt the annual conference budget.
4. Appoint the major conference staff members, designate members to the standing committees, and fill vacancies that occur in boards, commissions, or other agencies.
5. Provide leadership and indicate the general direction of conference activities and programs.

C. *Relation to the General Conference.* The General Board shall be responsible to the conference and its member congregations in carrying out its responsibilities as outlined above. The board shall be aware of and sensitive to the needs, desires, and resources of the conference in fulfilling its role.

Bylaw I. Definition of Function

A. Program and Policy. *The board shall have primary responsibility to provide an overall, long-range view of the conference program and to determine the major policies along which such program shall develop. It shall receive and study the plans and programs of the several program commissions and the seminary, and approve annual and long-range programs. It shall have the responsibility to determine priorities in program.*

B. Budget. *The board is responsible to adopt, control, and promote the annual budget. The several budgets of commissions, the seminary, and the divisions of the board are received and considered in consultation with each respective group before adoption.*

C. Appointments. *The board shall appoint the following:*

1. The General Secretary.

2. The executive secretaries of the commission, upon recommendation by each commission.

3. The Business Manager and any executive officers of the divisions, each upon recommendation by his division.

4. From among its members at large, one to the Division of Administration and one to the Division of Communication as full members; as ex officio nonvoting members, one to each of the commissions and one to the seminary Board of Trustees.

5. The conference Board of Trustees from among the members of the Division of Administration and upon recommendation of that division.

6. Four members, in addition to the member at large, to the Division of Communication.

7. Three members to the Nominating Committee and three members to the Program Committee.

D. Coordination. *The board is responsible to coordinate and work out relationships with other church groups when this is considered desirable, including relationships with the Mennonite Central Committee and other inter-Mennonite groups.*

SECTION II. COMPOSITION AND ORGANIZATION

A. *Membership.* The General Board shall consist of not less than twelve nor more than twenty members, the exact number to be designated in the Bylaws, but always including the conference officers, one representative from each program commission, and members at large elected by the conference. The General Secretary shall serve as a nonvoting ex officio member. The number at the time of the adoption of this Constitution shall be twelve.

B. *Officers.* The officers of the conference shall also serve as officers of the General Board and shall have the duties as outlined above. In addition, the board shall elect a conference Treasurer upon recommendation by the Division of Administration and in consultation with the General Secretary. The Treasurer shall be elected for an initial term of three years which may be extended three more years and be indefinite thereafter. The conference Treasurer shall be one and the same person as the Business Manager, and his duties shall be coextensive with the duties of the Business Manager as hereinafter specified in this Constitution and in the Bylaws.

C. *Election and Terms of Office.* The officers (except the Treasurer) shall be elected by the conference, for terms of three years, with a maximum of two consecutive terms for each office. The commission representatives shall be appointed or elected by each respective commission, with no restriction as to the term of service on the board. The members at large shall be elected by the conference for six-year terms, the elections so arranged that approximately the same number are elected each triennium; a member may serve only two consecutive terms.

D. *Vacancies.* Vacancies caused by resignation, death, increase in number, or otherwise may be filled by the other or remaining board members. The members so chosen shall hold office until their successors are duly elected at the next regular conference sessions or, in the case of commission representatives, the next commission meeting.

Bylaw I. COMPOSITION OF THE GENERAL BOARD

The General Board shall be composed of twelve members: the three conference officers elected by the General Conference; one representative elected by each of the three commissions, Education, Home Ministries, and Overseas Ministries (Mission and Service); and six members at large elected by the conference.

In addition to the General Secretary, the executive secretary of each program commission and the executive officers of the divisions of the board shall serve as nonvoting ex officio members of the General Board. They shall serve as resource persons for board discussions and actions, with full floor privileges.

SECTION III. MEETINGS

A. *Regular Meetings.* Regular meetings of the General Board shall be held at least twice every year.

B. *Special Meetings.* Special meetings of the General Board may be called by the officers of the conference or by any five members of the board.

C. *Quorum.* A quorum for the transaction of business at any regular or special meeting of the board shall consist of a majority of the total number of board members.

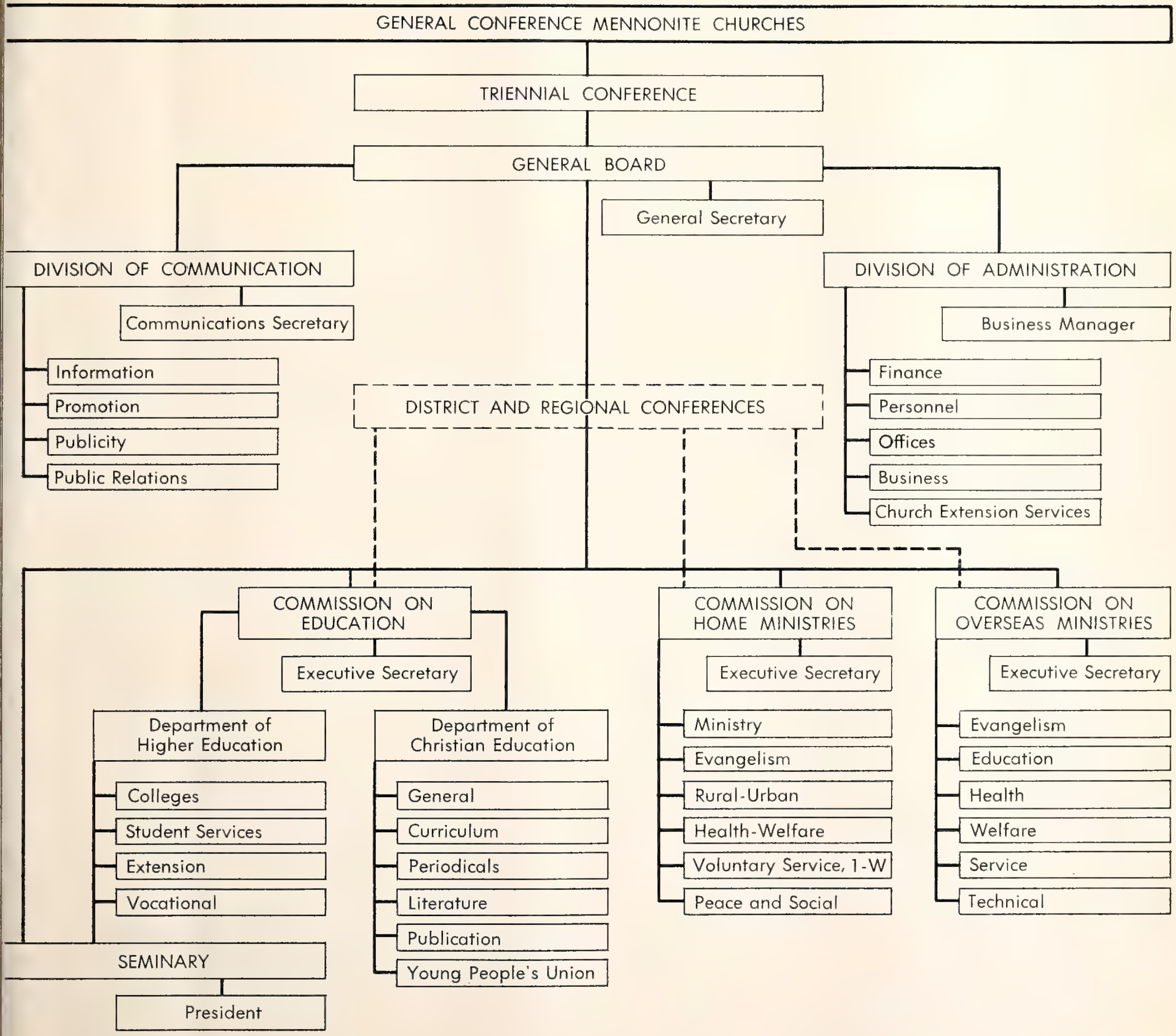
SECTION IV. COMMITTEES AND DIVISIONS

The General Board may appoint such committees and divisions as are necessary to fulfill its responsibilities, but at the time of the adoption of this Constitution shall include the Executive Committee, the Division of Administration, and the Division of Communication.

Bylaw I. Executive Committee

A. Composition. *The Executive Committee of the General Board shall be composed of the officers of the board, the two representatives to the two divisions, and the General Secretary.*

PROPOSED ORGANIZATIONAL CHART


GENERAL CONFERENCE MENNONITE CHURCHES
TRIENNIAL CONFERENCE
GENERAL BOARD
General Secretary
DIVISION OF COMMUNICATION
Communications Secretary
Information
Promotion
Publicity
Public Relations
DIVISION OF ADMINISTRATION
Business Manager
Finance
Personnel
Offices
Business
Church Extension Services
DISTRICT AND REGIONAL CONFERENCES
COMMISSION ON EDUCATION
Executive Secretary
Department of Higher Education
Colleges
Student Services
Extension
Vocational
Department of Christian Education
General
Curriculum
Periodicals
Literature
Publication
Young People's Union
SEMINARY
President
COMMISSION ON HOME MINISTRIES
Executive Secretary
Ministry
Evangelism
Rural-Urban
Health-Welfare
Voluntary Service, 1-W
Peace and Social
COMMISSION ON OVERSEAS MINISTRIES
Executive Secretary
Evangelism
Education
Health
Welfare
Service
Technical

B. Duties and Authority. *The duties of the Executive ommittee shall include but not be limited to the following:*

1 To represent the General Board between meetings.

2. To call special meetings of the board when pressing eeds make such meetings advisable.

3. To deal with emergency matters requiring immediate ecision.

4. To serve as a nominating committee for board appointments, as to the standing committees and the divisions.

Major decisions, as appointing the General Secretary and the commission executive secretaries, determining conference programs and budgets, and amending the Bylaws, shall be acted upon only when the entire board is in session.

Bylaw II. The Division of Administration

A. Responsibility. *The Division of Administration* *shall be responsible for the business administration of the General Conference, including its properties, funds, and investments; central office management; and compilation and promotion of the budget. As a division of the General Board, the Division of Administration is responsible to that board in carrying out these responsibilities, and the Business Manager, who serves as executive officer of the division, works closely with the General Secretary as a member of his staff.*

B. Membership and Terms. *The division shall consist of nine members. Eight shall be elected to the division by the General Conference for terms of six years, four at each regular conference session; members shall be limited to two consecutive terms. One shall be appointed at the beginning of each triennium by the General Board from among its members at large, with no restriction as to the number of three-year terms. The Business Manager of the conference is a nonvoting ex officio member of the division.*

C. Officers. *After each regular conference session, the division shall elect a chairman, a vice-chairman, a recording secretary, and a financial secretary. These officers together with the Business Manager shall constitute an executive committee which shall have such powers as the division may delegate.*

D. Board of Trustees. *The General Board shall by resolution create "The Board of Trustees of the General Conference Mennonite Church."*

1. Six members of the Division of Administration shall be appointed by the General Board upon recommendation of the division to serve as the total membership of the Board of Trustees.

2. They shall organize themselves by choosing from their number a chairman, a secretary, and a treasurer who shall constitute its executive committee. They shall also elect or appoint from their number such committees as they deem advisable for the successful performance of their duties.

3. The trustees, as the legal representatives of the conference, shall have the authority and power, in the name of and for the conference, to receive bequests and donations of real and personal property, to administer the property and proceeds therefrom according to the direction of the donors and/or the resolutions of the conference or as hereinafter provided, and to dispose of or transfer such property according to their best judgment for which purpose they may execute or authorize any other person to execute any such instruments in their behalf or any and all legal documents required in the transfer or assignment of property, and to attach the corporate seal to same, and to perform any other duties hereinafter provided or delegated by the General Board.

4. The trustees shall give a full report of their operations to the Division of Administration annually, and through it to the General Board and General Conference.

E. Finance Committee. *The Division of Administration shall appoint a Finance Committee to assist in fulfilling its responsibilities.*

1. The Finance Committee shall be appointed by the division and shall consist of three or more members of the division and as many additional members from the conference at large as the division may deem necessary for efficient administration, provided that a majority of such committee shall at all times be members of the division. The committee shall organize itself with the necessary officers.

2. The Finance Committee shall assist the General Board through the Division of Administration in reviewing the annual proposed budgets of the several conference commissions, agencies, and divisions, and if requested consult with such groups in preparing a comprehensive annual budget. The General Board, however, shall determine priorities and adopt the final budget.

3. The Finance Committee shall be responsible for promoting the budget in the conference through literature, stewardship education, and such other means as it may deem necessary.

4. The Finance Committee shall be responsible for an annual audit of all financial records, including those of individual commissions and other agencies, whether incorporated or not.

F. Pensions Committee. *The Division of Administration shall appoint a Pensions Committee to assist in fulfilling its responsibilities.*

1. The committee shall be appointed by the division and shall consist of two or more members of the division and as many additional members from the conference at large as the division may deem necessary for efficient administration provided that a majority of such committee shall at all times be members of the division. The committee shall organize itself with the necessary officers.

2. The committee shall supervise the conference pension and aid system and shall inform churches and eligible workers about its provisions.

G. Church Extension Services, Incorporated. *Church Extension Services, Inc., a separately incorporated agency of the conference and authorized thereby, shall report to the conference and its General Board through the Business Manager and the Division of Administration. The Articles of Incorporation and Bylaws of the corporation shall be appended to these Bylaws.*

Bylaw III. The Division of Communication

A. Responsibility. *The Division of Communication shall be responsible to the General Board for conference communications with the churches, the regional conferences, and the general public, both by listening and being sensitive to these audiences as well as by providing information, interpreting, and promoting the conference and its programs. The division shall be guided in its work by the General Secretary, who shall be at liberty to call upon other resource persons, including the commission executive secretaries, in carrying out its responsibilities. When feasi-*

ble, a Communications Secretary shall be appointed to direct the work of this division.

B. Membership. *The Division of Communication shall consist of five members appointed by the General Board. One shall be appointed at the beginning of each triennium from among the board members at large with no restrictions as to the number of three-year terms. Four members from the conference at large shall be appointed to six-year terms, two being appointed at the beginning of each triennium; these shall be limited to two consecutive terms. The Communications Secretary is a nonvoting ex officio member of the division.*

C. Officers. *After each regular conference session, the division shall elect a chairman, a vice-chairman and a secretary.*

ARTICLE V. CONFERENCE AGENCIES

SECTION I. PROGRAM COMMISSIONS

Program commissions (formerly called "boards") shall be elected by the conference to be responsible and provide programs for specifically defined areas and to serve as channels through which the congregations unitedly can minister in areas of service. The name and number of the commissions shall be determined by the General Conference upon recommendation by the General Board. At the time of the adoption of this Constitution there shall be three commissions: Education, Home Ministries, and Overseas Ministries (Mission and Service).

Bylaw I. The Commissions

A. The Commission on Education. *This commission shall be responsible for programs of Christian education and for the preparation and publication of curriculum, periodicals, and literature for the church, home, and wider community. The commission shall create a separate department of higher education, with appropriate staff, o provide an overall conference view of and concern for formalized parochial and post-high school education, ncluding the Mennonite colleges, the conference seminary, services to students at public colleges and universities and at vocational-technical schools, and extension programs for adults.*

B. The Commission on Home Ministries. *This commission shall be responsible for various services and ministries (except education and publication) on the North American continent (excluding Latin American countries), both to the conference churches and the wider community, ncluding such areas as evangelism, the rural and urban church, the ministry and ordination, peace and social concerns, voluntary and alternative services, and health and welfare.*

C. The Commission on Overseas Ministries (Mission and Service). *This commission shall be responsible for various services and ministries abroad (including Latin American countries in North America), including missions, evangelism, education, health and welfare, technical aid, and service opportunities.*

Bylaw II. Organization

A. Membership. *Each program commission initially shall consist of thirteen members, one from each of the five United States district conferences and two from the Conference of Mennonites in Canada, based upon the formula of one representative for each 15,000 members or fraction thereof; and six elected by the General Conference.*

B. Election and Terms of Office. *The district and Canadian conferences shall elect or appoint their representatives by whatever manner they choose, each for a term of six years. The terms of the regional conference representatives shall be so arranged that at least three are elected each triennium to each commission. When a representative moves from the area of his conference, the regional conference shall decide whether or not to replace him during the triennium in which he leaves. The General Conference members shall be elected by the conference for terms of six years, three being elected each triennium. A commission member may serve only two consecutive terms on the same commission.*

C. Officers. *Each commission shall organize itself to include such officers as it deems necessary, but normally a chairman, vice-chairman, and secretary. Their duties shall be those normally delineated for such offices.*

D. Ex Officio Members. *The executive secretary of the commission shall be an ex officio nonvoting member of the commission. The privilege of discussion may be granted by the commission to other persons, as employed staff members and representatives of regional conferences.*

E. Committees. *Each commission shall create such committees, departments, or agencies as it believes necessary to carry out its mandate from the conference. Qualified personnel outside the commission may be asked to serve on such groups, but insofar as possible direct ties shall be maintained through representation by members of the commission.*

Bylaw III. Function and Responsibility

The principal functions of each commission shall include but not be limited to the following:

A. Planning. *Each commission shall make annual and long-range plans for fulfilling its responsibility in the area defined by the conference. Such plans shall be submitted annually to the General Board for consideration and approval in the context of the total conference mission.*

B. Budget. *Each commission shall submit an annual budget to the General Board for consideration and approval in the context of the total conference missions.*

C. Staff Members. *Each commission in consultation with the General Secretary may recommend a person as its executive secretary for appointment by the General Board. Other staff members working under a commission are appointed by the commission, upon recommendation* *of its executive secretary and in consultation with the General Secretary.*

D. Administration. *Each commission shall be responsible to administer the program as planned and annually approved. The executive secretary is the chief executive responsible to the commission for administering the program.*

E. Reporting. *Each commission through its executive secretary shall be responsible to make annual reports of its work to the General Board, to make triennial reports to the General Conference, and from time to time, working in cooperation with the Division of Communication, to inform the churches by personal contact and by articles in the church papers of the plans and work it is carrying out.*

SECTION II. THE SEMINARY

A. *Seminary Board of Trustees.* The conference shall elect nine members, approximately the same number at each regular session, to serve for terms of six years on the Board of Trustees of the Mennonite Biblical Seminary. To root this institution more directly in the church, the Board of Trustees shall invite the seminary alumni and the colleges to appoint representatives to meet with the board in an advisory capacity without vote. This board shall carry conference responsibility for the administration of this school.

B. *Relation to the Program Commissions.* The seminary shall work in harmony and cooperation with the commission that is responsible for higher education and it shall report to the General Conference with that commission. The seminary and its role in the total conference program of higher education shall be the interest and concern of the commission responsible for higher education. The commission, however, shall not directly administer or set policy for the seminary.

C. *Relation to the General Board and General Conference.* The seminary shall submit annual and long-range plans and an annual budget to the General Board for consideration and approval in the context of the total conference missions. The General Conference shall have financial responsibility to support the seminary in meeting its annual budget.

SECTION III. SUBSIDIARY AGENCIES, CORPORATIONS, AND AUXILIARIES

A. *Agencies and Corporations.* The conference General Board shall have the authority to form separate agencies or corporations, not for profit, to assist any board or commission in its functions or operations whenever in its opinion the best interests of the conference will be served by the formation of such an agency or corporation.

B. *Auxiliaries.* The General Board shall be responsible to recognize conference auxiliaries and to relate such auxiliaries to existing boards or commissions.

ARTICLE VI. COUNCIL OF BOARDS AND COMMISSIONS

An annual council of boards, commissions, and other agencies shall be held at a time and place designated by the General Board.

Bylaw I. The Annual Council

A. Participants. *All conference officers, the General Board and its divisions, the program commissions, and the seminary Board of Trustees shall be included as regular participants in the council. Representatives of other groups, as district conference officers or committees, are welcome to attend and may from time to time be specifically invited.*

B. Officers. *The officers of the conference shall also serve as officers of the council, with the President presiding at all sessions and the Secretary keeping all minutes.*

Bylaw II. Purpose

A. Joint Sessions. *Adequate time shall be set aside for joint sessions of the participants to facilitate understanding among the groups, to review the work of the conference as a total effort, to consider areas of common concern, and to discuss financial goals and resources. The General Board, with direction from the General Secretary and the Executive Committee, shall be responsible for the agenda. Although the Annual Council will discuss programs and budgets, it shall be advisory rather than legislative to the work of the conference.*

B. Separate Meetings. *The Annual Council also shall provide the occasion for separate annual meetings of the General Board, the program commissions, and other groups that can appropriately be scheduled.*

ARTICLE VII. ADMINISTRATION

SECTION I. STAFF MEMBERS

A. *A Conference General Secretary.* The General Secretary shall be appointed by the General Board, to which board he shall be responsible. The qualifications for appointment, the term of service, and the duties of the General Secretary shall be determined by the board and described in the Bylaws of this Constitution.

B. *Executive Secretaries.* An executive officer for each program commission, called the executive secretary, shall be appointed by the General Board upon recommendation by the commission and in consultation with the General Secretary. He shall serve as administrator for the program commission and as such is responsible to the commission, but as the program commission is responsible to the General Board so he also is responsible to the General Secretary and is a member of his staff. The qualifications for the position of executive secretary, the term of service, and his duties shall be determined by the General Board with the assistance of each respective commission and described in the Bylaws of this Constitution.

C. *A Conference Business Manager.* A chief business officer of the conference, called the Business Manager, hall be appointed by the General Board upon recommendation by the Division of Administration and in conultation with the General Secretary. He shall serve as xecutive officer for the division and as such is responsible o it, but as the division is responsible to the General Board o he also is responsible to the General Secretary and is member of his staff. The qualifications for the position f Business Manager, the term of service, and his duties hall be determined by the General Board with the aid f the Division of Administration and described in the Bylaws of this Constitution. He shall be one and the same erson as the conference Treasurer.

D. *Other Staff Members.* Other staff members may be ppointed as needs arise by a commission, board, or other gency. In each instance the employing agency is responible to make the appointment, upon recommendation of its xecutive officer and in consultation with the General ecretary. Where appropriate, as in the employment of ffice and custodial personnel, the Business Manager shall e consulted. The responsibilities and line relationships f staff members shall be defined by each commission or gency under the direction of its executive officer.

Bylaw I. The General Secretary

A. Term. *The initial term of appointment of the General Secretary shall be three years (or longer if necesary to coincide with one complete triennium) and may e indefinite thereafter, and may be terminated by either he General Secretary or the General Board with advance otice of at least six months.*

B. Qualifications. *The person appointed General Secretary shall have among his qualifications*:

1. Administrative skills to organize and complete the arious tasks of the office.

2. The ability to work well with others in and out of he central office.

3. Sufficient stature to command the support and condence of the church.

4. Sound academic background as an intellectual leadr, preferably to include theological and graduate work.

5. Initiative and creativity so that he might lead into ew areas of service.

C. Duties. *The job description for the position of General Secretary shall be prepared by the General Board, ut in general his duties shall include:*

1. At Conference Sessions, *to guide the proceedings; rrange for details; serve as liaison among committees, oards, and commissions, and officers.*

2. With the General Board, *to serve as nonvoting, x officio member and as executive officer of the confernce; work with the President in arranging the agenda and ther details of meetings; serve as liaison between the oard and the commissions, divisions, and other agencies.*

3. With Commissions and Divisions, *to serve as nonoting, ex officio member of all groups and thus be in a osition to be both informed and influential; coordinate he work of agencies, personally and through such groups as the General Board, Council of Boards and Commissions, and Staff Council.*

4. At the Central Office, *to serve as chief administrator of the offices, working with the division officers and commission executive secretaries.*

5. With Congregations and Regional Conferences, *to serve as liaison for conference programs, concerns, and challenges.*

6. With the Church at Large, *together with the President to represent the conference in various relationships, both Mennonite and non-Mennonite.*

Bylaw II. Commission Executive Secretaries

A. Term. *The initial term of appointment of each commission executive secretary shall be three years and may be indefinite thereafter, and may be terminated with advance notice of at least six months by either the executive secretary or the General Board, the latter upon recommendation of the commission and in consultation with the General Secretary.*

B. Qualifications. *The person appointed executive secretary of a commission shall have among his qualifications:*

1. Administrative skills to organize and complete the various tasks of the office.

2. The ability to work well with others in and out of the central office.

3. Knowledge and experience in the program area of his commission.

4. Sufficient stature to command the support and confidence of others in his field.

5. Interest in and concern for the total mission of the church.

C. Duties. *The job description for the position of executive secretary shall be prepared by each commission, but in general his duties shall include:*

1. With the Commission, *to serve as the executive officer; prepare, with the chairman, the agenda and other details of commission meetings; administer the program of the commission; develop plans, policies, and budget for approval of the General Board; arrange for and supervise the staff in his program area.*

2. With the General Secretary, *to work closely with him as his associate and as a member of his administrative staff.*

3. With the General Board, *to serve as a nonvoting ex officio member; present through the General Secretary or other means determined by the Board the annual budget, program, and possible appointments for approval.*

4. At Conference Sessions, *to arrange for reports, presentations, and programs for his commission.*

5. With Churches and Regional Conferences, *to communicate conference programs, concerns, and challenges, in consultation with the Division of Communications and the Communications Secretary.*

Bylaw III. Business Manager

A. Term. *The initial term of appointment of the Business Manager shall be three years and may be indefinite thereafter, and may be terminated with advance notice of at least six months by either the Business Manager or the General Board, the latter upon recommendation of the Division of Administration and in consultation with the General Secretary.*

B. Qualifications. *The person appointed Business Manager shall have among his qualifications:*

1. Administrative skills to organize and complete the various tasks of his office.

2. The ability to work well with others in and out of the central office.

3. Knowledge and experience in the area of business and finance.

4. Interest in and concern for the total mission of the church.

C. Duties. *The job description for the position of Business Manager shall be prepared by the Division of Administration, but in general his duties shall include:*

1. With the Division, *to serve as executive officer; with the chairman prepare the agenda and other details of division meetings; administer the areas assigned to the division; arrange for and supervise the staff in his area; have custody of all money and securities of the conference; keep regular books of accounts and submit them to the General Board and to a Certified Public Accountant for examination and audit at least annually and at any other time upon request; give surety bond as may be requested by the General Board from time to time.*

2. With the General Secretary, *to work closely with him as his associate and as a member of his administrative staff, responsible for office management, bookkeeping and accounting, budget development and control, custody of funds, audits, and legal matters.*

3. With the General Board, *to serve as a nonvoting ex officio member.*

4. At Conference Sessions, *to prepare financial and other reports for the division for presentation.*

5. With the Churches and Regional Conferences, *to provide through the available media, financial and related information about the conference.*

Bylaw IV. Communications Secretary

A. Term and Appointment. *The Communications Secretary shall be appointed by the General Board, upon recommendation of the Division of Communication and in consultation with the General Secretary, and he shall serve and represent the division as executive officer. The initial term of appointment shall be three years and may be indefinite thereafter, and may be terminated with advance notice of at least six months by either the Communications Secretary or the General Board, the latter upon recommendation of the Division and in consultation with the General Secretary.*

B. Qualifications. *The person appointed Communications Secretary shall have among his qualifications:*

1. Administrative skills to organize and complete the various tasks of his office.

2. The ability to work well with others in and out of the central office.

3. Knowledge and experience in the general area of communications, preferably journalism, mass media and public relations.

4. Interest in and concern for the total mission of the church.

C. Duties. *The job description for the position of Communications Secretary shall be prepared by the division, but in general his duties shall include:*

1. To report to the churches and other publics the appropriate events, programs, developments, and concerns relating to the conference.

2. To promote the programs and mission of the conference.

3. To interpret and develop understanding for the conference mission.

4. To coordinate and provide guidance for the several conference communications efforts including the periodicals, bulletins, newsletters, and radio work.

Bylaw V. Staff Council

A staff council composed of the General Secretary, who shall serve as its chairman, the Business Manager, division secretaries, if any, and the executive secretaries of the program commissions shall be created to help coordinate and otherwise promote the conference programs for which these staff members bear responsibility. Larger councils, including other staff members, may also be convened as the General Secretary and his staff find this advisable.

SECTION II. OFFICES

A. *Central Office.* The General Conference shall maintain a central office to carry out its work and manage its affairs, under the overall direction of the General Board through its Division of Administration. The General Secretary working with his staff, primarily the Business Manager, shall be administratively responsible for the central office.

B. *Treasury.* The General Conference shall maintain a central treasury at the central office to receive and disburse funds. The treasury shall be the responsibility of the General Board through its Division of Administration and shall be administered by the Business Manager according to policies determined by the board.

C. *Other Offices.* General Conference offices for specific purposes shall be created as needs arise at the central office or elsewhere by approval of the General Board. Such offices and their relationship to established commissions or boards, as well as staff lines of responsibility, hall be carefully defined under the direction of the General Board.

Bylaw I. The Annual Budget

A. Preparation. *Each of the commissions, the semi-ary, and the General Board and its divisions shall prepare uggested budgets which shall be presented to the General Board at the time of annual Council of Boards and Com-issions.*

B. Adoption. *The General Board, assisted by its Di-ision of Administration and the Finance Committee, hall review all budgets, counsel with the several agencies f deemed necessary, and adopt the annual conference udget.*

C. Control. *It shall be the aim of the conference hat the operating fund indebtedness of a commission r other conference agency shall not exceed 10 percent f the annual budget. The treasurer shall not release funds rom the Central Treasury in excess of the 10 percent mitation unless authorized by the General Board.*

Bylaw II. Financial Support

A. Contributions. *A receipt shall be issued by the Treasurer for all contributions from individual donors nd churches. Gifts of common stock, agricultural products, etc., shall generally be converted to cash upon receipt r as soon thereafter as feasible. The Treasurer shall be mpowered to make such disposition.*

B. Loans. *All indebtedness of any kind whatsoever hall have the approval of the Board of Trustees who shall lso negotiate the necessary legal documents in connection ith such indebtedness.*

C. Wills and Estates. *It shall be the Treasurer's duty o keep informed with respect to the probation of wills henever the conference or any of its agencies is to be recipient. The Board of Trustees or any one or more f its members so designated shall be empowered to sign hatever legal documents may be required in the closing of states. Said board shall also promote the writing of wills nd give counsel whenever called upon with respect to state planning.*

D. Annuities. *Gift annuities contracts shall be issued y the Board of Trustees with the rate to be paid to donors eing based upon the* Uniform Gift Annuity Rates *as dopted by the conference on Gift Annuities.*

Bylaw III. Fund Raising

A. United Approach. *Every effort shall be made to romote the conference budget as a whole and on a co-perative basis. Each of the several commissions, divi-ons, seminary, and other agencies shall promote its pro-ram in such a way as not to adversely affect any of e others.*

B. Solicitation. *Solicitation by individual agencies ith respect to proposed mailings and/or other major ffort designed to solicit funds in support of that agency shall be coordinated by the Division of Communication and the General Secretary.*

Bylaw IV. Finance Policies and Procedures

A. Undesignated Contributions. *Contributions not designated are to be distributed to the divisions and commissions on the basis of budget percentages.*

B. Salaries. *Salaries paid to central office employees shall be in line with local pay scales, the conference institutions, and cost of living indexes.*

C. Investments and Property. *Trust funds, reserve funds, and other money to be invested should be invested in bank, savings and loan organizations, or in United States Government securities, and should not be invested in speculative securities. The trust funds and other properties shall be managed by the Board of Trustees through the Business Manager of the conference.*

ARTICLE VIII. AMENDMENTS

This Constitution may be amended by the General Board at any regular or special meeting by a two-thirds majority of the members present, provided written notice of the proposed amendment has been sent to each member of the board at least one month prior to said meeting. Such amendment shall be ratified at the next session of the General Conference by a two-thirds majority before becoming effective, provided written notice of the amendment has been sent to the member congregations at least one month prior to said conference session.

These Bylaws may be amended by the General Board at any regular or special meeting by a two-thirds majority of the members present, provided written notice of the proposed amendment has been sent to each member of the board at last one month prior to said meeting.

(In Article I, Section III Our Common Confession, the statement is taken from the current Constitution. The Constitution and Polity Committee was not instructed to revise this section of the Constitution.)

LETTERS

Other side's atrocities

Dear Mr. Shelly: I just finished reading the Feb. 27, 1968, *Mennonite,* to find out the "new left's" interpretation of world events. The article I am particularly referring to is "Mennonites timid in face of peace."

Stanley Bohn, William Klassen and Martin L. King do not spare words in laying the blame for the war in Vietnam on the American soldier. Why is it that pacifists ignore the other side's violation of the Geneva Convention's Agreements? What about the Vietcong's use of women and children as shields in battle? I should think the humanitarian *Mennonite* would fill a column or two with such atrocities. Why is it that Russia and Red China supply nearly all of those "evil" war materials to North Vietnam and are not accused of war crimes? Is it "moral" for the traitors in our own country to trade with countries that trade with North Vietnam? Is it "moral" for Mennonites to send medical supplies which may or may not go to the enemy? If America should win this war, and traitors are tried for their war crimes, I wonder if as many Mennonites will stick their necks out for the enemy.

Andrew Young is justified in his criticism of World War II, but isn't he missing the boat? Who got us into that war? He didn't mention Franklin D. Roosevelt's role in that war. Perhaps he is aware only of FDR's relief and poverty programs. The fact that FDR admitted he had communist friends would naturally be ignored.

Americans have been told they must bear the guilt of John F. Kennedy's death. We have been told we are guilty for the war in Vietnam. We were also led to believe that each of us was responsible for the bombing of Hiroshima. Why? Were we in Washington and Moscow in the days and months before the bomb was dropped? Were we given several months' notice that Japan was ready to surrender? What about the Russian intermediaries the Japanese trusted to convey their wishes for peace? Why did Roosevelt brush aside a memorandum sent by General MacArthur concerning Japan's peace bids and MacArthur's warning that it would be a mistake to take Russia as an ally in the war in the Pacific?

Of course, "each of us is to blame for the riots," but on Feb. 6, Martin L. King "laid the blame at the feet of Congress." He's closer to the truth in doing this. It should be laid at the feet of those congressmen who are so anxious to legislate "civil rights," those who vote for increased welfare spending, and those who blame riots on poverty. The proven communist influence is completely ignored. William Klassen neglected to tell you that Martin L. King met with the Black Power fanatic, Stokely Carmichael, on Feb. 6, to discuss plans for the April "massive civil disobedience" campaign.

William Klassen can class himself with reporters of two very liberal newspapers, *The Washington Post* and The New York *Times,* in his attempt to degrade Carl McIntire. Readers of *The Mennonite* may want to refer to the Feb. 15 and Feb. 22 issues of *Christian Beacon* edited by McIntire. Both issues contain valuable information about the Feb. 6 protest and counterprotest. The *Christian Beacon* tells of a rebellious NBC-TV cameraman who was ready to resign because he had received instructions to photograph only the Coffin-led protest. The "silent treatment" is commonly used by communists to destroy their opposition; like maybe the pro-Americans will go away if ignored.

In closing, it seems fitting to compare the group in the photograph on page 141 of the Feb. 27 *Mennonite,* to a group of scribes and pharisees.

If my letter is published, please do not include my street address; only Wichita, Kan. I will soon be moving to North Carolina myself, but in view of recent arsonist activities in Wichita, I would still be concerned for those who will remain at this address. Thank you. *Pam Mueller, Wichita, Kan. 67213.*

Not the Mennonite image

To the Editor: Does *The Mennonite* publication *really* seek to "witness, teach, motivate, and build Christian fellowship," as you so state? Does it truly represent and portray our Mennonite theology and the thoughts and questions of an average Mennonite individual and his family?

This is the question that has been a burden on my heart the past few months as I read our church magazine.

Then, in the Feb. 20 issue, I couldn't help but realize that this particular issue did not represent my line of thinking at all. It just didn't seem to project the Mennonite heritage we are so proud of.

I really feel that better use could be given to the cover, plus the fact that its reprint on page 123 takes up even more valuable space. Could anyone pick up our periodical and tell at a glance that this is a "witness seeking Mennonite publication"?

Could one get some real spiritual uplift from poetry that has little or nothing to do with religion (Driftwood, Feb. 20, p. 134)?

Couldn't there be, instead, room for spiritual workshops concerning our problems of today; or Bible study helps as far as better understanding the Scriptures; poetry with a real message; and editorials aimed at the average Christian family instead of intellectuals?

In conclusion, I feel, as a family, we get more spiritual uplift and help from other papers who do not claim to be Mennonite, and it seems to be a tragedy to think that our own church paper, sponsored and paid for by our own monies, fails to project the true Mennonite image, and fulfill our spiritual needs. *Mrs. JoAnn Moyer, 413 Wade Ave., Lansdale, Pa. 19446.*

About our letters. *We try to use all letters submitted for publication. We do not publish unsigned letters, though we will withhold names for a valid reason in special situations. Letters addressed to the editor marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

NEWS

Latin Mennonites meet test revolution and peace

James D. Kratz wrote the following report.

MORE THAN TWENTY delegates met in Bogota, Feb. 12-18. It was a significant meeting for Mennonites in Latin America. Twelve Latin countries were represented at the conference for studying mission strategy.

Bogota, the capital of the Republic of Colombia, is the geographical, political, economic, and cultural center of the country.

In the traditional sense, this was a conference; there was a planned program; there were special reports and messages. But it was not traditional in terms of the number of persons who participated. Each of the twelve countries represented had only one or two delegates.

In 1963, a Latin American Literature Conference was held in Puerto Rico. Since that time, interest in further discussion on literature opportunities in Latin America as well as other common areas of church life and program has continued.

The Council of Mission Board Secretaries took the initiative in planning for this first Latin American all-Mennonite Conference.

What happened in Bogota?

The week of meetings provided the setting for Mennonites from different countries and conferences to become acquainted with each other. A delegate from each country gave a report of the work and program of his respective area.

A number of presentations provided the stimulation for good dialogue both in the meetings and around the dinner table. Hector Valencia, a Presbyterian leader in Colombia, reminded the conference delegates of the tremendous social change evident in Latin America today.

He spoke frequently of revolution, though not in terms of war in the traditional sense. Valencia raised the question, "Does the evangelical church have anything to say to the world today?"

Ernst Harder, president of the Mennonite Seminary in Montevideo, Uruguay, spoke of the need to study renew the concept of leadership in the New Testament. He said we must review our Anabaptist-Mennonite heritage on the subject of the nature of the church, and how this relates itself to leadership, and to rediscover in our own time ways to use all the gifts that God has given to His church.

Harder commented, "Only in the German-speaking Mennonite churches in Uruguay, Paraguay, and Brazil does the lay-preacher pattern of leadership continue."

The Latin American brethren searched for answers to the Christian attitude toward military service. John H. Yoder took the group back to the New Testament to have them consider the Christian in relation to the world.

He raised the question, "What do we mean by peace?" The conference delegates took official action to discover ways to secure exemption from military service in the various Latin countries and, at the same time, gave a new thrust to a service emphasis in meeting the many problems in a revolutionary world.

Jacob Loewen, translation consultant for the American Bible Society, spoke on communications. "I have no right to know more of a people than I want to be known of them," stated Loewen.

Since one of the main purposes of the conference was to consider literature needs in the Spanish-speaking world, official action was taken by the conference delegates to organize a literature committee to work in the different countries.

Considering the relatively high degree of literacy in Argentina to the low literacy level in countries like Haiti and Bolivia, a variety of literature materials must be made available for the Spanish-reading audience.

The delegates at this first Latin American Conference decided to plan for another one in 1971. Three men from Latin American Mennonite churches will form a committee to plan for such a conference. They are Armando Hernandez, Colombia; Paul Rosado, Puerto Rico; and Ernesto Suarez, Uruguay.

The conference concluded Feb. 18, with a communion service at the Mennonite church in Bogota. As the delegates returned to their places of work throughout Central and South America, they expressed new concerns and new convictions, and a new sense of brotherhood as members of the body of Christ.

Fast for Vietnam

Religious leaders concerned about Vietnam called for a fast during Holy Week, from April 8 to 10.

Following is the text from Clergy and Laymen Concerned About Vietnam:

"Vietnam" has come home to America. It is here. It is within us. A terminal disease, a cancer rotting the body politic. It must be rooted out by the radiation of the Spirit.

So we call a national fast to cleanse the spirit of America. We call upon the religious community to lead this fast in the period before Passover and during Holy Week, April 8, 9, and 10. We urge public assemblies to "sanctify the fast" in local communities.

Such a fast means a new beginning within. It is a work of love, not of merit. We shall for a long time suffer with those who have the least, among people in a land which has the most, more than enough for all. We shall dedicate ourselves anew to a covenant of turning, confessing the world, as prisoners of hope.

As one of our spokesmen shares the passion of this hour, so do we: "End the Vietnam war program or end America. There is no alternative." For the right of the Vietnamese people to live is one with the right to life of the American poor people. We would celebrate the life of men as our own life, and we place ourselves against the destroyers of life.

The prophet-statesman Isaiah promised,

"He will come like a rushing stream which the wind of the Lord drives."

We are Americans. And we still believe it is within our power to change the course of events.

JOURNAL RECORD

MARCH 9. More than a dozen weekend conferences have been held in Mennonite communities across North America to introduce the Sunday school lessons on "Peacemakers in a Broken World" which begin on Apr. 21 and continue until June 30. Today, six miles from my home, the conference for central Kansas is being held in Hesston. But here I am in British Columbia for the Peacemaker Workshop for this province. Frank Epp came from Canada for the Hesston workshop and I went to Canada for this one, so I guess that makes it a fair trade. Many of the workshops have been inter-Mennonite experiences because the lessons are a project of both the General Conference and the Old Mennonites. But only the General Conference sponsored the British Columbia workshop which was held in the Eben-Ezer Church near Abbotsford because there are few Old Mennonites in this territory. But the workshop today did have a strong inter-Mennonite dimension with three members of the Mennonite Brethren Church on the panel of speakers. Hugo Jantz, instructor at the Mennonite Brethren Bible School, Clearbrook, gave a helpful theological statement on positive nonresistance. He placed the church at the vortex of human need and misery whether that place be race riots or war. Eric Ratzlaff, a history teacher from Abbotsford High School gave a passionate trouncing to the sins of nationalism and the scandalous ways in which nations have used Christianity for nationalistic purposes since the time of Constantine who accepted Christianity to help the Roman armies succeed in their conquest. He even attempted to topple some of our nationalistic idols. George Washington, he said, specified that each government, for example, should keep enough tar and feathers on hand to keep dissent under control. And Henry Penner, a contractor from Vancouver, spoke about unionism in an urban society which the church with its rural background has barely begun to understand. The rest of us on the program made our own contributions, but we were all better prepared because we had this help from another group.

MARCH 10. A large amount of literature has been written about the life of a criminal, but little study has been made of the criminal way of life as a vocation in the same way that other vocations have been studied. Peter Letkeman will change that. Working on a degree in sociology at the University of British Columbia, he has a tape recorder which he uses to interview criminals. And how do you find criminals? Do you look in the yellow pages under *C*? Well, he had made some contacts as the result of earlier study and followed up these leads. So far, he has talked only to practicing criminals. It would seem easier to find those who are presently detained in prison, but he hasn't yet cut through the red tape necessary to get in to see them. And what does he want to find out about this unusual vocation? He would like to know how a person gets started in this profession, how he learns his skills, and how he makes his living.

Maynard Shelly.

Calendar

Apr. 14—Easter.

Apr. 18-21 — Wadsworth, Ohio, Central District Conference.

May 2-5—Quakertown, Pa., Eastern District Conference.

May 5-12—Christian Family Week.

June 13-16—Ritzville, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 7-10—Calgary, Canadian Conference.

July 13-20—Estes Park, Conference.

Central

Apr. 7-10—Carlock (Ill.) Church, "Encountering New Life," Joe Atherton.

Apr. 26—Bluffton College, Victor Christ-Janer, music-lecture series.

Apr. 25-28 — Berne, Ind., First Church, evangelism workshop, David Wiebe.

Apr. 26-28—Carlock (Ill.) Church, Illinois stewardship institute.

Northern

Apr. 7-12—Mountain Lake, Minn., Bethel Church, Holy Week services, Kenneth Bauman.

Pacific

Apr. 7-12—Aberdeen, Idaho, First Church, pre-Easter services, Gerald Stucky.

Apr. 7-12 — Paso Robles, Calif., First Church, Holy Week services, David Wiebe.

Western

Apr. 7-12—Burrton (Kan.) Church, pre-Easter services, Harold Thieszen.

Apr. 8-12—Whitewater, Kan., Grace Hill Church, Holy Week services, D. C. Wedel.

Apr. 23 — Bethel College, Kansas City Philharmonic Orchestra.

Marriages

David W. Benson, Grace Methodist Church, Wichita, Kan., and *Kathryn Wedel*, Zion Church, Elbing, Kan., on Mar. 9.

)eaths

ark V. Alspaugh was born Sept. 26, 906, and died Mar. 15. Reported by irst Church, Lima, Ohio.

Charles E. Fuller, heard for nearly orty-three years over the *Old-Fashoned Revival Hour* radio broadcast, ied in Pasadena, Calif., on Mar. 19, ollowing complications resulting rom congestive heart failure. He was ighty years old.

Mrs. John P. Schroeder, Goessel Kan.) Church, died on Mar. 21.

Agnes Sommerfeld, Goessel (Kan.) hurch, died on Mar. 21.

Ira J. Wenger, First Church, Abereen, Idaho, was born Feb. 14, 1883, n Fortuna, Mo., and died Mar. 21.

Anna B. Zerger (Mrs. Gerhard), den Church, Moundridge, Kan., vas born Feb. 22, 1890, and died ar. 21.

Vorkers

arvin H. Ewert, Newton, Kan., was ecently appointed by the Western istrict of the General Conference ennonite Church to serve on the oard of the Prairie View Mental ealth Center, Newton. Ewert, who s the administrator of the Bethel eaconess Hospital, Newton, replaces etiring member H. J. Andres, also of ewton.

udio-visuals

he Price of a Life is a new documentary film which deals with proation, one of the "potentially strongst but least understood weapons in he fight against crime." It "traces he entire probation process"—the preentence investigation of a young man on his way to becoming a habitual riminal," "the uneven history of ase supervision," and "the means and ethods by which probation can be trengthened and made more effectve." The film relates the story of a oung man on probation. When he atempts to find a job he runs into the roblem of whether or not to tell is prospective employer about his ecord. His probation officer talks to he employer about giving the probationer a second chance. Main thrust of the film is the emphasis on what the community can do. *The Price of a Life,* produced by the American Foundation Institute of Corrections, Philadelphia, Pa., is a 29-minute 16-mm black and white film. It is the second in a series on the American system of corrections.. (The first, *The Odds Against,* received a 1967 Academy Award nomination.)

Both can be ordered on a freewill offering basis from the Audio Visual Library, Box 347, 724 Main Street, Newton, Kan. 67114.

Fuller (Deaths)

Ewert (Workers)

Ministers

Otto Dirks has announced his resignation as pastor of First Church, Lima, Ohio, effective July. He has been with the church since 1963. The Dirkses will leave for Taiwan this summer where he will be working with Taiwanese pastors in church and evangelistic work. He attended Canadian Mennonite Bible College 1954-56, Bethel College 1956-57, and received a bachelor of divinity degree from Mennonite Biblical Seminary in 1963.

Ronald L. Hiebner, pastor of Butterfield Church in Minnesota, has announced his resignation effective this summer. Previously, he was pastor of Bethel Church, Wolf Point, Mont., 1961-65. Future plans have not been announced.

Emil J. Krahn, pastor of Immanuel Church, Delft, Minn., since 1959, has announced his resignation effective this summer. Previously he served Friedensberg Church, Avon, S.D., for seven years. Future plans have not been announced.

Irvin E. Richert has resigned as pastor of West Swamp Church, Quakertown, Pa. His resignation is effective Apr. 30. He has been with the church since 1963. Prior to this he was pastor of Salem Church, Dalton, Ohio, for five years; and Buhler (Kan.) Church for seven years. He also was General Conference editor of general publications for two years.

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*Supplemental reading for the Sunday school lesson of Apr. 14, "Our Response to the Risen Lord."

COVER

The cross is the symbol of Christ in the world—a symbol of the continuing presence of the resurrected Christ. May it also mark the mission of the church; especially, in our case, the General Conference Mennonite Church whose new constitution we present in this issue. This new constitution will be presented at the sessions of the General Conference in Estes Park, Colo., July 13-20. Save this copy and bring it with you. But the discussion begins now. We will be discussing the meaning of the conference in future issues. We will be happy to have the comments of any of our readers.

CONTRIBUTORS

Robert Drake is a professor at the University of Texas, Austin, Tex.

Gerhard E. Frost is professor of practical theology and dean of students at Lutheran Theological Seminary, St. Paul, Minn.

CREDITS

251, John Hiebert.

THE MENNONITE

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We celebrate Jesus

Gerhard E. Frost

HE LIVES! GOD is not dead! And because He lives, we celebrate. We celebrate Jesus.

Jesus, no martyred saint or fallen hero, no frail and gentle memory, no fading echo and dimming afterglow, but living Love, victorious, strong, enduring still. We celebrate Him as Lord of all. My God and King!

Death, bend your stiff neck. Bow your proud head, for we celebrate Jesus. Death, you are no match for love. It is presumptuous to think that you can hold Him fast. Your reign is broken. He lives.

I cannot escape Him, this living One. When I celebrate Him He gets me into trouble. I want to be just a face in the crowd. I want to hide but He keeps drawing me out and I am afraid. I want to run!

Why are You such a high voltage presence, Lord Jesus? Why must my choice be between You and my pleasant stagnation? Why can I not celebrate "in peace," in comfortable aloofness from the festering facts in our human situation? Why must You, the Prince of Peace, come as the Messenger of strife? Why?

Because You live.

"He stirs up the people . . . teaching. . . ." What a frightening definition of teaching. And yet, I find it to be true. To celebrate Jesus in reflection is always to be prodded into action. To be taught by Him is to be stretched and I fight that. It hurts to be stretched. Can it be that all learning is change and change is pain?

When I listen to Jesus I can't stop with formal mastery of facts. Fierce street fights break out along the avenues and back alleys of my mind. New thoughts engage old prejudices and big burley lies challenge Truth's right to the road. I am anxious and again I want to run. But we celebrate Jesus, and in faith's fellowship you and I may learn to stand.

"And the third day He rose again *according to the Scriptures,*" says our ancient creed. I come to the Scriptures in order to celebrate Jesus. I come remembering what a friend has said: that a love letter must be read for what it is; that a young lady, receiving an urgent message of proposal from one who loves her will not read it as an English composition, though it is that, nor as a sociologist collecting data on courtship in our culture, though it is that, too, but she will read it for what it is, a heart's expression of a great longing, the longing to be one! This is what the Bible is to me, God's message of longing and willingness, but more than that, God's news that all barriers have been broken down, that I am accepted and forgiven.

Father. When I say that in faith and trust, I celebrate Jesus, for "when we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him." Where there is Easter there is Christmas and Pentecost, too. Whenever I say, either alone or with You, "Our Father," I celebrate my baptism into the body of Christ.

I know that life is single file. It is true, as Luther said, that "every man must do his own believing even as every man must do his own dying." Remembering that there is a world of difference if I say only "He is risen" and do not affirm that He is risen for *me,* I place myself before His face. I build my house of life on this Rock, that "He has redeemed *me,* a lost and condemned creature, bought and freed *me* from sin, death, and the power of the devil, not with silver or gold, but with His holy and precious blood, and with His innocent sufferings and death."

Today the Lord of the church "stirs up the people." He arrests us and addresses us. He calls and sends. He asks His church to leave her sheltering walls and walk the streets with Him. He uncovers long-forgotten issues. He exposes frontiers more vast than any we have ever known before. I am a member of this church but my temptation is to "send Him to Herod." I have been well-schooled in this art of sending Him to "someone else." I still like "truth in the sky" better than Truth in the flesh, wearing work clothes. I prefer to think of love rather than *acts* of love, and justice rather than *acts* of justice.

In a world that is glutted on trivia and sick unto death of itself, a world starving for the daily doxology of loving service, the holy liturgy of self-giving and fellowship, we affirm: No one who believes in Him will be put to shame.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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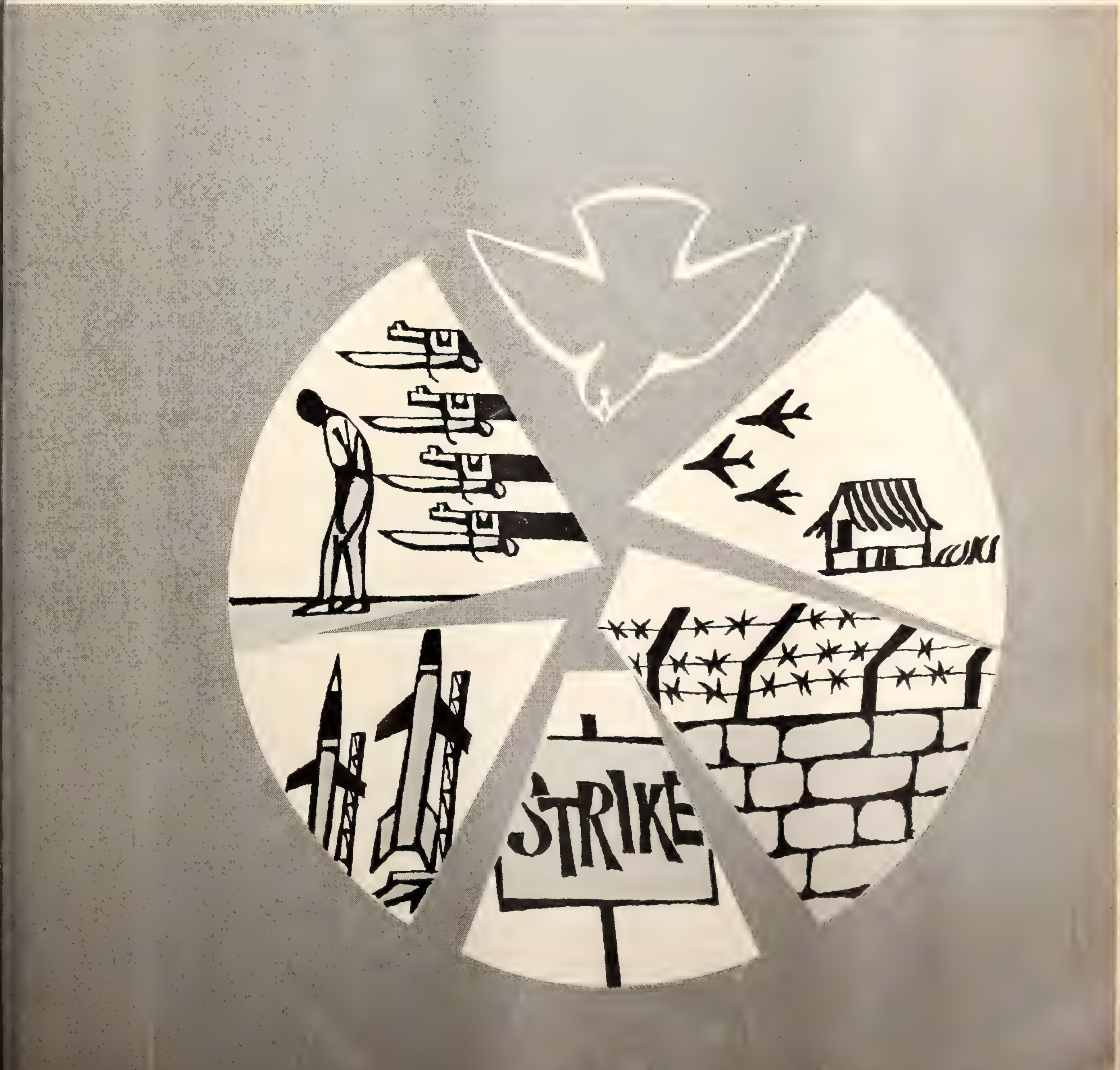

William Keeney

peacemaking is a healing ministry

The church is called to the healing ministry for society's sickness. As the church has a healing ministry for the bodies and souls of individuals, so peacemaking is healing for society. This may not win all of society to Christ anymore than a Christian hospital converts all its patients. We should work for the wholeness of men even in the midst of their brokenness.

THE WORLD IS sick. It is in disorder. It may be a sickness unto death. The clearest symptom of the sickness is in Vietnam. And it appears to be spreading to Laos and Cambodia.

The disease is affecting the world at other points—Russian and United States relationships as well as internal relationships within the United States. When a children's doctor and a Yale chaplain are under threat of criminal sentence for raising a moral protest against a war that is undeclared, the society is sick and getting sicker.

Some other symptoms are not so acute at the moment. The Israel-Arab syndrome is the most likely to become acute. But Africa (Nigeria, Angola, South Africa), Latin America (Panama, Guatemala) and Greek-Turkey tensions give further symptoms.

Closer to home, the strife in the city and over civil rights cooled off for the winter, but predictions of riots and guerrilla warfare show that the disease is not cured. The proposal to meet the violence in the street with the violence of the police does not bode well, either. The plight of the Indian and the migrant was aggravated by blizzards and hurricanes, adding misery and death to peoples who suffer from discrimination and injustice on a tragic level.

These disorders and the consequent suffering, pain, and death, result from disorders among people. Relationships are disrupted and peace is destroyed.

Man is a social animal. He can become truly a person only in social relationships. He can achieve his highest possibilities only in community. The biblical view of man's ultimate destiny is not as isolated saints; it is in the kingdom of God, the heavenly city. God created the universe for wholeness. Health and salvation both are closely related to wholeness. All creation groans in travail waiting for the fulfillment of the wholeness toward which history points.

The New Testament speaks of the distress of God, not just at the suffering of individual men, but of the whole society—"God so loved the world." As with the prodigal son, God looks with longing for the world to be restored to wholeness, to health. Although men disrupt the peace and harmony out of which man can realize the best of life, God does not abandon them.

Even the men and societies which have not acknowledged the lordship of Christ remain under His dominion. Life is not allowed to deteriorate into total chaos and destruction. God uses means to make all men aware that they are still subject to His rule. Their rebellion, their self-centeredness leads to suffering and pain. They become aware of the need for structures, for order, for restraint of evil. Romans 13 is usually interpreted to mean that the state is an order granted by God to provide for these minimal needs of man in society. Paul probably referred to other structures of authority as well as these of government in the state.

The church is to operate in the world on a different basis than the state. It is to be a model, a manifestation of the wholeness and health which could be man's possibility. In its life the church should stand as a sign of judgment on the broken, disordered, and diseased societies of men just as Jesus became a judgment on men by His wholeness as a man in the days of His flesh.

The church is called to the healing ministry. It is clear from the ministry of Jesus that the healing applies to the physical diseases of men. It is also clear that it applies to feeding, clothing, and housing men as a proper demand on the Christian church to help men become whole. It is readily acknowledged that healing the sick, feeding the hungry, clothing the naked, and housing the refugee are not the way men come to full salvation. Whether these deeds lead to full salvation or not, they are witnesses to the gospel and these are proper activities for the church.

Not all of us engage all, or even a major portion, of our energies to the healing of persons in need. In the church, we do set aside certain people with gifts and the call for these ministries. Some have questioned whether such ministries are legitimate for the church, whether persons should devote major efforts to them, whether agencies of the church should provide ways in which the tasks might be done best. It seems clear that our experiences, since World War II particularly, have convinced us that such specialization of ministries within the body of Christ is part of our discipleship.

The question can also be raised about peacemaking. We have had general agreement that we should not contribute to the disease of society by refusing to participate in war. We are less clear as to whether we should move to a positive role in peacemaking. We have not addressed ourselves very fully to the question of how we can carry on a ministry of peacemaking unless it be fully healing. We see ultimate peace as possible only by full reconciliation with God in readines to be brought into His kingdom by the creative power of the Holy Spirit.

Is it not, however, also an application of the gospel to heal the disorders of the society so as to reduce the suffering and pain, to allow for some measure of wholeness even if it is not full salvation? Is there no parallel between the healing of the sick, who does not become a Christian; and the healing of the society, even when it is not transformed into the church? If we set apart men with calling and gifts for the healing ministry as manifestations of God's love for the world, should we not, also, set apart men with gifts and calling for peacemaking as manifestation of God's love for the world? If we have agencies which specialize in the healing and serving, should we not also have agencies for peacemaking?

One of the problems we have in thinking of peacemaking as a healing ministry is that it involves us in politics. The protest is frequently raised that Christians should not be involved in politics. Politics has to do with the way people organize and structure their social relationships to act as groups. No group can be without politics; they must relate and order their relationships to get things done.

The Circle

Words, flung unthinking
And at random to the snarling winds
When I was young, in the long years after,
Come whispering back to me.
I wish they had been kinder words,
Kinned to some long gone loveliness,
Some unforgotten rhapsody.

But they are tainted
With the bitterness of youth, insolent,
Defiant words, harsh, unafraid.
A boy's words aspiring to the dreams of men,
Haughty, injudicious words
Ridiculous and impudent.
Repeaters I shall hear again.

I think now that the
Years have rolled around
And I have sons who storm
At all the rules that I, their father, laid,
I should be able to impress them
With some wisdom most profound,
They scorn advice. The old rebellion still is made.

Beth M. Applegate

The church seeks to base its politics on consent, on voluntary cooperation under the lordship of Christ, to move as a group, with mutual concern, to serve the welfare of all and to break down the artificial barriers which separate men from each other. "Here there cannot be Greek and Jew, circumcized and uncircumcized, barbarian, Scythian, slave, free man, but Christ is all and in all" (Col. 3:11).

The Quakers have played a significant role in reducing tensions and lessening the dangers of conflicts by their work with diplomats. They have understood more of the need for reconciliation by their own Christian experience of being reconciled. It is highly probable that some of their work behind the scenes at the United Nations, in Switzerland, in Sweden, and elsewhere has prevented some armed conflicts—perhaps being more significant in saving life and stopping suffering than all their relief programs.

We believe that Vincent Harding's role in the Birmingham conflict may have been significant in resolving the conflict without escalating violence. It certainly did not solve all the problems and bring the kingdom to Birmingham. At a recent meeting, I was asked by a sensitive and concerned Christian leader why we were not providing more people like Vince, when we could contribute so much to prevent the violence of Detroit and Newark. Will we only wait to mop up with Mennonite Disaster Service?

The reports of reconciliation taking place under Peace Section leadership in work camps where Korean and Japanese nationals meet each other is another, somewhat different, sample.

Increasingly, our Vietnam Christian Service workers, our missionaries, and others with similar concern tell us that the major need of the people is for peace, for cessation of the military activity. Certainly, a mere cessation of military activity will not bring the peace of Christ to Vietnam. Nevertheless, if we could be instrumental in peacemaking by stopping the war, might it not do more to save life, to prevent suffering and pain for those for whom Christ died, for a part of the world whom God so loved, than our present commendable ministry of healing is doing? We may need to have some modesty about our power and possibilities in peacemaking. Nevertheless, we also need to have some confidence in the work of the Lord.

The Peace Section is our Mennonite agency for working together in this ministry of healing, for seeing the needs to help man order his social, economic, political, national, and racial relationships in their wholeness. Do we not have a call to this ministry of peacemaking, alongside our healing and relief ministries and our missions ministries? Do we not need programs which seek to manifest God's love for, and ultimate dominion over, all of man's activities, including his group relationships? Do not we, who see God's work for the wholeness of men even in the midst of their brokenness, need to heal wherever we can as part of our discipleship? Is this not important enough to require special attention as a proclamation of the good news of the gospel both in word and in deeds of peacemaking and reconciliation?

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Students study society

FOR TWO DAYS, Mar. 8, 9, students rom eleven colleges and seminaries across the United States and Canada gathered in Chicago for the annual Inercollegiate Peace Fellowship meeting. Their discussions centered around the dea: Which way—chaos or community; a study of the social revolution n American society.

They listened, looked, absorbed, questioned, and thought. They saw Chicago through the windows of buses —the ghettos, with their rickety wooden fire escapes, "Black Power" and "The Disciples" scrawled on brick walls, stores with boarded windows.

The bus also drove by the glittering tores owned by suburban whites, the Lake Michigan apartments, renting for $1000 a month, and the Art Institute.

Representatives of several community organizations endeavoring to work with unemployment, education, housng, police brutality, high food prices, nd other problems of the ghetto spoke to them. A representative of the Student Nonviolent Coordinating Committee of Metropolitan Chicago, who was an articulate black power advoate, also spoke.

Some of the ideas presented to the tudents were frightening; others were new, made to be taken back to the olleges for further discussion and reection. Others were not so new, but served as pointed reminders that not ll is well; much is yet to be learned.

Ivan Kauffman, IPF sponsor, opened he meeting with, "This conference has met to celebrate hope because there s hope." Archie Hargraves, of the Chicago Urban Training Center for Christian Mission, spoke on "New Black Mythology."

"A myth," he said, "is the deepest ruth any person can live with." Black mythology is saying there is no such hing as a black problem; it is a black ondition caused by a white problem. The black condition can be met only s the white problem is met.

Mr. Riddick, a representative of he Southern Christian Leadership Conference, challenged the students to speak to the sin and evil in their wn white communities at home. Rather than issuing a call for the students to work in inner-city voluntary service, he said, perhaps their mission is small-town exposure to the white problem in America—that is, white racism.

Virgil Vogt, of Reba Place, Evanston, Ill., pointed out that, "Often our churches are counterrevolutionary." The conflict between old and new attitudes is deeply rooted in our churches and we, unlike Jesus, have not confronted this situation vigorously.

C. T. Vivian, also of the Urban Training Center, presented the final address, "Alternatives for the Disinherited, the Disenfranchised, and Disenchanted in Our Society." The conference participants gave him standing applause for his presentation.

One thought which he offered was that the differences in priorities must be understood. For whites, the priorities are peace and freedom. For the blacks, the overwhelming priority is one of economics. He also issued a clear call for a human rights movement as the answer to what the blacks want and the whites need in today's crisis.

He emphasized, also, that "Decisions must be made by the common folk. People must make their own decisions for their own lives in terms of their background. Whites can offer expertise, work, help, but we cannot make the decisions. Too often, we do not love enough to allow other men . . . the right to fail."

Throughout the conference, students grappled with the question: What to do upon return to colleges and white communities. The realization came that the white communities are in as great a bind as the black communities.

There was a growing consensus that perhaps the kindest thing the blacks can give the whites are some good kicks where it hurts. But overriding any sense of violence or nonviolence was the sense of reconciliation.

In a short business meeting on Saturday morning, Fred Zerger, a Bethel College freshman from Salina, Kan., was elected vice-president of IPF. Goshen College junior, Jan King, Goshen, Ind., was elected secretary-treasurer. Ken Lehman, student at Eastern Mennonite College and currently vice-president, will assume presidency for the 1968-69 year.

Fred Zerger, new vice-president of the student group wrote the following response to the meeting.

"It is no longer a question of segregation or integration, for we are segregated; your job is to educate the white community about black power." This statement by Ed Riddick sums up my understanding of the recent IPF conference in Chicago. As Mennonites, we should realize that black power is for real. This fact, however, should not cause us to turn to reactionary Bible study—this is not where the blacks are finding the answers.

"We have got to *dig Jesus Christ* which means becoming fully human in a human world." Christ taught a message for the Gentiles, Jews, blacks, and whites.

"What we need is a new Anabaptist tradition!" We need to find out how to relate to our black soul brothers. How should we deal with the fact that 28,000 to 126,000 people per square mile is the average density rate in the ghetto of Chicago, or the fact that the entire population of the United States could be fit into three of New York City's boroughs at the density rate of Harlem? What kind of pacifism relates to followers of Régis Debray or Che Guevera—incidentally, these names are not fictitious! To the blacks, they are twentieth-century Christ-figures; to the establishment, they are revolutionaries; but then, so was Christ.

What would Menno have done in Chicago in 1968? As of yet, Menno's thoughts on black power have not been translated from Dutch to English. Of course, they'll never be translated, because he didn't face such a problem, but we do! *Or do we?*

I was repulsed by most WASPS at the convention for they tried to satisfy our questioning with "pie in the sky!" "Jesus intends to rule the world with a revolutionary church." Big deal!

Did you know that Sunday school enrollment has dropped within the ghetto? The voices of the black movement are saying, "We will burn, if necessary . . . if white charity stops blacks from getting their independence."

But what has the radical church of Menno and Christ said: "What do you 'nigras' want?" Can't you all see the pie in the sky? Suffer, baby, suffer! We will burn if necessary! Why can't black folk work hard and be like us?"

Wait a minute—the old Mennonites have a solution. Let us all do the Mennonite thing which, by the way, is not a new dance, but was finally defined as becoming saints through suffering and martyrdom imposed by establishing mission stations in southside Chicago, or in the Kenwood-Woodlawn areas. That there is a white problem is an understatement of fact; that we even considered the Mennonite thing is the problem in action.

Look, people, if God isn't a white American, the only people who will be getting brownie points are the nonwhite Americans. But some of you still think that the black man is lazy—you know, he could move to a better home if he wanted to. But you forget two things. One is that you wouldn't want them moving into your community, because they might take your job and then *you* would have to move; and secondly, you are trying to blame "the victim of the ghetto for creating the factors of his victimization." Let's not be silly, whitey; blacks don't enjoy sleeping with rats any more than you or I do. Man, they are human, human beings with real feelings, real fears, and real black beauty! Why don't you all try establishing mission stations at the corner of Wealth and Suburbia, or Three Cars and Double Garage? Suffer the resentment of changing your white community. I dare you to try the Mennonite thing in your Mennonite community!

As I understood the three-day session, black power is *love power*. "For the last ten years, the Negro movement has been dealing in love without power, while the other side has been dealing in power without love." Black power is designed to provide the second member of the dynamic duo, *power*. That power is designed to obtain an end—independence, and the means which will be used depends upon white resistance. The major objective is black control of his own environment, which means owning his own home and controlling the ecology of his hinterland.

Secondly, the blacks want white strategy instead of white charity. Did you know that Christmas is the greatest example of white charity, for it deals in baskets and old folks' homes instead of distributing power?

Thirdly, we must change the numbers game, for the day is gone when we can deal in ones and twos. It should be stressed that black power is not an end in itself but, rather, a means to an end—independence. In the white man's drive for that intangible, we have produced such great mistakes as Stalin, Hitler, Johnson, Rusk, the Crusaders, the Renaissance popes, Louis XIV, Robert Shelton, George Wallace, and Governor Wallace. Why are we demanding that the black movement for independence be free from making mistakes? "Why don't the black people have the right to make mistakes?" The black community doesn't think the white man is in any moral position to accuse them of hate. Can you disagree?

At the conference, I learned two interesting things which are at opposite ends of the thought spectrum. The Gray's (black slang for whites) say something like this: "If you're white, you're right: if you're brown, stick around; but if you're black, start going back, and back, and back."

Speaking for the black power movement, and exemplifying the need for a change in this nation's value standards was a young black girl who said "I like white people, but they get dirty so fast."

The question is, however, what soap will cleanse our moral sins. The soap is black power and this was the greatest irony of the entire conference. I came to Chicago to try and find out what should be done and discovered that all I could really do was to support the black struggle for independence. Until our soul brothers obtain their goal, we are doomed to something less than heaven on earth.

"Before an alliance between blacks and whites can occur, the black man must find a basis of security which can only be rendered him when a new basis for acceptance is developed." That new basis is being developed by the black power movement and the very survival of our democracy rests on their success. When we ask the question, "What do you 'Nigras' want," we are really asking "What do we as a nation need and we are asking the answer from a people who have the answer because of their total commitment."

It was said that the absence of black power has made the white community inhuman. Things are messed up, and white corporate action toward blacks. and the Vietnamese verges on genocide. I want to regain my humanity, and if black power is the way, that's great. Even if it fails, it can't be worse than previous white attempts. Our *freedom* lies within their *power;* that power grab demands their social revolution.

Information on draft State officers can help

Stanley Bohn, secretary for peace and social concerns of the General Conference Mennonite Church, reports on a new development.

Many of us have been wringing our hands about the lack of draft information for young people. This lack of information has resulted in draft-age youth fleeing to Canada or going to jail, anxious debates with draft boards to try to "prove innocence," and soldiers discovering too late (when the choice is between fighting and losing rank, pay, and benefits; or receiving a dishonorable discharge, a bad record to show employers, or a prison sentence) that they could have chosen alternative service. How does one find and get information to non-Mennonite youth with troubled conscience who feel panicky and trapped when they face a draft board that does not understand them?

Some of the more courageous among us, who couldn't get into high schools to explain alternative service options, passed out literature outside of high schools. For this, some had to endure harassment. Other groups use a "referral system" to let people know about their own alternative service. Inquirers are referred to conference staff to get further information or to work out the very difficult problems of changing classifications. These methods, however, inform very few and it is very often too late to convince the draft board of the young person's sincerity.

The Western District Peacemaker Workshop (held at Hesston, Kan., Mar. 1 to 3) came up with a new idea. The State Selective Service director in Kansas has expressed willingness to go to high schools to explain the options—including alternative service—facing draft-age youth. He is more acceptable to high school administration officials than a Mennonite or Quaker pastor who would explain alternative service.

Last year in Beatrice, Neb., the State Selective Service director did a good job of objectively reporting in a high school assembly program what the Selective Service options were. After hearing the options, students could then get appointments with Navy, Army, or other military service representatives. It might have been possible to have an alternative service counselor available in Beatrice, but in this case none was invited to be on hand.

There may be the possibility, however, of local groups (ministerial groups, parent-teacher associations) asking the school administration to invite the State Selective Service office to explain military and alternative service. In some states, such a course of action may not be helpful, that is, the State Selective Service officer may not be as objective as the one in the Nebraska case, implying by his choice of words that those choosing alternative service are cowardly or unpatriotic. It may also be true that only military service counselors would be permitted—alternative service counselors being excluded—when such persons are invited to schools to spell out the alternatives.

There is no way of knowing until in each state someone—a person concerned about helping young men with tortured conscience—invites the State Selective Service officer to the school and listens to his presentation. If the officer is objective in his presentation of the options, the report that young men will get the information they need in such high school assembly programs can be passed on to other towns of the state. The need now is for groups to carry out the testing to discover whether this method can inform the young men, men who could later accuse us with the question, "Why didn't someone tell me?" Are there groups who are willing to try this?

Christ-for-all program Followup is planned

Under the general leadership of Mayambi Sosthene, the Christ-for-All program moves ahead. From Jan. 13 to Feb. 11, meetings conducted in various villages netted 399 new decisions for Christ and 340 renewals. These were people personally counseled.

For Apr. 18-30, a tent campaign is being planned for the Tshikapa area. Mayambi Sosthene and Archie Graber have been appointed to guide the meetings. Thirty counselors are being trained for availability during and after the meetings. According to Tina Quiring, a follow-up program is also in the planning stages.

Jean Roger Kabamba, a layman and ardent worker, gave assistance in children's meetings. Visual-aid lessons were prepared in advance, especially designed for this purpose, and the interest was alleged to be very good.

Women's meetings were held by Madame Batshipita Eyeba, with Ina Rocke and Irma Graber assisting as they were available. Courses were prepared for mothers, and in each region one mother was elected as president for that area. Purpose of organization was to give leadership for additional meetings.

Turpin Mennonites act Instead of talk missions

Mary Franz, of Turpin, Okla., wrote the following report.

"I wouldn't take five hundred dollars for this experience," was the enthusiastic comment made by a member of Turpin (Okla.) Church on his return from a Mexico work project last Jan. 23. "Not only did it open our eyes to another side of the world, but it strongly encouraged the mission workers already in Mexico," he continued. "They were thrilled that support from home churches could be verbal and monetary, but could involve actual physical labor, as well."

The whole idea of laymen serving for a brief time in a foreign country was the outgrowth of serious study made by the young marrieds' Homebuilders Sunday school class. Concluding the recent study of Acts and jolted by the free reign the early disciples gave Jesus with their lives, the class members found themselves grappling with the desire for similar involvement in the world. It seemed that church members were always anxious to have the *youth* of the church excited about serving Christ; they now chided each other for being afraid to step out of familiar surroundings themselves. The stark reality of the situation hit them, too—children grow up following adult patterns. Were the adults giving them the best example?

A trembling, but eager, cell group formed. Members talked in groups of three, six, sometimes nine, of the exciting possibilities the world is presenting to Christian adults. Other evenings they shared their fears—fear of the world outside Turpin, fear of strange faces, fear of unfamiliar surroundings, fear of a different language. Did getting involved really include leaving home base? Wou'dn't the same routine—attending church, giving generously to offerings, witnessing dutifully a few times to neighbors, and reading the Scriptures and praying—sufficiently inspire the young folk who were patterning their lives after them? Or was it necessary to actually give of oneself, too, in the form of time, talents, and sacrifice?

Late one night, after Bible study and choir, the group decided that the latter was what Paul was testifying to in Acts. They, likewise, would go. A commitment was made for January 12. Destination—Mexico.

Phoning ahead, the group learned about work needs and facilities, border crossing, and travel conditions. Then on the proposed date, before the sun was up, two couples loaded a rented camper atop a pickup and headed south. Tools, supplies for the week, and bedding jostled in the back, adding to the beat of hearts in front. Anticipation ran high!

The following morning, two more members boarded a private plane and set their course in the same direction. The 850-mile journey would take them quite a bit less time.

By Saturday evening, all were together again, sharing their adventures of travel thus far at the Menno Bergens' home in Cuauhtemoc. But after church services the next morning and enjoyable dinners in various homes that noon, they continued on their way. now traveling north. They drank in the new and strange culture, far away from busy cities, modern highways, and other conveniences which we take for granted. Instead, they faced crumbling adobe homes, acres of cactus-studded land, incredibly poor roads, and sites of no electricity or telephone communication.

Upon reaching Nueva Namaquipa, Mex., they viewed the small Mennonite clinic that has been established, serving both the Mexican population and the Old Colony Mennonites. Laura and Philip Dyck and the present nurse, Margaret Dueck, welcomed the group, then expressed gratitude that help in this novel form had come. A garage needed to be converted into living quarters: walls and ceiling needed refinishing work, the interior had to be varnished, and the floor painted, a closet had to be added and a stovepipe installed. A nearby home also required a new chimney and a trailer needed insulation work. With fervor all went to the tasks!

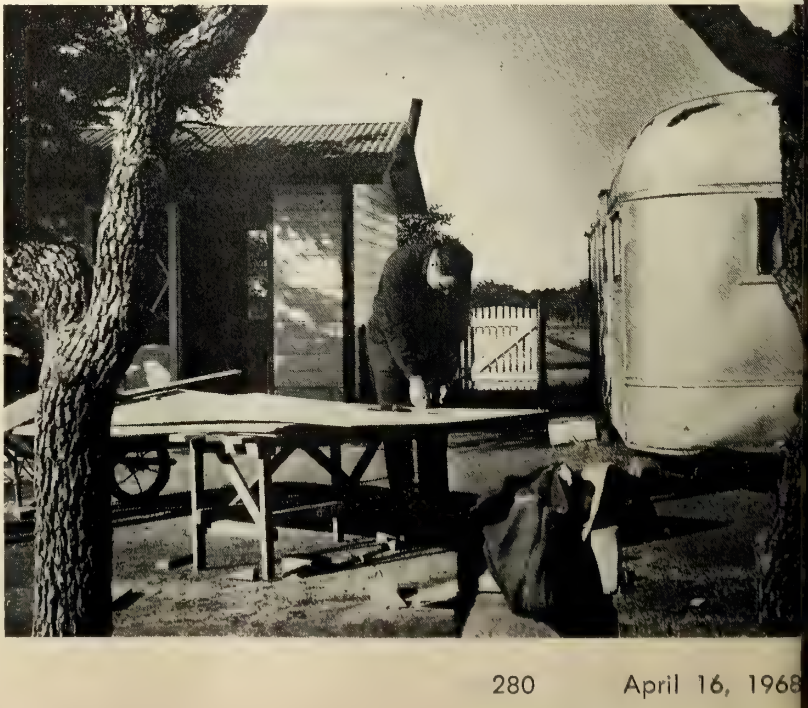
The stay turned out to be both work and a rare opportunity to acquaint the class members with the Mexican way of life. They visited in the Mexicans' homes with the nurse as she made her rounds to check on chickenpox and measles outbreaks. They made drives through villages; visits to schools and churches; they sampled tortillas, tacos wrapped in cornhusks, and Mexican candy; and, of course, they experienced fellowship of the richest kind with the three missionaries so cheerfully serving in this isolated region.

On Wednesday, the group moved north to Steinreich, Mex., where they met the Dan Peters family, Tina Fehr, and others. Again, work consisted of helping with needed projects the mission workers simply had not had time to accomplish. More closets were built and metal doors for two outdoor garages fashioned, then mounted. Here, the supper table was at times lengthened to accommodate seventeen place settings. The warm hospitality was to become a cherished memory.

At these two places, a deeper understanding was gained of the Old Colony Mennonite group, a Russian and Canadian people who first migrated to Mexico in the 1920's. Here, the horse and buggy is still seen, along with cheese factories, neighborly hog butcherings, and, in general, a closed-community way of living. Contrasting and comparing the Mexican and Old Colony ways of life with their own American culture left the group impatient with questions.

Friday, after a picnic and mountain climbing in the majestic Seirra Madre Mountains, the Turpin group had to start homeward, though work projects still needed doing. The small contribution they had made, however, gave them deep satisfaction. They eagerly spoke of coming again as they said their farewells.

Discussion turned then to the knowledge they now could carry back home of this "other world": how another population segment lives, how a foreign mission post really operates, how every Christian must face the grandiose task of world witness. Yes, sights seen and stories heard would not be easily forgotten. They must continue exposing themselves to such—act, and cease so much talking. Only a healthy combination of word and deed would challenge the upcoming generation!



CENTRAL DISTRICT REPORTER

April 16, 1968 CENTRAL DISTRICT EDITION

AFTER 10 YEARS . . . . . . THIS MONTH

Central District History Is Published

At Central District Conference, Wadsworth, Ohio, Apr. 18-21, members of the Central District will get their first view of *Faith in Ferment*, the four hundred-page history of the Central District written by Dr. S. F. Pannabecker. Describing this book the black and yellow jacket states:

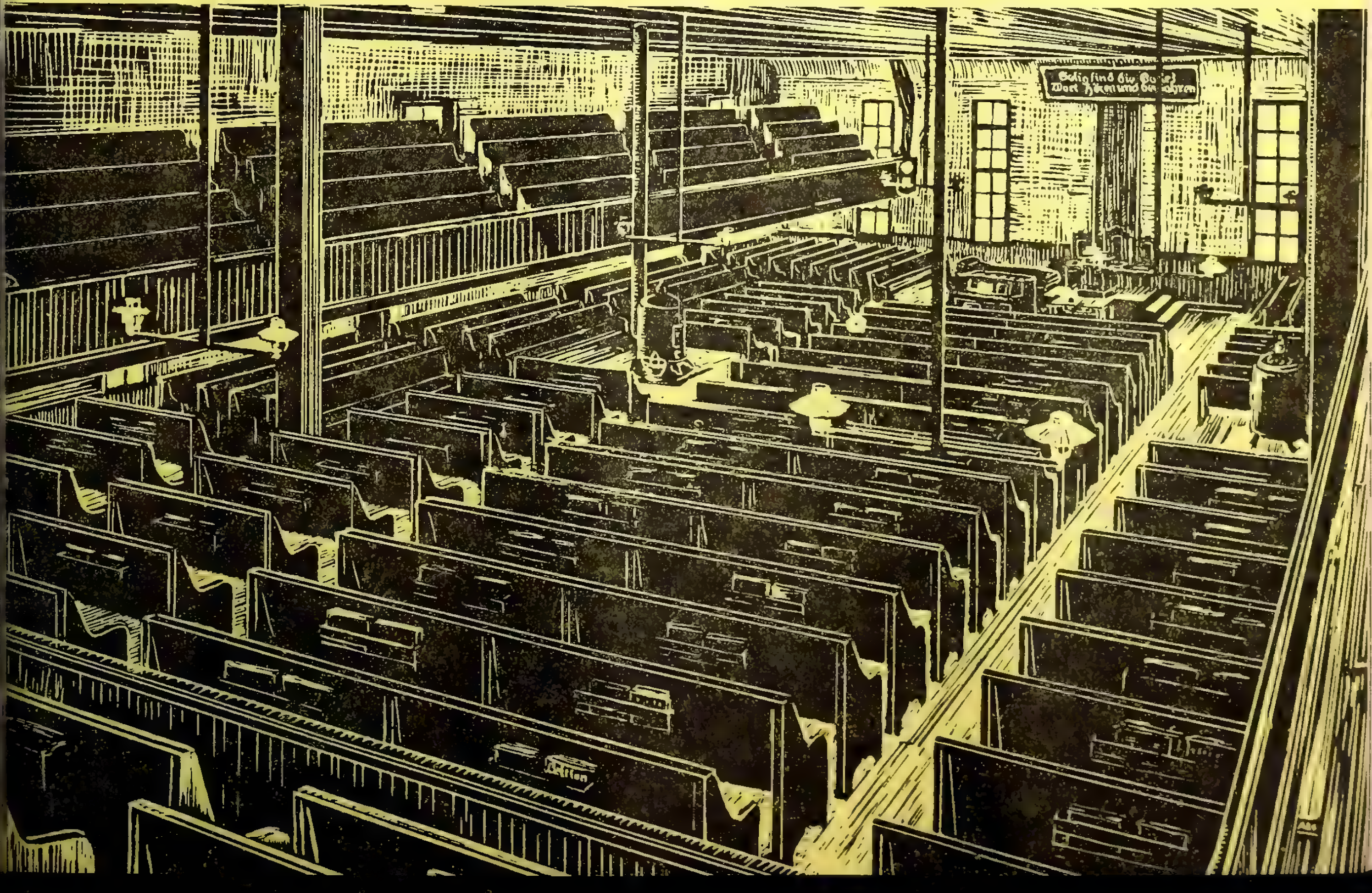
"Faith in Ferment is a unique story presented convincingly in a day when cooperation and the merging of likeminded followers of Christ is not only common but increasingly becomes a necessity. Many Mennonite groups, although mostly of a common background and faith, came to this country at different times and settled at different places. They underwent varied influences in their home countries and were affected by them differently. Often they lived, or still live, in the same or adjacent communities belonging to different Mennonite congregations and conferences.

"In *Faith in Ferment* we have an illustration of how two different Mennonite conferences within more or less the same geographic location learned to know and appreciate each other. The acquaintance, the original common background, and the similar Christian outlook led to closer contacts and cooperation which culminated in the merging of the two different bodies which had already independently become members of the General Conference Mennonite Church. The framework of and affiliation with the same conference, the geographic proximity, as well as the common Lord and task to which all were devoted made a closer affiliation and organic unity a natural development and sign of growth.

"Members of the Central District Conference and those who would like to learn from such a far-reaching event will be glad to read this inspiring account. It constitutes not only a marker and culmination in the history of two Mennonite groups, but can only serve as a guidepost for others on the way to the realization of the prayer of Jesus when He said about God, himself, and His followers 'that they may all be one; even as Thou, Father, art in me, and I in Thee.' "

On Sunday, Mar. 31, designated "Faith in Ferment Sunday" by the Central District executive committee,

The artwork below appears on the jacket of *Faith in Ferment*. It shows the interior of one of the first churches built by the Berne, Ind., congregation. The artist is Arthur Sprunger, Goshen, Ind.



members of district churches read about the new book via a bulletin insert. Each church has been encouraged to plan its own promotion and method of taking orders. These first orders will be filled by sending books home with your conference delegates.

Orders following the conference should be directed to Faith and Life Press, 722 Main St., Newton, Kan. 67114 (See order form on the back page of this *Reporter.*) The price is $6.50. The special prepublication price until Apr. 30, 1968, is $5.00.

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. While certain individuals are invited to respond each month, any reader is encouraged to send his comment on next month's "consideration" which appears in this section. Responses in 200 words or less should be sent to the editor, 3003 Benham Ave., Elkhart, Ind. Questions for "consideration" are also welcome. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

How did marriage Surprise you?

CONSIDER . . .

"Let's talk about marriage," the college-age class said when you (the teacher) let them know that if they wanted to, the class could lay the quarterly aside some Sunday for something that seemed more important.

"Alright," you say, "let's be more specific, what do you want to talk about? Marriage covers a big area, you know!"

George speaks up. "You have been married for . . . uh . . . quite a while. (The class chuckles.) Would you mind being honest with us and tell us what surprises you had in your marriage? I guess I mean, what weren't you expecting, or maybe, ready for?

"We are 'on this side' of marriage; we'd like to know!"

The class smiles in agreement, and looks to you for your comment.

DEPTH OF RESPONSIBILITY

I think the one thing that's most difficult to anticipate before marriage is the tremendous responsibility which it requires of each one.

First, is the responsibility of living up to the image we have of each other. The world of young love can fall apart with everyday living. Love is tried and tested by little faults, big mistakes, and unexpected attitudes that come to the surface as we live together. We take for granted that our marriage partner will understand our ups and downs of everyday life as did our parents who reared and trained us. But it requires a real effort to build a foundation of understanding that will support every thought and action that arises in our daily life. The romantic expression of "becoming as one," in reality takes an inconceivable amount of understanding and genuine unselfishness to achieve.

Then comes the responsibility of a home and family. Even though I thought I had anticipated every angle, the actual responsibility of building a home that, amidst the pressures of life, keeps God at the center and happiness for each member reaches beyond our expectations.

I'm sure every young couple is aware of these responsibilities before they marry, as was I, but the immense depth of them is what took me by surprise. Even a young child can produce a little understanding, a little unselfishness, and a sheltered devotion to God. But it takes a really mature person to live up to all these things in marriage. *Mrs. Charles Classen, housewife, Community Church, Markham, Ill.*

MORE THAN ROOMMATES

Never having experienced any type of relationship in any way comparable to marriage, the unmarried person, nonetheless, attempts to comprehend what married life will be like by comparing it with relationships which he has experienced. For a student in college, an easy analogy can be drawn between the roommate relationship and the marriage relationship, both situations being such that the individuals involved live together in close quarters for an extended length of time.

Having made this comparison in my own mind, I have, in four years of married life, found it to be almost completely invalid. The roommate relationship is a very loose-knit arrangement. If roommates are not compatible, they have only to coexist until the end of the semester. In marriage, problems must be faced squarely and solved, usually by some form of compromise.

Perhaps a more important weakness in such a comparison lies in the independent nature of the roommate relationship, as opposed to the interdependent nature of the marriage relationship. A roommate is ultimately responsible to himself, while both partners of a marriage are directly responsible for the happiness and welfare of each other. The implications of this responsibility cannot be comprehended by the unmarried. In fact, I am convinced that full awareness of this commitment can only be realized over a period of many years. *Neil Lehman, Ohio State University, graduate student, Neil Ave. Church, Columbus, Ohio.*

UNDERSTANDING, MAN, UNDERSTANDING

This is a matter of relevance today when we look at the frequency of divorce. The time to think about these questions is now, not after the marriage has taken place.

CONSIDER FOR JUNE

(*Any reader is invited to send a response to the editor not later than May* 18.)

"Religion and politics shouldn't mix," your barber says, as he pins that tight cape around your neck.

Joe looks up from behind the *Post* and says, "At least, preachers shouldn't preach politics; they should stick to religion!"

"I disagree with you guys," says Henry, who is next in line to sit in the chair, "I certainly intend to think as a Christian when I vote this fall." He looks at you, then at your barber, then back to you again, and asks, "Who would you like to see in the White House next January? Do you have any Christian reasons of your choice?"

You wipe some loose hair off your nose and answer:

A vital faith is an important requisite for a happy marriage, but this alone is not enough. As years pass by, it is important that the two people who plan to share their lives together enjoy the same social and cultural activities. This may not seem important now but it becomes important in later years.

Your choice of friends is important. Associate with couples who share your interests. Be understanding and flexible when there is a difference of opinion regarding your associates. This, of course, applies to all phases of married life.

It is important that you have an understanding of what each expects of the other. What is your attitude toward working wives and mothers? How should leisure time be spent?

Mutual understanding is very important. Unless there is mutual understanding, a marriage will be less than what God intended it to be. *Harold D. Himes, cost accountant, Salem Church, Kidron, Ohio.*

MORE GIVE THAN TAKE

George, since you asked me what was unexpected in marriage, I will tell you.

I never expected that the degree of give and take would be as it is. There always seems to be more give than take but, after a while, it really becomes sharing rather than giving.

There was great joy at the birth of all four of our children, but with that there was heartache when one of the children was born with a defective heart and a short two months later he was taken from us by death.

We had some hard times meeting payments on our house, but this was offset by the joy of finally making the last payment and being debt free.

There is great satisfaction in having family devotions and going to church together as a family.

We parents are very proud of our children as we see them grow from stage to stage in their development and finally they are adults, but we feel a bit of sadness as they leave home.

After almost twenty-five years, it has been a very rich and rewarding experience as we have grown in our love for each other, with our fellowmen and with God. *Russell Welty, businessman, Grace Church, Pandora, Ohio.*

YOUTH PAGE

Youth demonstrate At Friedenswald

'Oh, the Lord is good to me, and so thank the Lord,/ For giving me the hings I need:/ The sun and the *snow* and the apple-seed./ The Lord is good o me."

After one weekend of deluge, the winter weekend retreaters at Camp Friedenswald decided to change the original wording of the Johnny Appleeed grace from "rain" to "snow," hoping to get back to the toboggan lide quickly. It must have done the rick—three of the weekends were glistening and wonderfully slippery.

But, even though the toboggan slide s one of camp's biggest attractions in winter, this year's retreats were pretty xciting in some other ways, too. Darrell Fast planned almost constant activities centering around a theme of "Peace in a Broken World."

A movie, discussions, special interest groups led by really inspiring and creative people, music, signs and posters, and lots of things to read challenged each group with the huge problem of peace in the world today, especially in terms of military service, the war in Vietnam, the fact that at some time each individual must decide what position he takes, and must then support his stand.

Each camper spent several hours in an interest group preparing a peace offering to present to God at the Sunday morning worship service. An art group produced paintings, sketches, linoleum and wood block prints, and wire sculture; others wrote poetry or essays. Any of these projects were eligible for the Peace Contest sponsored by the Central District peace and service committee and the YPU cabinet. The winners of the contest will be members of the peace seminar in Washington, D.C., this month. (The winning entries will be printed in the *Reporter* in a later issue.)

A choral reading, "An Urgent Call for Prophets," and special music were also prepared for the worship service. A poster group made signs and posters which were carried in a "peace march before God" which was held as part of the service. The slogans and thoughts on the posters were intended to express to God the feelings of each demonstrator.

A survey taken of the campers' feelings about military training, the Vietnam war, and public demonstrations served as the basis for one major discussion. It wasn't easy to be comfortable and unconcerned while surrounded for a whole weekend by questions and information and some pressure to formulate honest thoughts and opinions.

It all sort of culminated in the silent peace march from the chapel to the dining hall, and the unstructured, open worship service on Sunday morning. Here, everyone had an opportunity to present his peace offering to God, or to participate and share in the service in any way he wished.

And besides the tobogganing, skating, creating, and thinking, there were also all those things that are just part of camp: lots of good food, warm fires, wet clothes, laughing, playing, talking. Sometimes the only problem with having so much to do is that it makes time pass much too quickly!

How can we demonstrate for peace in a broken world?

Youth editorial Too young to think?

Is being fourteen years old a good enough excuse for not thinking about things? How about sixteen? Eighteen? Is it too outrageous to expect winter weekenders at Friedenswald to think and discuss and maybe even have some real opinions?

Material for the Youth Page should be sent to Sue Hilty, 381 Ropp Hall, Bluffton, Ohio 45817.

The poll taken at the retreats showed that some people supported positions of non-cooperation, and some supported participation in the military; some supported American policy in Vietnam, and some opposed it; some favored peace demonstrations, and some disapproved.

Yet, the discussion times were often uncomfortably quiet. Darrell pushed us: Why are you a conscientious objector? Why would you join the army? What does freedom mean? I don't think we did a very good job of answering.

Maybe age was our excuse. Why should fourteen-year-old boys have to worry about how they'll register? Why should girls ever have to? Why think at camp, when it's so gorgeous out and we've been at school all week?

Because there may not be time to "think about it later." Because, as people, and as Christians, we share in, and must take responsibility for, what happens to others. Because the war in Vietnam does not affect only those over eighteen—it is important enough to concern everyone, all the time. Because. . . .

We really haven't much excuse for not deciding, for not taking a stand, for not thinking. It was quite obvious at the Winter Weekends that there is much creativity and potential in Central District young people. We're not too young or too busy or too innocent to understand what's going on, to sort it out, and to reach some conclusions. Let's get busy. *Sue Hilty, editor, youth page.*

Announce winners of Peace Contest

Participants of the winter-weekends at Camp Friedenswald—the theme was on peacemaking — were invited to submit entries in a Peace Contest. This was the means used in selecting the high school participants in the Washington Seminar, Apr. 21-24.

The winners: Sue Dick, Maplewood Church, Fort Wayne. Ind.; Jim Heiks, First Church, Bluffton, Ohio; Hans Houshower, First Church, Bluffton, Ohio; Susan Schmacher, Grace Church, Pandora, Ohio.

Their prize-winning entries will appear in subsequent issues of *The Reporter*. The judges were: Gordon Dyck, Darrell Fast, Arman Habegger, Keith and Gretchen Kingsley, and LaMar Reichert.

Twelve persons entered the contest. *Darrell Fast, dean of winter retreats.*

YOUNG MISSION WORKERS

Mrs. Harold Rixe, Wayland, Iowa, writes the following report.

This year, our Young Mission Workers' group raised popcorn on a one-half-acre lot, at the edge of town. A grandfather of some of the group rented the ground and plowed it. He also planted the seed. The Young Mission Workers hoed, weeded, harvested, and shelled the corn by hand. The girls weighed it and put it into five-pound bags. They raised and sold about one thousand pounds of corn. They contributed a total cash amount of $270. They also contributed $319.32 in material aid last year.

The leaders of this lively group of Young Mission Workers are: Mrs. Harold Rixe, Mrs. Arline Neff, Mrs. Jean Roth, Mrs. Carole Reschly, and Mrs. Lola Hertig, all of Wayland, Iowa.

FOR DISTRICT WOMEN

Theme . . . "and come, take up the cross, and follow me" (Mk. 10:21).

Statistics do tell

Eicher Emmanuel women, Wayland, Iowa, sent out 1613 pounds of used clothing. Their society numbers 14.

The eighteen members of the Goodwill Circle of the Zion Church in Donnellson, Iowa, collected 209 pounds of used clothing.

Fourteen women of Topeka (Ind.) Church worked in the cutting room and cut 1412 yards of material into 1360 pieces.

The Mary-Marthas of Grace Church, Pandora, Ohio, made 600 pounds of soap, while the Calvary women, Washington, Ill., made 395 pounds.

It was a busy year for the Salem women at Kidron, Ohio. They prepared 611 pounds of Christmas bundles worth $1,537.50 and donated 525 yards of material, as well as rolling 103 pounds of bandages. Thirty-five members are in the group.

Grace WMS, Pandora, Ohio, mentioned that they had used the *Study Guide* every year since its beginning. They also showed a fine year's work.

Friendship Circle of Maplewood Church, Fort Wayne, Ind., is composed largely of young mothers. They invited trained personnel to speak to them on family relations.

A doctor in the Sugarcreek, Ohio, community donated $1000 worth of medical equipment and supplies through the WMS of that church.

The two societies of the Berne (Ind.) Church matched their quota of 100 layettes for Congo with 100 layette bundles for MCC. They also gave over 2000 pounds of used clothing to MCC and nearly 1000 pounds to local migrant work. Their membership is 200.

The Congerville (Ill.) ladies had an unusually long list of local and area projects.

The Mary-Marthas and the Dorcas society of Pulaski, Iowa, the Mission Aid of Normal, Ill., the Eicher society of Wayland, Iowa, the WMS of Carlock, Ill., the First churches of Chicago, Ill., and Lima, Ohio, and the Flanagan (Ill.) WMS all made more than twice as many layettes as they had members in their societies.

Continued on A-11

A LARGER DIMENSION OF STEWARDSHIP

Which one will be yours?

Anyone who owns any property will, after his decease, have a will. Either he will make one of his own, or the state will make one for him, according to the laws of the commonwealth. The following is not presented as any final or legal setting out of the matter, as state laws vary somewhat. It is based on the usual provisions which become operative in such cases. The purpose here is to present in general terms the contrast between such a state-made will and a Christian will which any property owner might make.

1: AS THE STATE WILL MAKE IT—IF YOU DON'T

1. The court will appoint, of its option, someone to serve as administrator of your estate, which person might be a relative or friend of the family, or someone quite apart from it. He will be required to furnish sufficient bond as the court may direct, which cost is to be borne by the estate, as also other administrative costs, and his allowance for services at the regular rate.

2. The court will designate some portion of your personal property to accrue to your wife, depending on the size of the estate. Of the residue of the estate, she will be given one-third, and the other two-thirds to your children (heirs).

3. The administrator shall arrange for the retention of the property by the widow and children as co-owners with undivided interests, or may arrange for the sale of the real estate by court order, as may seem most practical or expedient in view of all factors involved.

4. The court will appoint a conservator for any children under legal age who shall have custody and be responsible for any funds, current or capital, accruing to their credit until they reach their majority, and shall be reimbursed at regular rate for so doing.

5. The court shall appoint someone, preferably my wife, to serve as guardian for any minor children. As such, she shall be responsible for their guidance and maintenance. Should her resources prove insufficient for such purpose, she may be profited from the children's interests in the estate only upon consent by the court.

6. No one shall have right to allocate any portion of my estate to any part of the service program of the Church or any other benevolent purpose.

Is this what you would **want***?*

2: AS YOU MAY MAKE IT IF YOU WILL

1. At my decease, the court shall appoint ...., long-time friend of myself and family, to serve as executor of this will and testament, arranging for legal counsel as may be necessary. He may serve without bond and receive for his services as may be mutually determined by all concerned. He shall have right to pay all claims against the estate and other costs relating to the execution of this will.

2. My wife shall be given all of my personal property and a life interest in all real estate held in my name, thus giving her right to manage same as her own, during her lifetime. It is to be provided, further, that should circumstances arise in which it would be most advantageous to dispose of any or all of the real estate, she shall have right to do so in consultation with the children, and by approval and due authorization by the court.

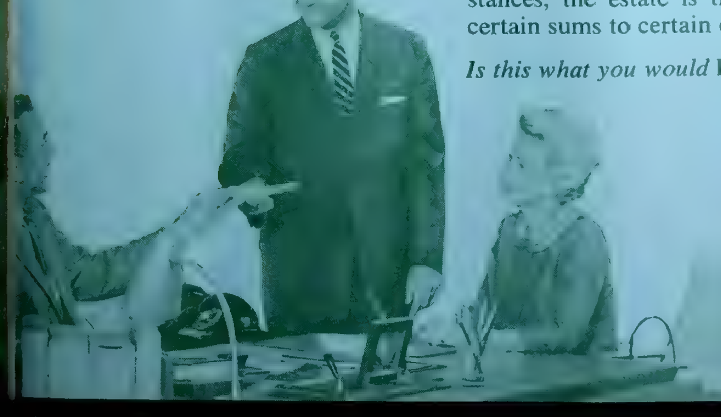
3. She shall, moreover, serve as guardian for any underage children (heirs), being responsible for their guidance and maintenance to time of their attaining legal age or the ability to support themselves.

4. At her decease, the children (heirs) shall share and share alike in the distribution of the estate, with the ....(*local*).. .... church or the conference, sharing likewise as an additional heir—it, in turn, to allocate the amount so realized to the benevolent causes of the District or General conferences, as needs at the time may indicate as matters of priority.*

*This is one way of providing for aid to benevolent purposes. In some instances, the estate is tithed. In others, a separate article in the will specifies certain sums to certain causes, before final distribution is made.

Is this what you would **like***?*

A trusted attorney is glad when he can place a well-drawn will into the hands of his friends. (Photo courtesy of Family Films from Treasures in Heaven.)



More and more young people are making first *wills and testaments*

MAKING A CHRISTIAN will can be a joyous occasion—a milestone marking a maturing point of view. It brings peace of mind for the future . . . it emphasizes a sense of pride and satisfaction in having discharged a God-given responsibility. Making a Christian will tends to promote a happier life free of at least two vital problems—the future care of your loved ones and the perpetuation of your Christian stewardship.

Ideally, a will should be made early in life. Then, as circumstances change, it can be easily revised to meet the requirements of new situations as they occur. In this way, it becomes a first will—a fresh and vital part of your life which day by day serves as your guide in developing the moral and spiritual values in which you believe. Your first will is an inspiring challenge to a completely rewarding future. It is not just cold distribution of property with little regard to the true ideals of Christian stewardship that, too often, has become associated with the traditional last will and testament.

The first will is reassurance that your loved ones and dependents will benefit from your estate in exactly the manner you intend. It can be an early cornerstone in building a happier and more constructive life. Soon after marriage is the practical time to make sure that both young partners have provided for those who remain after they are gone.

The first will requires mature and careful thought for the future, the long-range welfare of dependents, and the values by which you live. Through a first will, the young man and woman develop a keen sense of responsibility and discover new and better directions for the years ahead. Through a Christian will, young adults demonstrate an early awareness of their responsibilities as Christian stewards. They show, in a concrete way, belief in the Christian principle that they are only trustees of their possessions and that God is the owner of all things. Their first Christian will insures young adults that no matter what comes, some portion of their substance, however modest, has been invested in eternal things.

When advising young people of the importance of making a will early in life, one frequently encounters this attitude: "What's the sense of making a will now when I'm only just beginning to build up an estate? I'll wait and see what success I have and then there will be time enough to make a will when I know what will be mine to give."

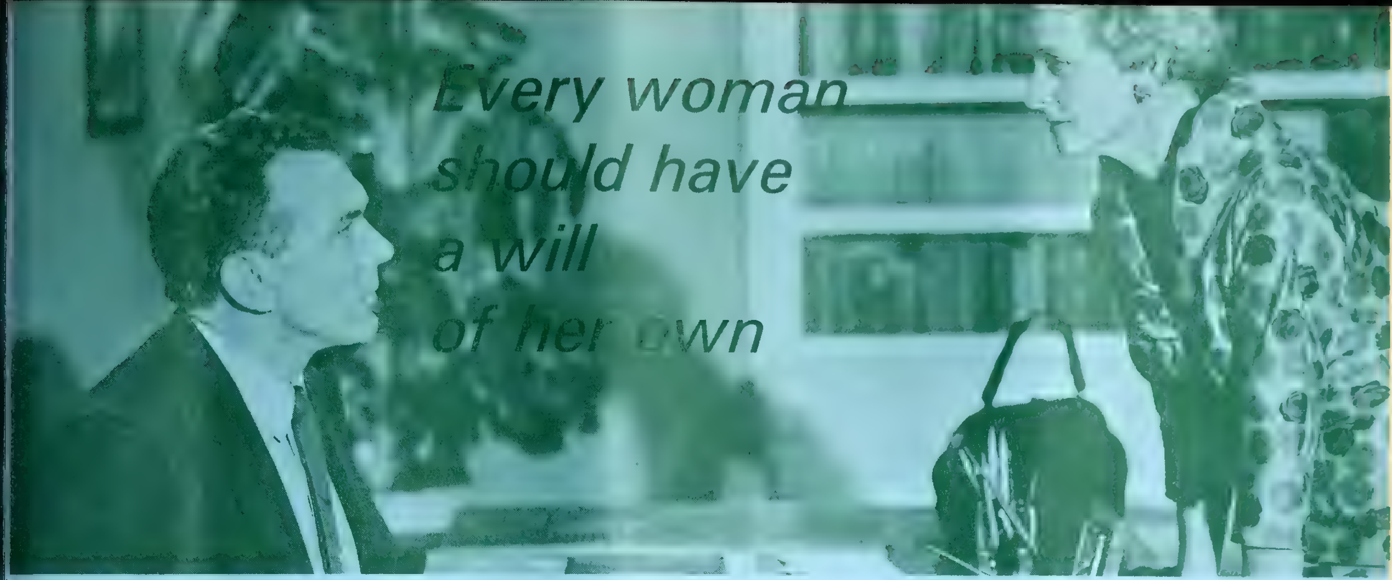
This concept ignores several important factors. First, if you leave no will, your estate, great or small, is divided according to fixed, and often, arbitrary rules of the state that show little consideration to the special needs of your family or to the wishes of the individual. Also, an estate need not be large to justify making a will. A person with assets valued at $1000 or more may realize substantial benefits for the successors by executing a will. Then, too, how can we know that we will be spared many long years to build up our possessions or that we ever will accumulate an estate larger than we have now? Procrastination in the matter of wills only jeopardizes the welfare of the dependents to whom we are responsible and the opportunity to share in the privilege of Christian stewardship,

Better dissemination of information on the subject of wills is producing fine results, with more and more young people realizing their responsibility to make a first will and testament. The benefits resulting from this information can be further extended by teaching children the importance of the first will and a Christian will as part of their Sunday school training and by continuing this education into the years of their church membership.

You will never be younger than you are today. The sooner you make a will, the more effective will be your first will and testament, eventually. There will never be a better time to provide for your family and remember your church. *Used by permission of the Church of the Brethren.*

For those you love and who depend on you, make a will. (Photo courtesy of the Bloomington Pantagraph.*)*

Every woman should have a will of her own



Your attorney will be glad to confer with you regarding the importance of having a will and how to go about it. (Photo courtesy Family Films from Treasures in Heaven.)

EVERY WOMAN should have a will of her own! For our purposes here, this does not refer to a sense of determination, but to that important legal document known as a will.

Women often underestimate their need for a will. Harriet H. Dexter in *Financing Faith* states that women own 70 percent of the privately-owned wealth in the United States. 60 percent of the savings accounts, and 40 percent of the nation's homes. They dominate 80 percent of the nation's buying power, and own at least half of the stocks and bonds of our large corporations. Each church-minded woman should study the Christian use of this power and her responsibility in the final disposition of whatever part of this wealth

Death necessitates the distribution of one's possessions. If you "die intestate," that is without a will, the state will distribute all of your property "by formula." Whether the formula would satisfy you or meet any needs is by that time no longer the question —you have lost your chance to determine who will be your proxy in distributing your possessions and to whom they shall belong.

Every adult is single, married, or widowed. A single woman, frequently, has no legal dependents. If she dies intestate, the formula used by the state will give her possessions to near relatives, whether or not they need or want them, and with nothing designated for her church, charities, or any institutions which have been her interests, perhaps for a long time.

A married woman may not feel the need of a will. She should! She may feel safe in the knowledge that her husband has a will, but his will cannot provide for what is known as "mutual disaster." In these days of high speeds, a fatal accident may befall both a husband and his wife, and there will not be an opportunity to make a will or name an alternate executor. For example, suppose a husband has a will leaving the bulk of his property to his wife, and his wife has no will of her own. In an accident, the man is killed instantly. His wife dies without regaining consciousness. When the husband dies, the property is willed to her, but she dies intestate, and the property has to be distributed by formula. It would have been much better if each person had made a will that would have provided for mutual disaster, and disposed of their property according to their common desires, including providing for the care of children.

When a woman with a family is widowed, she usually has to have her will revised. If the children are small, the will can do much in many states to determine their care and custody when the mother is gone. A lawyer's advice at this point is highly necessary.

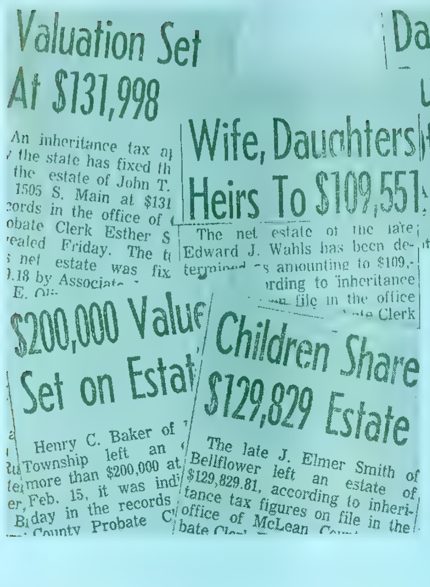
A woman widowed in later life also must have her will revised. In most instances, she will receive a larger inheritance than would have been the case when she and her husband were starting out together. She should seek financial advice immediately on how to care for her resources because she will, in all probability, have "confidence men" contact her with advice on how to "invest" her money. There are men who make a good living swindling widows who for the first time have to make major financial decisions alone.

In revising her will, a widow of mature years has a real opportunity to bequeath more for the work of God's kingdom. When the children are grown and on their own, they usually do not need to inherit all the estate.

Sometimes a woman who is active in church work needs to be reminded that her giving can be perpetuated beyond her lifetime. As a worker in her church, she has supported various church activities on a local and churchwide basis. These general church interests can continue to be served through a properly-drawn will.

As a rule, bequests left to the local church should be for nonbudgetary items or for capital improvements, such as a new building. Serious consideration should be given to bequests for the missionary and benevolence program of the denomination, as well. In this way, the necessity for the stewardship of giving on the part of the total membership is not lessened.

A woman making her will should study the best way to distribute her estate to make it count for the most in kingdom building. To insure the carrying out of her wishes, she should consult a lawyer, to make the provisions of her will legal. A woman with a will of her own can and should take advantage of her opportunity to render a good account of her stewardship to God, the giver of all. *J. Homer Magee, used by permission of* The Methodist Woman.



Valuation Set
At $131,998

An inheritance tax a
the state has fixed th
the estate of John T.
1505 S. Main at $131
cords in the office of
obate Clerk Esther S
realed Friday. The t
net estate was fix
.18 by Associat

Wife, Daughters
Heirs To $109,551

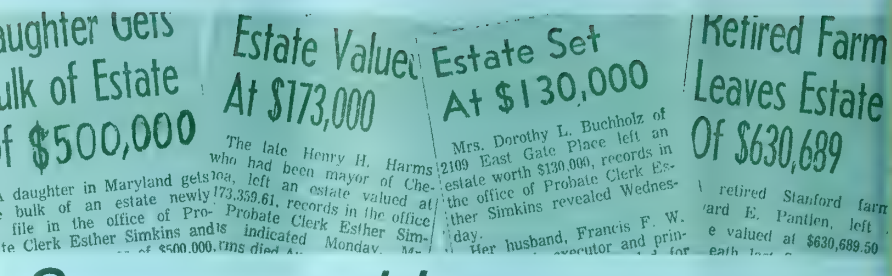
The net estate of the late
Edward J. Wahls has been de-
termined as amounting to $109,-
rding to inheritance
file in the office
te Clerk

$200,000 Value
Set on Estat

Henry C. Baker of
Township left an
more than $200,000 at
Feb. 15, it was ind
day in the records
County Probate C

Children Share
$129,829 Estate

The late J. Elmer Smith of
Bellflower left an estate of
$129,829.81, according to inheri-
tance tax figures on file in the
office of McLean Coun
bate Cl



Daughter Gets
ulk of Estate
f $500,000

daughter in Maryland gets
bulk of an estate newly
file in the office of Pro-
te Clerk Esther Simkins and
of $500,000.

Estate Valued
At $173,000

The late Henry H. Harms
who had been mayor of Che-
noa, left an estate valued at
173,359.61, records in the office
Probate Clerk Esther Sim-
ms indicated Monday.

Estate Set
At $130,000

Mrs. Dorothy L. Buchholz of
2109 East Gate Place left an
estate worth $130,000, records in
the office of Probate Clerk Es-
ther Simkins revealed Wednes-
day.
Her husband, Francis F. W.
executor and prin-

Retired Farm
Leaves Estate
Of $630,689

retired Stanford farm
ard E. Pantlen, left
e valued at $630,689.50

Caesar got his

Represented by these headlines are estates totaling over $2,000,000, and in not one instance was any benefit designated to accrue to any local or church benevolent purpose, and no one had any right to make any such grant. Obviously, Caesar got his. He didn't ask or urge. He stated the amount and got it. But how about "giving to Caesar what is Caesar's, and to God what is God's"? How much did Caesar have to do with the increment represented in the estates? How much did God have to do with it? Wouldn't giving Him a rightful share be only fair, to put it in its mildest terms?

CEEP — what it is

THE COMMITTEE FOR the Encouragement of Estate Planning (CEEP) is exactly what its name indicates, an effort to lend *encouragement* to our people to thoughtfully and legally plan for the disposition of their estates. This is a matter which is too little considered by too many people, or is considered and unduly postponed. Others take for granted that the law will effect a disposition in due order. But attorneys and others who are experienced in this field, know all too well the miscarriages, strained relations, and heartaches which often result because someone took too much for granted, or waited too long to put good intentions into proper form. In fact, one advisor in the matter of estates has put it succinctly, "If you want to do your family a disservice, die without a will!"

It is, accordingly, the intent and purpose of CEEP to call this matter to the attention of our people; and encourage them to give it due consideration, if they have not already done so. It is hoped that in so doing they will also give consideration as to how, or in what measure, the cause of Christ and the Church might be furthered by providing for the allocation thereto of some portion of the earthly substance which will remain after their passing.

This calls for an added dimension to one's concept of the implications of Christian stewardship. Usually this is considered, or accepted as relating specifically to one's current income, setting apart or allocating a portion thereof for the Lord's work. This is all to the good, but what about the stewardship of accumulated possessions? Is the Giver of all good interested in that also? Does he have right to be concerned therein? CEEP seeks to incite thinking along this line, then trust to the leading of the Spirit to direct in each instance, if its leading be sought. CEEP is, then, *not* a program of solicitation or pressure, but only an effort to engender an awareness, to give information as may be desired, but mainly to lend encouragement.

How it works

In work afield, CEEP members endeavor to call on persons in accordance with the above specific purpose. Usually this is preceded by a presentation concerning estate planning by means of audio-visual materials at a public meeting of the church. While committee members, in making such contacts, are at the same time associated with certain phases of the work of the Church, they do not make contacts as such representatives, aiming to secure assurance of some benefit to accrue to the particular causes with which they may be related. They do attempt to give general information as may be desired regarding needs, ways, and means; but they do *not* draw wills nor presume to give legal information as to how wills should be framed. That properly lies with the persons concerned and their legal advisors.

Up to this time, over four hundred such contacts have been made with family units, couples, or single persons in eighteen of our district conference churches. Were it not that committee members all have, as indicated above, full-time programs in their respective roles, an even larger number of contacts might have been made. Generally, contacts thus far have been among those of sixty-five years of age and over, realizing full well, meanwhile, that estate planning should be a concern of younger people as well, especially those who have underage children. This is very much the case, even though the amount of property or other holdings involved may be small.

From these contacts, certain significant sidelights have come to view: 1. The considerable number of those who had already made their wills. 2. The large percentage of those who had wills, but had not remembered any church causes in their wills. The idea simply had not occurred to them. 3. The significant number of these same persons who expressed appreciation for having had the matter brought to their attention. 4. The number who agreed that this interest in encouraging estate planning is a legitimate interest on the part of the Church with its varied program of kingdom service.

For more information on estate planning, write to the Committee for the Encouragement of Estate Planning, R. L. Hartzler, Executive Secretary, 809 N. Evans St., Bloomington, Ill. 61701. Printed in U.S.A.

Flanagan WMS hits top

Continued from A-4

Society	*"Per member"*
WMS Flanagan, Ill.	$48.70
Mary & Martha, Meadows, Ill.	35.42
WMA, Boynton, Hopedale, Ill.	30.98
MWMS, Sugarcreek, Ohio	29.86
Friendship Circle, Bluffton, Ohio	28.18
WMS, Salem, Kidron, Ohio.	28.16
Rural Miss. Society, Normal, Ill.	27.00
WMS, Zion Donnellson, Iowa	26.80
WMS, Grace, Pandora, Ohio	26.52
Dorcas Society, Wayland, Iowa	26.27
WMS, Eicher, Wayland, Iowa	25.69
Dorcas Society, Pulaski, Iowa	25.54
Goodwill Circle, Donnellson, Iowa	25.29
Calvary Woman's Organization, Washington, Ill.	24.61
Women's Discussion, Berne, Ind.	24.36
WMS, Berne, Ind.	23.80
St. John WMS, Pandora, Ohio	23.38
Pleasant Oaks WMS, Middlebury, Ind.	22.83
Ladies Aid, Meadows, Ill.	21.83
North Danvers (Ill.) WMA	21.75
Bethel WMS No. 1, Fortuna, Mo.	21.75
Carlock (Ill.) WCS	21.31
Women's Mission Service, Wadsworth, Ohio	20.96
Mennonite WCS, Nappanee, Ind.	20.26

These figures are based on last year's membership, and indicate that nearly half of our societies contributed more than $20 per member.

Material for this page should be sent to Mrs. L. L. Ramseyer, Bluffton, Ohio.

FOR MENNONITE MEN

District Mennonite Men Hangs by thin thread

WHO HAS THE ANSWER?

We, of the Mennonite Men executive committee, would like to know.

We have been wrestling with this the past few months and we are wondering if the time has come to disband Mennonite Men as an auxiliary of Central District Conference.

The communications which have been sent to the local congregations have not ben answered and the Kingdom Builders' project for this year was only about halfway met at the closing of the books.

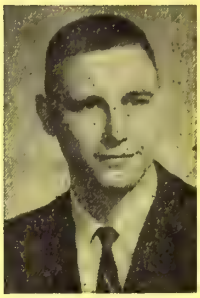
Where do we go from here?

Some men, in local congregations, have been active doing a variety of things such as, working on the church property and helping in various ways with other outreach programs. Thus, the picture is not all black.

The executive committee is asking all men who can to come to Wadsworth to conference to share ideas and look into the question. Should we be interested only in Kingdom Builders and men's retreats, or should we start with a new program and try to make it relevant to today's living?

If we are to be active, we will need the cooperation of all local men's groups. *Russell Welty, president, Central District Mennonite Men.*

Eldon Graber


John Lerch

District vice-president To NAIA presidency

Eldon Graber, vice-president of the Central District Conference, also registrar and director of teacher education at Bluffton College, has been elected president of the National Association of Intercollegiate Athletics for a one-year term, announced A. O. Durer, executive secretary of NAIA.

Graber has previously served the NAIA as chairman of the eligibility committee and has been on the executive committee since 1962.

New controller at Bluffton

Announcement has come from Bluffton College that John Lerch of Sterling, Ohio, will succeed Reldon Schirch as controller. Schirch has been appointed director of alumni affairs, succeeding James Ehrman.

A Goshen College graduate of 1954, Lerch served two years in the business office at Mennonite Central Committee headquarters in Akron, Pa.

After becoming a registered public accountant, the new controller served asaccountant for Smith Dairy, Inc., Orrville, Ohio. For the past ten years, he has operated a family restaurant and donut business.

He is married to the former Kathie Penner. They have two girls. The family will move to Bluffton in June. They are members of the Oak Grove Church, Smithville, Ohio.

Mennonite Biblical Seminary chorus, during the weekends of March and April, have been singing in Indiana, Ohio, and Michigan churches. Their musical program varies from the ancient classics of the church, to the radical modern beat. Choir members from Central District churches are Peter Stucky, Berne, Ind.; Keith Kingsley, Markham, Ill.; and Floyd Quenzer, Middlebury, Ind. Do you find them?

Vietnam: Statement of Concern

To our representative in Congress:

We, the delegates of the Central District Conference, representing Mennonite churches in eastern Iowa, Illinois, northern Indiana, Ohio and Michigan, feel compelled to share with you our concern about our national priorities.

I. We are disturbed by what our Christian brothers, working in Vietnam, have told us in some of their recent letters. One of these letters comes from Mennonite workers who have been engaged in church and service programs in the Saigon area since 1957. It emphasizes three points:

A. The majority of the South Vietnamese do not see this struggle as one in which the U.S. is supporting a free people in their fight against communist agression. Instead, they see our presence as one of maintaining aristocratic and western interests, in opposition to a spirit of national identity.

B. The war aims of the U.S. are self-defeating. Our primary reliance on military force is destroying their life, property and social order; thereby alienating the people whose loyalty we seek to win.

C. The spending of billions for a military campaign in Vietnam shows the world that America is more concerned about Ideology than about people's welfare. Our priorities are out of tune with the needs of the world.

Vietnam Christian Service, the Protestant Relief Agency in South Vietnam, administered by the Mennonite Central Committee of Akron, Pennsylvania, has given us a very similar interpretation.

II. We feel that there is a growing sense of alienation among our nation's youth, not only towards the Vietnam war in which they are expected to fight, but towards the democratic process itself. This alienation is expressed in lawlessness and violence on the streets, and can only be corrected if governmental leaders become sensitive once more to today's youth and their concerns.

III We feel that there is a very visible breakdown of the democratic process within our urban areas. It is not only youth that feel alienated, but people in our ghettos as well. Here again, there is an attitude that threatens the very basis of our form of government. We feel that we must take action now on our urban problems. And we cannot give the attention that we must to such matters when our nation's resources are sapped by a distant war.

In the light of the above concerns, we feel that our government *must* change its policy in Vietnam, and re-order its priorities. The feelings of alienation referred to above lend increased urgency to such an appeal. So we call on you, our duly elected representatives, to do what you can to bring this policy change about. It is our belief that the legislative, as well as the executive, branch of government has sufficient resources at its disposal so that, when there is a will to change, there will also be skills to find the way. This is our prayer for you.

ISTRICT SENDS REPRESENTATIVES

o learn and speak for you
n Capitol Hill

his week the delegates of the Central istrict Conference will be asked to onsider The Vietnam Statement of oncern (on opposite page). This tatement, if approved as is, or in n amended form, will be taken to Vashington, D.C., by the seminar paricipants to present to our elected epresentatives.

Perhaps there is nothing unusual bout that—and perhaps there is. Many lennonites have visited Washington s tourists, to see the Capitol Buildng, the White House, and the Washngton and Lincoln monuments. thers have gone there as demontrators. But Mennonites visiting conressmen, the State Department, the ffice of Economic Opportunity and ome of the foreign embassies?

Mennonites have tended to say, ke all Christians past and present, at they are in the world, but not of e world. But we have also tended make this distinction a bit sharper an most other Christian groups. Toay the government touches our lives t many points—some for good and ome for bad. We pay taxes. Our oung men are drafted. Our children o to government-supported schools. ur old folks receive social security nd medicare. Our churches help out antipoverty programs in the inner ity and in poor rural areas. Our rmers receive government subsidies. Ve vote in elections. Government is part of our lives.

This realization led the peace nd service committee into discussions bout how this ignorance could be vercome *and* how our witness could etter be heard. It resulted in a roject: Washington Seminar.

Where? Washington, D.C.

When? Apr. 21-24 (participants will leave the Wadsworth Central District Conference early, on Saturday afternoon, Apr. 20).

Who? The peace and service committee has extended invitations to twenty-five people—a representative group of conference leaders, pastors, lay people, and youth from across the district.

They are:

eorge Brenneman, Kidron, Ohio.
harles Classen, Markham, Ill.
Sue Dick, Fort Wayne, Ind.
James Dunn, Carlock, Ill.
Gordon Dyck, Elkhart, Ind.
Glenn Esh, Columbus, Ohio.
Darrell Fast, Elkhart, Ind.
Jean Gerber, Bluffton, Ohio.
Eldon Graber, Bluffton, Ohio.
Marge Graber, Cassopolis, Mich.
Loris Habegger, Elkhart, Ind.
Jim Heiks, Bluffton, Ohio.
Hans Houshower, Bluffton, Ohio.
Orpha Hunsburger, Wadsworth, Ohio.
Fred Liechty, Berne, Ind.
Gordon Neuenschwander, Berne, Ind.
Lowell Nissley, Goshen, Ind.
Floyd Quenzer, Middlebury, Ind.
LaMar Reichert, Goshen, Ind.
Lois Rensberger, Middlebury, Ind.
David Smucker, Bluffton, Ohio.
John Stutzman, Carlock, Ill.
Larry Voth, Markham, Ill.

Why? A. To create an interest in relating our faith to world issues.

B. To be introduced to the atmosphere of our nation's capital.

C. To become informed on issues.

D. To share a Christian witness with our national leaders.

E. To take this experience home, and share it as broadly as possible.

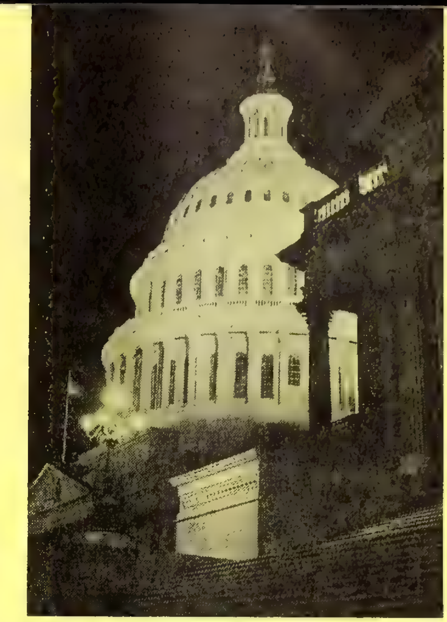
What? This is a brief schedule:

Sunday evening—Orientation

"The Christian and Government"
"The Role of Dissent"

Monday—Vietnam and international issues—presentations of points of view from:

A. Senator from Central District state
B. State Department
C. Friends Committee on National Legislation



D. Foreign Relations Committee
E. UN or foreign embassy

Tuesday—The crises at home—visits and talks:

A. National Welfare Rights Organization
B. Martin Luther King April Mobilization
C. Office of Economic Opportunity
D. Health, Education, and Welfare Dept.
E. Agency for International Development (AID)

Wednesday—

"Lobbying as done by secular and church agencies." Visits with congressional leaders to present "Vietnam Statement of Concern" (on the opposite page).

Reentry: What to do at home?

How? This seminar is paid for by the peace and service committee out of their budget, with assistance from the General Conference office in Newton, Kan. This includes lodging, meals, and almost all travel expenses. Since the budget is rather tight, individuals are invited to send in contributions by using the clipping below.

STATEMENT OF SUPPORT

_____ I would like to support the Central District peace and service committee with my interest and prayer in its sponsorship of the Washington Seminar.

_____ Enclosed is my contribution of $___________ to help defray the expenses involved in this undertaking.

____
Signature

Clip and send to: Central District Office
3003 Benham Ave.
Elkhart, Ind. 46514

After doing their homework, the nominating committee met at Goodland, Ind., Feb. 15, to prepare the slate of nominees which appears below. Members of the committee are (left to right): Howard Culp, Berne, Ind.; Mrs. Leland Gerber, Bluffton, Ohio; Loris Habegger, Elkhart, Ind., chairman; Larry Voth, Markham, Ill.; and Joe Sommer, Chenoa, Ill.

Report of committee to Wadsworth conference

Conference Secretary: Mrs. R. Dale Miller.

Trustee: Hiram Diller, Orlyn Miller.

Program committee: Don Nester, Gerald Stucky.

Ministerial committee: Glenn Esh, Heinz Janzen, Ward Shelly, George Dick.

Mission committee: David Ewert, Mrs. L. C. Kreider, L. L. Ramseyer, Robert Shantz, Stan Yoder, Louis Delagrange.

Education and publication committee: Ellwyn Hartzler, Helen Habegger, Robert Zeigler, Roger Wyse, James Yoder.

Camp Friedenswald committee: John Eicher, Melvin Funk, Mrs. Lowell Troyer, Joe Sommer, Willis Taylor, Mrs. Heinz Janzen.

Historical committee: H. E. Nunemaker, Merle Lehman.

Peace and service committee: Alton Shelly, Jim Harnish, Dennis Lehman, Ken Von Gunten.

Bluffton College Board of Trustees: Ted Sommer, Oliver Lugibihl.

$5 SPECIAL $5

Prepublication sale for members of the Central District only.

Faith in Ferment, a history of the Central District, by S. F. Pannabecker.

Sale ends Apr. 30, 1968.

After that time, books will cost the regular price—$6.50.

Goal: an order from one-tenth of the membership of each church.

You or your delegates can pick up your books at the Wadsworth conference, Apr. 18-21.

Clip and give to the person(s) responsible in your church, or mail with your $5 to Faith and Life Press, 722 Main, Newton, Kan. 67114.

I want ________ copies of *Faith in Ferment*, a history of the Central District, by Dr. S. F. Pannabecker, @ $5 each.

Enclosed is $__________.

NAME________________________________

CHURCH________________________________

Send to:________________________________

____

DEAR SIR:

Let the comedians laugh

DEAR SIR:

The reports from the recent meeting of the North Central Conference are disturbing. The press has reported tha from start to finish the conference was conducted on a humorous note.

I suggest that we vote a forma censure next August at Estes Park against the conference. It is, after all, well known that humor does no belong in church. We must crusade to get rid of it. It must not be permitted in church publications, at business meetings, or at conferences.

It is a serious business to be a church member and no levity dare enter the church. Those who want to laugh can do so elsewhere. In the church, we mean business and our business calls for sobriety. We mus take ourselves very seriously and give all our energies and attention to our sober task.

Can you imagine that conference in session? To have humor at a conference just wouldn't be the same It would be highly inconvenient to doze off lest you miss a joke while you slept. It would also be much harder to attack a resolution offered on the floor because, who knows, someone might tell a funny story just at the time when people should be getting ready to vote.

Those who laugh at themselves show that they are not taking themselves seriously and if there is one thing I believe, it is that we must take ourselves very seriously. Therefore, I say, "Away all gladness" and let's get on with the serious business of serving the world. Let the comedians amuse whom they will, we Christians will do our work and we don't need a sense of humor to do it.

Soberly yours,

Simple Simons

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 1729 Frances Ave., Elkhart, Ind.

Laymen start fellowship

About six years ago, in 1962, the Kobayashi Mennonite Church in Japan started a Laymen's Bible School. Its purpose was to build up a vital Christian fellowship, the main emphasis being on a mature life of faith and discipleship, and a practical witness which meets the challenges of the society. Recently one young layman of the church's training group felt led of God to move from Kobayashi to the large city of Kagoshima to plant a Christian fellowship.

Paul Boschman, who, together with Takashi Yamada, has been involved in the lay training program in Kobayashi, says, "As you can well imagine, new people will not come to the church building to hear and be converted; the gospel must be taken to them, and the persons most capable of being introducers for Christ are the laymen at the place where they live and work. The gospel flows most naturally along already existing rails of relationships—laymen have more of these than the pastor. . . . Church growth will take place only where alert, active laymen form a beachhead into pagan society. . . ."

What is the place of the minister in this type of lay training? "Pastors are the coordinators, teachers, and preachers who assist the church in its ministry of evangelism. . . ," says Boschman.

This is what happened as a result, according to Boschman: "A young man from our church felt the call of God to change jobs and plant another Christian fellowship in this large city (Kagoshima). We expect our first baptism there in February. Pray with us that many of these seekers will be converted and baptized during 1968." Most of the seekers were contacted by laymen in the Kobayashi church.

The lay training program in Kobayashi began in May 1962 with nine students. The number of students is still the same—four are members of the original group. Takashi Yamada and Paul W. Boschman teach courses in Bible, study methods, church history, and evangelism.

The experiment has taught its participants that to have effective evangelism and church extension, it is of utmost importance for church leaders to recognize that Christian education must take place within the local church. The aim for the future is to establish an evangelistic church, a witnessing fellowship, which meets the challenges from the secular world and a rapidly changing society, and fulfills the Lord's commission of making disciples of all nations.

Bible clubs in Arizona

Mr. and Mrs. William Peters, Laird, Sask., are currently doing voluntary service work in Oraibi, Ariz. While her husband does maintenance work, she is in charge of Bible clubs in three villages. She appreciates the help given her by the Hopis.

Twenty-one children attend club meetings in Oraibi. Karl Johnson has the lesson when he is available. If he is not there, Mrs. Peters takes over. Until now, Louise Johnson and Bill Peters have helped with crafts; but after they leave, Ruth Sakiestewa will be assistant.

At Bacabi, ten pupils have been coming to the meetings. Mrs. Peters is in charge of the lesson which, at present, is taken from the book of Esther. Emma Sekenooyoma has succeeded Albert Jantzen as assistant.

Because the children from Hotevilla did not come to club meetings in Bacabi as had been hoped, Mrs. Peters and Emma Sekenooyoma started a club for them at the beginning of March. Twenty-one children, from grade three to grade eight, were present at the first meeting in Hotevilla, and there could have been many more. Emma Sekenooyoma has the younger group, and Polly Jenkins and Mrs. Peters have the children from grades five to eight.

Club time includes singing, a Bible story, and prayer, followed by crafts. Once a month there is a film. At special times, like Christmas or Valentine's Day, there may be games and refreshments.

Club work is enjoyable, even though it can be difficult. "Through love and patience much can be done with the club children," says Mrs. Peters.

Southeast Asia work camp

Plans are under way for the fourth Southeast Asia Peace Work Camp to be held from July 12 to Aug. 12, in Taiwan. College-age young people from Taiwan, Indonesia, India, Hong Kong, Vietnam, Korea, and Japan are expected to converge on the Island for three weeks of work, followed by a week of travel at their own expense.

Purpose of the work camp is to continue reconciliation between Japanese Christians and their brethren in former occupied nations, to perform a real service of Christian love (in the form of hard work) to some worthy project in the host country, to study in depth some aspect of peacemaking in Southeast Asia, and to explore further and facilitate future cooperation between Brethren-in-Christ and Mennonite conferences in Southeast Asia.

The Mennonite Peace Section of Japan is the overall coordinator of the work camp. Each participating country has an ad hoc committee, either appointed by Mennonite Peace Section or by the churches in each country and endorsed by the Mennonite Peace Section, which is responsible for selecting representatives from its country and helping its young people make the necessary preparations. This may require giving help with securing visas and passports and making travel arrangements. Mennonite Central Committee is making funds available to cover a part of the participants' travel expenses.

The host country determines the size, time, place, and nature of the work camp and makes the necessary arrangements. At the close of the 1968 camp, representatives from each country will meet as a special committee to review the work camp program, to make recommendations concerning its continuation, and, if the recommendation is favorable, to do all necessary planning for the next camp.

Previous work camps were held in Korea, Japan, and again in Korea.

JOURNAL

Words and deeds

Keith Sprunger, associate professor of history at Bethel College, presented the annual history lecture at Wheaton College on Mar. 28, discussing the significance to New England of William Ames, an influential seventeenth-century Puritan.

Canadian Mennonite Bible College will offer regular six-week courses in sociology, contemporary theology, and New Testament theology this summer. A four-week music course will be given Aug. 5-19. The course includes voice, conducting, and choir. Guest instructors are Theo Lindenbaum and Kent Thomas, both from Germany, and David Falk, Goshen, Ind.

Ten thousand young Americans have found sanctuary in Canada since the United States began escalating the Vietnam war. They are called political refugees. They are a part of a long tradition of American refugees to Canada, reaching back to the Loyalists of revolutionary days, to the Negro immigrants of Underground Railroad fame, and more recently, to the intellectual outcasts of the McCarthy era.

The Peace Club of Freeman Junior College held a Vietnam Seminar from Mar. 22 to 24. Also participating in the event to which high school students were invited were the Northern District peace committee and young people's fellowship.

Mennonite Hospital, Bloomington, Ill., has awarded construction contracts of $3,488,796 for a new addition to its present building to enlarge its bed capacity from 130 to 269.

Freeman Junior College will use the Hiram plan for its summer school. Students will be able to take one course during a three-week period and secure credit for a full semester's work in that course. Periods of instruction will be from June 3 to 21 and from June 24 to July 12.

The Mennonite Fellowship, Tucson, Ariz., met Mar. 24. The matter of announcing future meetings was discussed. Glen Habegger, pastor of Eloy (Ariz.) Church spoke on the topic, "The Character of the Early Church" (Acts 2:41-47). Seventeen people were present.

MARCH 11. J. A. Oosterbaan placed the Mennonite church once again in the camp of those most open to church renewal, that is, according to our tradition. Professor of theology at the University of Amsterdam and the Dutch Mennonite seminary, he is a visiting lecturer at Mennonite Biblical Seminary this school term. And he is visiting our other Mennonite campuses also. This week he gave the spring Bible lectures at Bethel College.

The Eastern Orthodox churches, for example, have an absolute respect for tradition. They divided from the rest of Christendom in 1054 because they could not agree to changing the way of speaking about one of the old creeds.

The Roman Catholic Church "is not so petrified as its eastern neighbors," yet "its commitment to the past has been overwhelming." Church tradition has tended to rate higher than the Bible. But the Second Vatican Council is a sign that Catholics can change and that they will try to renew their church life.

In Luther, Protestants have a less rigid pattern. He struck down the power of tradition by proclaiming the Bible as the only guide to salvation. He also had the courage to destroy the old remnants of piety that had crept into the church. Yet the tragedy of the Reformation is "that Luther was still inclined to honor old tradition" including the mass, infant baptism, and respect for the feudal lords.

Only the Anabaptists, the forerunners of the Mennonites, dared to do away with the old tradition. They felt that tradition was the history of the fall of the church. It was really the Bible alone that was the rule of faith and life. The Anabaptist venture frightened the whole Christian world. "Where was light to come from if it were not to come from tradition?" they asked. The Anabaptists were progressive because they took the risk of a rupture with the whole Christian past.

The one history that is important is the history of salvation which is in the Bible, says Oosterbaan. It is important not because it is of the past, but because of the revelation it cor tains. The right middle road betwee respect for tradition and openness t the future is at the place where th Bible ends. Both those who discar the Bible and those who add to have gone too far.

This being our conviction and her itage, "ought we not give our witnes to the other churches and the world? Oosterbaan feels that one of suc places for witnessing is in the Worl Council of Churches where he see the several attitudes toward traditio all represented. But the free churc movement (of which Mennonites ar a part) needs strengthening especiall since the Orthodox churches hav joined the council.

MARCH 13. *In Cold Blood* has turne out to be a popular film for our town Its run at the local theater has bee extended twice and will have ru longer than any other film shown i our small town in recent memory What is drawing the crowds? Th scene of the crime is Kansas and i is fascinating to see Kansas on a wid screen. Murder seems to be a subjec that holds a high fascination for man people and the film tells the story o the murder of the Clutter family i a chilling manner. The effort that i makes to probe into the life and back ground of the murderers may also b magnetic.

The film does seem to say som things that attack capital punishment but I suppose that the proponents o the death sentence would find argu ments for their point of view her also.

Violence seems to be replacing se as a dominant theme in many of th current motion pictures. It would b hard to say whether this is a gain o what this means. I would tend to fee that violence can become the wors kind of pornography. *Maynard Shelly*

RECORD

Calendar

Apr. 18-21 — Wadsworth, Ohio, entral District Conference.

Apr. 28 — Commencement, Bethel ible Institute, Abbotsford, B. C.

May 2-5—Quakertown, Pa., Eastern istrict Conference.

May 5—Commencement, Canadian lennonite Bible College.

May 5-12—Christian Family Week.

May 26 — Commencement, Bethel ollege.

May 26 — Graduation, Rosthern unior College.

May 27—Commencement, Bluffton ollege.

May 31—Commencement, Menno-ite Biblical Seminary.

June 13-16—Ritzville, Wash., Pa-ific District Conference.

June 20-23—Mountain Lake, Minn., ethel Church, Northern District Con-erence.

July 7-10—Calgary, Canadian Con-erence.

July 13-20—Estes Park, Conference.

Central

Apr. 26—Bluffton College, Victor hrist-Janer, Music-lecture series.

Apr. 25-28 — Berne, Ind., First hurch, evangelism workshop, David Viebe.

Apr. 26-28—Carlock, Illinois, stew-rdship institute.

Western

Apr. 23 — Bethel College, Kansas ity Philharmonic Orchestra.

Baptisms

Calvary Church, Washington, Ill., on Mar. 31: Kiko Kimura, John Young.

West Swamp Church, Quakertown, Pa., on Mar. 31: Lynn Myers, Pa-ricia Hamilton, Rhonda Schmoyer, Bonnie Moon, Rebecca Mohr, Allyn Richert, Dennis Young, Rodney Bau-nan, Thomas Stauffer.

Marriages

Villiam Olfert, Mennonite Brethren Church, Wolf Point, Mont., and *Joyce inscheid,* Grace Church, Dallas, Ore., n Mar. 20.

Myron Wiens, First Church, Bea-rice, Neb., and *Kathleen Collins,* Denver, Colo., on Mar. 22.

Deaths

Ezra Amstutz, St. John Church, Pandora, Ohio, was born May 18, 1885.

Sara Galle, a charter member of Lorraine Avenue Church, Wichita, Kan., was born Jan. 3, 1897, and died Mar. 5.

Augusta Balzer Manning, Immanuel Church, Downey, Calif., was born June 24, 1899, at Goessel, Kan., and died Mar. 13. She served as a missionary in East Africa for twenty-seven years.

Agnes Duerksen Junker, Bethel Church, Mountain Lake, Minn., was born Apr. 28, 1912, and died Mar. 22.

Emma Lehman, St. John Church, Pandora, Ohio, was born Aug. 9, 1879.

Ernest E. Leisy, Bethel College Church, North Newton, Kan., was born Dec. 22, 1887, and died Mar. 8.

Thomas Lowenberg, Zion Church, Donnellson, Iowa, was born May 28, 1879, and died Mar. 17.

Peter Mueller, Bethel College Church, North Newton, Kan., was born June 16, 1880, in Bavaria, Germany, and died Mar. 18.

Ministers

Arthur E. Smoker, pastor of the Germantown Church, Philadelphia, Pa., has announced his resignation effective May 31. He plans to complete studies at Eastern Baptist Seminary, Philadelphia, Pa.

Workers

Alvin Beachy has been named associate professor of Bible and religion at Bethel College. He has served twenty-five years in pastoral ministry. He has also served as instructor during summer sessions at Bluffton College. He is a graduate of Bluffton College and holds a bachelor of divinity and master of sacred theology from Hartford Seminary, Connecticut, and a doctor of theology from Harvard divinity school.

Arlowe Becker, Gospel Church, Mountain Lake, Minn., a Paxman in the Congo since July 1966, began a six-months terms of service as an activity aid at the Minneapolis workhouse prison. His parents are Mr. and Mrs. Aaron Becker of Mountain Lake.

Beachey

Hershberger

James and Eileen Ewert have begun a two-year MCC service assignment in Haiti at Hospital Albert Schweitzer. He is a member of North Star Church, Drake, Sask. Her home church is Eigenheim Church, Rosthern.

Larry and Margaret Goering, Bethel College Church, North Newton, Kan., have begun a twenty-seven month MCC assignment in Mexico as an agriculturist and home economist.

Harvey Goossen, First Church, Beatrice, Neb., has begun a two-year MCC assignment at Laurel (Md.) Children's Center.

Hazel Hershberger (Mrs. John) will become assistant professor of education at Bethel College. She will receive her doctor of education degree from George Washington University, Washington, D.C., in June. She formerly taught in Colorado, California, Maryland, and Washington, D.C. She earned her master of arts degree from George Washington University in 1965. She is author of *Up From the Sea Came an Island,* published in 1958, and *The Little Church on the Big Rock,* published in 1962, both by Scribners.

Leland C. Lehman, a Bluffton College graduate, will serve as professor of economics and chairman of the department of economics and business at Bluffton. In addition, he will serve as chairman of Division IV (social studies). At the present time, he is professor of economics at Macalester College, St. Paul, Minn. He received his master of arts and doctor of philosophy in economics and business from Ohio State University.

Perry and Elizabeth Yoder, Philadelphia, Pa., will join the Bluffton College faculty as assistant professor in religion, history, and anthropology, and instructor in English. Both received bachelor of arts degrees from Goshen College, Goshen, Ind., and are doing graduate work at the University of Pennsylvania. He, a candidate for a doctor of philosophy, studied at Hebrew University, Israel, She is completing a master of arts degree in English and teaching in Camden, N.J.

The greatest story

Mrs. Roman Liechty

Early in the morning, on the third day,
To Christ's tomb Mary went to pray.
But the grave was open wide.
"They've taken away my Lord," she cried.

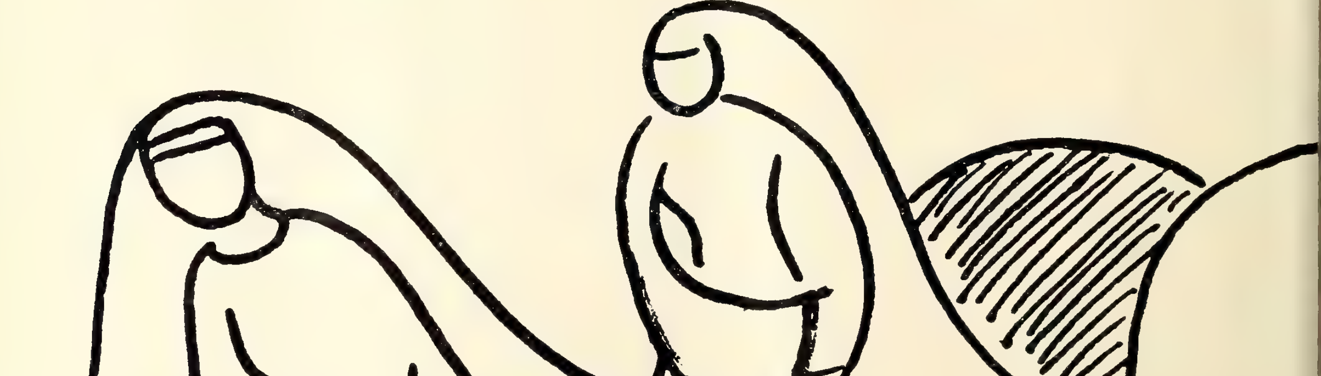
With heavy heart she turned to go,
When an angel spoke in tones quite low,
"Why seek ye Him among the dead?
He is not here but risen instead."

Mary brushed away her tears,
Gone were her doubts, gone were her fears.
Her heart pounded within her breast;
Of all women she felt most blest.

Not a minute did Mary waste.
She turned around and with great haste
Ran and told the wondrous story,
How Christ had risen with great glory.

Thanks be to God for what He has wrought,
Our debt He paid, our salvation He bought.
Praise and honor to Him we give;
His life He gave that we might live.

So let us not a moment lose,
But go and spread this glorious news.
Let us tell to young and old
This *Greatest Story* ever told!



From "Good News For Modern Man," the New Testament in Today's English Version with line drawings by Swiss Artist Annie Valloton, published by the American Bible Society, 1865 Bdwy., N.Y. 10023 © 1966.

Material for this page supplied by the Women's Missionary Association

Anchored in the ooze

Villiam W. Finlaw

T MUST BE frightening to be a young erson today. Even in so short a time s ten years, things have changed so apidly. It used to be that there were ome things on which one could ount, things to which one could look orward. Today, these things seem to e slipping away.

Ten years ago, one could count n the stability of the particular deomination of which he was a memer. Now, no one seems so sure. Are e entering the era of the super hurch, and if we are, what practices hat are so meaningful and comfortng to us now will be lost if our deomination is swallowed up by a largr body?

Ten years ago, we felt that things ere on the way, slowly, to be sure, o a truly integrated society. Now, we re hearing people say on both sides hat there will always be a struggle etween the races, and terms like black power" and "white backlash" eem better to describe our present tate.

Ten years ago, Vietnam was a counry of which many people had never eard. Today, it stands as a haunting pecter, a place where we ourselves, r persons we love, may be sent, peraps to die.

Ten years ago, the real threat of utomation still seemed to be someing in the distant future. Today, it upon us. Why should an employer ire a bright high school graduate as is secretary or bookkeeper, when he an get a computer which will do uch more for approximately the ame cost?

Ten years ago, a college might acept a student on probation if he did ot do too well in high school. Today, he goofs up in junior high or even rade school, his counselor will tell him he is closing college doors.

Change after change bang in on us. Things are getting so hurried that life seems to be getting out of hand. In many ways, we feel that we are going to be passed by, trampled down in all the hustle and bustle of change, headed in a direction and toward a goal that we are not sure we even understand.

On my way to work most days, I have to pass within a block of my old house, which is in the process of being torn down to make way for a new four-lane highway. There is something that compels me to go out of my way that one block to watch it being torn down. I do not know why I do this, because I leave there each time with a real sense of sadness. What used to be my private home, with all its private human relationships and accompanying emotions, which gave me a sense of deep security with its warmth and feeling of welcome, has all been gutted. The house is just a shell now, it is just there with all its innards exposed. An anchor, on which I depended to help me live in the rough sea of life, has slipped away.

The feelings I have regarding this one anchor must be multiplied one hundred times by today's young person. Where can one secure himself in a world which makes no promises except that it will continue to be radically different?

Even the biblical anchors so beautifully described by Paul in 1 Corinthians 13 seem, on first glance, to be slipping away. It is difficult to have *faith* in a world where, as we have mentioned, denominational lines seem to be blurring. It is even more difficult when certain thinking theologians have concluded that God is dead.

How can one have *hope* in a world which cannot even promise us anything about which to hope? To hope means to be able to count on something. But who really knows where this old world is heading; what institutions and vocations, what relationships will be available to us in the future?

Even the anchor of *love* seems to be slipping away. People, more and more, for example, are entering into marital unions, with the expectation of finding what they think love to be, on exactly their own terms. And when it is not found in these terms, they either flee from it via the divorce court, or they stay in it, and concentrate on making the other person as miserable as they can.

So, in this day of rapid change, when the winds are blowing the sea of life forward at hurricane force, some of us feel that we are anchored in the ooze; that slippery half mud/half water state of the sea bottom where no anchor can possibly dig in and hold.

It appears that our dilemma can be solved in three different ways. First, we can cast off all our anchors and let the winds blow us every which way; second, we cast a number of anchors in the ooze and hope they will at least hold a little; or third, we can explore for and find a kind of sea bottom where we can dig in and hold.

On a late night-show recently, one of the guests was the founder and minister of the Church of Satan. This was no put-on. This man claimed to have many followers throughout the world, people who, like him, were only interested in their own gratification. He envisioned many "Temples of Pleasure" around the world, where people, in their worship of Satan, would allow themselves any delight in which they felt like indulging. In the terms we are using, he was saying, "Don't try to anchor yourself anywhere. Just go where the winds of your own wants take you. Bounce around from relationship to relationship. Give no thought to the other person. Only be interested in what is fun for you."

This doctrine of living only for pleasure is as old as man himself. But it has never answered man's basic needs, simply because man, by his very nature, needs anchors on which to count. The idea may have immediate appeal. It is the child's wish for instant kicks met right away. But men do not stay children. They grow up and "put away childish things." They realize that life holds much more meaning, has much more depth, than a philosophy based on such a selfish and immature basis.

Most of us would agree that a Church of Satan might have immediate appeal, but most of us would also see that we would pay for our kicks in other ways. So some of us would try the second way, throwing out many anchors, knowing that none would hold by itself, but hoping that the combination might do the trick. We would say for instance to the church, "Ya, I'll show up most Sundays, I'll be a member of the youth group, but don't let all that get in my way the rest of the week." However, in trying to commit ourselves in more than one way, we find ourselves being pulled different ways by the tide. Sometimes we are pulled by the undertow of temptation one way, then we are forced back by our consciences the other way, back and forth, back and forth, with no sense of the calm which we feel we should be getting out of life.

Anyone with any maturity knows that love and trust and meaningful growth can never come to any human being who never forms any deep relationship. That is why we would reject the Church of Satan. But instead of completely rejecting this way, many of us only go halfway back. We become like a couple who might exchange marriage vows and still try to keep the freedom of maintaining deep relationships with old steadies and old fiances. That kind of marriage could never work, of course, because one cannot give the total commitment to that relationship it must have to flourish and grow and deepen.

Way number one, ala bouncing back and forth seems out; way number two, of halfway commitment, also seems to leave something to be desired. Do we have any choice except that of exploring to find the solid ground of way number three? Only a total commitment to a deep and lasting relationship, will allow us to feel that we are anchored in the rough sea of life.

Perhaps good old Paul's three-pronged anchor needs to be reexamined. He calls us to faith, hope, and love. Are these concepts meaningless in our present day and age? Or could it be that under all the rust and barnacles there is still solid steel?

Faith

A popular expression nowadays is, "Keep the faith, baby." These words, in spite of their questionable source, are very relevant in these hectic days. Faith is a funny thing. We have got it whether we want it or not. If I say, "God doesn't exist anymore," that is a statement of faith (because it cannot be scientifically proven), just as much as is the statement, "The living God did, does, and always will exist." The question then boils down to which faith statement makes the most sense, offers the best option in our modern world. With a faith in the living God, we have the most secure ground of all in which to anchor. Without it, we are really grappling in the ooze.

Hope

Hope is inseparably related to faith. Without faith there can be no hope. With it, in the positive sense we have described, our anticipation of the future can also be put in positive terms. I, personally, do not know what this crazy world of ours will be in the next ten years. No one else does, either. But I am not particularly scared of it, because I feel so very strongly that in spite of all the obstacles I try to put in the way, God will work out His divine plan for me. This is, quite realistically, the one sure hope I do have. But this great hope allows me to have lesser hopes that do not become so devastating when they are not accomplished.

Love

Finally, when the folk singer states that "the world needs love" she is doing more than making music. Love, real love, means relationship in its deepest sense by its very definition. If we have no love, we have no relationships and we are ex officio members of the Church of Satan. If we only halfway love, we will never have more than halfway relationships, halfway commitment. If we can fully love another being, we will enter into a deep and lasting relationship with him. This relationship must exist between human beings, of course, but in terms of what we are talking about here, it must, especially, exist between us and the living God.

Without a love relationship with God, without a living faith in Him, without a basic hope in His divine plan for us as individuals, we will never be anchored in anything else but ooze. With a relationship to Him, the winds on the sea of life may reach tornado force, blowing every which way, but we will know that we are anchored on the rock of ages, from which we can never be dislodged.

LETTERS

Most of all foolish

he writer of the following letter is n assistant professor of political scince at West Virginia University, Iorgantown, W. Va.

Dear Maynard: I recently received a etter from the Peace and Social Conerns Committee concerning withholdng income tax payments and the conict in Vietnam. I would like to proest vehemently this approach (or iovement). It is illegal, immoral, unatriotic, possibly treasonable, and iost of all, foolish. The letter told also f aid given by Mennonites to the Iorth Vietnamese, which may also be escribed by the above adjectives.

I will not repeat most of the arguients which support our country's eneral policy in Vietnam. I am sure ou know them all. Our activity there vital—vital for the long-range interests and future of the United States nd even more important for those in outheast Asia who would prefer not live under the totalitarian slavery of ommunism. To the point, if we don't op communist aggression now, the ar to stop it later will be much wid, and that later war might be one ie outcome of which may decide the ery existence of our great country. Ve may lose twenty or fifty thousand ne young American men now— thought which pains me terribly. owever, this is preferable to losing n times that many later. No one ants or approves of war. But, I'm ire also that no one wants eventually live under a system in which reliious activity and freedom to worship, ong with freedom of everything else, suppressed by the government. Peace iurches should be aware of the posble consequences of their aid to the odless enemy and against our own orces. I believe Christians can sinerely support the present United ates policy in Southeast Asia withit compromising consistency in their ligious beliefs.

In December, I joined the Methodist iurch (which will, I'm sure, please any of your readers) after having een a Mennonite all my life. Since iat time, I have continued to receive *he Mennonite* and have enjoyed reading it and other literature, although I have been quite perturbed by the misinformation and misunderstanding evident in the articles relating to United States' policy in Vietnam. Apparently those who have contributed their thoughts on this subject are blind to the practical aspects of United States foreign policy, our vital interests, and what is necessary to our national security. *David S. Myers.*

Refreshing change

To the Editor: With great interest, I read the article "The Water That Divides Us" by D. D. Klassen in your Feb. 20 issue of *The Mennonite.*

I very much felt along with the author in his plea for unity among the Mennonites and thought that the first part of the article was excellent. But as I went on reading, I couldn't help thinking that an article such as this would cause more division and a greater rift among us, rather than unity. The author does a complete turn-about halfway through the article, using proof-texts to illustrate that sprinkling is the correct method rather than immersion. He is using the same technique that has often been used by Mennonite Brethren to defend their form of baptism. In this way, he loses the point that he is trying to make, namely, that both forms are acceptable and it cannot be proven by the Scriptures that one or the other is *the* method. Nevertheless, it was a refreshing change to read something defending the mode of sprinkling.

As a General Conference Mennonite who was baptized by sprinkling, I recently married a member of a Mennonite Brethren church. After giving my testimony to the congregation, I was accepted into full membership without having to be rebaptized. *Mrs. Elfrieda Schroeder, 3003 Benham Ave., Elkhart, Ind. 46514.*

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*Supplemental reading for the Sunday school lesson of Apr. 21, "The Meaning of Salvation."

COVER

"Peacemakers in a Broken World" is the title of a special series of Sunday school lessons which will be studied in many of our congregations beginning next Sunday and continuing until June 30. One of our articles each week will be related to these lessons. This week the article is "Peacemaking Is a Healing Ministry."

CONTRIBUTORS

William Keeney is professor of Bible at Bluffton College, dean-elect of Bethel College, and chairman of the MCC Peace Section. His article is adapted from the opening address to the latter group's annual meeting in Chicago, Jan. 18.

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The Spock-Coffin trial

THE INDICTMENT OF William Sloane Coffin, Benjamin Spock, Marcus Raskin, Mitchell Goodman, and Michael Ferber, on charges of having violated the Selective Service Act in counseling young men to refuse to serve in the armed forces in the Vietnam war brings to the fore some important questions concerning the relationship of man and the state.

Only superficially is the question one of whether or not these men actually violated the present law. To the layman, it seems clear that they did. What is at stake is whether a society with the pretensions of ours can afford to have such a way, and whether men of faith in a higher law than man's can afford to obey it if it exists.

Actually, their trial will be about the separation of church and state. The Constitution declares that Congress shall make no law prohibiting the free exercise of religion. But the free exercise of religion is not simply a particular liturgy or creed: it is the act of obedience to our apprehension of the will of God in all circumstances. The will of God requires that we cling to the good and refrain from complicity with evil: the prophets of God have always considered it to be not merely their right, but their responsibility, to warn their fellowmen against doing evil.

So the Spock-Coffin trial is, in fact, a test of whether the state can make a felony of the prophetic act of encouraging men not to do evil. Its challenge to the roots of religious faith is dramatized by the fact that Coffin is a clergyman, with added poignance derived from his role as a chaplain to young men, but the issue is no less clear and no less important for his four codefendants, and for all those who either before or after the indictment have joined in this "offense."

America's role in Vietnam, according to the perception of millions of Americans and of those of nationalities all over the world, is evil. That evil may be explained, but it cannot be mitigated by either the provocations or the objectives cited by those who carry it out. It is not necessary to assume that the National Liberation Front is a band of saints, or to hold that the North Vietnamese have no responsibility to end this conflict, in order to conclude that America's role in this war is evil. It is not necessary to believe that all war is a crime against God and man and must be abandoned, to believe that there is a stench of evil about our country's role in this war.

The United States is using the most highly developed weapons in its frightful arsenal of murder on a country and people that lie helpless beneath it. Tens of thousands of noncombatant lives have ended violently. Many more than that number have suffered through the use of such barbarous instructions of torture as napalm, lazy-dog missiles, and the like. Our consciences are abraded even more by the realization that so many of these victims are children.

The economy of South Vietnam has been destroyed. The traditions and loyalties of a simple people, devoted to their villages and soil, have been uprooted, and the people, themselves, herded into refugee camps by the millions, where their lives are degraded. Americans hold on their consciences the destruction of the values of the people: it is hard for us to imagine what the future of a society will be whose closely-knit, moral families and communities have watched their men turned into thieves and murderers, their children into beggars, and their women into prostitutes.

It is the shame of being participants in this evil being done in the name of good, at which the defendants in this trial are protesting. It is the same evil that is protested by those who have broken laws in order to bring medical aid as expressions of their compassion to the victims of the war on both sides. We share their concern, extend to them our gratitude and respect, and offer our support in what they have done and are doing. Moreover, we call upon our fellow citizens in the United States, and particularly those who profess a religious faith of any sort, to recognize the challenge to religious values that the continuation of this war presents, and to insist in every way that the war be brought to an end, and the killing stopped.

The above statement was prepared by the Fellowship of Reconciliation.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The underground church in China

Is a church that can no longer witness through its pubic worship still the church? Visible signs of Christianity in China are disappearing. But there may be hundreds of thousands who remain believers and worshipers in the secret of their own hearts.

Ian Thomson

AUGUST 8, 1966, MARKS a decisive stage, at the official level, in the attitude of new China to the subject of religion.

On that day was adopted the "Decision of the Central Committee of the Chinese Communist Party concerning the Great Proletarian Cultural Revolution," the Sixteen Points of which are the charter, so-to-speak, of the present revolution in China. The policy, strategy, and momentum of the ideological upsurge that engulfs China today needs to be understood in the light of the contents of this document. Its principles and ideas are already the life-blood of many millions of young Chinese, and the "Quotations of Chairman Mao" are the textual extracts that vindicate and vitalize the policies unfolded in the Sixteen Points.

Visitors to China before the summer of 1966 may have experienced the tremors of socialist reconstruction, but not the earthquake of the great proletarian revolution. When a quarter of the world's human population is so caught up, it is folly not to try to grasp the significance of what is happening — both for good and for understanding.

It has been reliably estimated that a few decades ago China had a total Christian population approaching six million. The church was rapidly establishing itself, was indigenous, with its own leadership, seminaries, literature, organization zeal and following. At its fourth serious attempt in history, it seemed at last that the gospel of Christ had been accepted by a sufficient corpus of the people of China to ensure its continuance and spread as an integral part of the life of the nation.

Institutionally, this is so no longer. Christianity, along with all other religious philosophies and faiths, is being ridiculed, suffocated, and driven underground. This is not to say that there may not be many thousands, even hundreds of thousands, who remain believers and worshipers in the secret of their own hearts, but the survival-value of traditional Christianity is rooted invisibly in the mind and spirit of Christians, individually and in private fellowship together. The witness is no longer in public worship and outward observance. Catacombs do not have to be places; they can be a state of mind.

The third paragraph of the opening section of the "Decision" of August 8, 1966, reads as follows: "Although the bourgeoisie has been overthrown, it is still trying to use the old ideas, culture, customs, and habits of the exploiting classes to corrupt the masses, capture their minds, and endeavor to stage a comeback. The proletariat must do the exact opposite: it must meet head-on every challenge of the bourgeoisie in the idealogical field, and use the new ideas, culture, customs, and habits of the proletariat to change the mental outlook of the whole of society."

This may read like some innocuous generalization to a Westerner, but to the Red Guards and revolutionary rebels of China in 1967, it is a declaration of purpose. Interpreted ideologically, it means that all trace c thought and practice out of line wit Marxism-Leninism and Chairman Ma must be eliminated. This means, fc the Cultural Revolution, that anythin that has not moved with the politic changes since 1949 is to be regarde as *old* ideas, *old* culture, *old* custom and *old* habits.

Into these categories fall Confuciar ism, Buddhism, Christianity, and I lam. Thus all temples, shrines, mor asteries, and churches suffer the sam fate, irrespective of their heritag beauty, contribution in the past, c even the loyalty of their adherents t the national effort and progress. A in Russia half a century ago it i among many other things, an attemp to obliterate religion.

A few illustrations may help.

In five major cities I have recentl visited — Peking, Shanghai, Tsinar Harbin, and Hangchow — I saw number of churches. Most were close One or two were being used as schoo —as, for example in Tsinan. In nea ly every case, they looked as thoug they had been locked for months, deserted look, yet untouched excep for big character posters on the doc or entrance.

Some looked in excellent conditior as though they could be reopened t morrow, though bereft at the momen Many still stand as symbols of an ag of faith and fellowship that was.

Some have disappeared, as, for e ample, one that stood in a great squar in Harbin until the Cultural Revolu tion broke out. It has been totally di mantled, and where it stood is now very tall square tower used to rela news and propaganda from six-thirt in the morning till eleven in the eve ning, just outside the hotel. No nee to set the alarm here. The relay utterly punctual at six-thirty in th morning with the song "East is Re on the very spot where one probabl heard "Thy Kingdom Come" c "Glorious Things."

Some Orthodox churches stand co spicuously large, well-sited, and di tinctive. Guides and interpreters ten ed to be evasive if asked if they we open and if one could attend. Som

es they said, “Yes, but only for inese.” It proved impossible to get church to worship, as one expected. Cemeteries and graves are disap- ring — even in the countryside. e used to see them on roadsides hillsides. They are now regarded wasteful of space, superfluous, and ecting untruth. Cremation is being couraged. Ashes can be kept in urns home, if so desired. Conversation en gave one an easy opening and ould ask: “Do you believe in life er death?” There was instant scorn ry time. “We are concerned with on earth. There is no afterlife.”

ne afternoon I was walking down ountain near Tsinan with a guide-erpreter. I mentioned how much I enjoyed the stillness and the beau- of the view from the old Buddhist nastery we had just visited. “It is onastery no more. It belongs to the people,” she said. This was very true; hundreds were enjoying it.

I wonder what contribution Buddhism had shown us from universal truth, I asked. “None,” she declared. “Only Chairman Mao understands universal truth.”

Could not the Buddhist philosophy have taught us something about inner peace, or the principle of nonviolence? “Certainly not. Revolution is our aim and purpose.” The mountain was not as still as it had been.

Surely, I suggested, is not love fundamental to universal truth, the love of God for men, and man for man? I had asked for it, and I got it.

“When I first went to school and was very young, I believed in universal love. But I have learned better. There is no such thing. For instance, I hate. . .” (I could tell what was coming. It is always the same formula.) “I hate the top party person in authority taking the capitalist road. I hate all bosses, landowners, and reactionaries.”

The “top party person” is, of course, Liu Shao-chi, the president of China, which stands over against Chairman Mao in the minds of hundreds of millions of Chinese. He is the chief target for attack, and symbolic of all resistance.

“But do you not believe in trying to think well of a person even if you do not see eye to eye with him, and even if you think there is something wrong in his nature or outlook?” This was impossible. To hate the sin and love the sinner was Western deviationism (casuistry in Chinese is probably a complicated character.)

So we agreed to differ: Christians could go on believing in a change of heart if they had to, but China had other means of realizing the same end —quicker and more telling. I could believe that. We were back to politics at every stage in the conversation. This was typical of many a conversation. It was something that we were able to discuss so freely, even at meetings arranged with Red Guards.

Sunday is still the day when most people have their day off, but not a day of religious significance. Nor is Friday of any account to Moslems. Indeed, there is practically no outward evidence of religion in any shape or form, and it hits one forcibly when one reaches airports on the way home to encounter once again the full assortment of professional religious attire, be it Buddhist monks, Catholic nuns, bearded rabbis, or Western clergy. They are not to be seen in China at the moment, for China is enforcing (what has always been her inclination) a secular society.

On one occasion, a Red Guard was explaining to me how important it was to rid the country of all old myths, superstitions, and practices, and purge the nation of ancient idolatries. He was toying with a beautiful porcelain as he spoke. On it was a dragon and a phoenix, the first the symbol of an emperor, the other his queen. They were dancing to each other. Portraits of Marx, Engels, Lenin, and Stalin stared at us from the wall disapprovingly. Chairman Mao on a wall by himself looked more benevolent.

I drew attention to the design on the mug. "Yes, it will take a long time to change all this," he admitted.

In a provincial capital, a male guide we had for three days always began his daily reading of the red book with the words: "As our Chairman Mao has taught us, we are bound to say. . . ." It sounded uncommonly familiar. One was forced to wonder how near one was to the influence of the "household of faith," at times.

Any realistic evaluation of the state of affairs in China must also take into account a very sober and challenging aspect of the cultural revolution. China, for hundreds of millions, is caught up in a dynamic purpose such as countries rarely experience except in times of crisis, war, or want. Behind this purpose is a degree of idealism, the vision of a just society (the dictatorship of the proletariat over all the forces of exploitation, greed, and self-interest), and an elation akin to evangelistic fervor.

In some senses it is tantamount to a "religion." The Chinese are the "people of a book," prepared to study its principles daily, both individually and in groups or organizations. Unquestionably, they draw inspiration from its study, and know how to quote from it to support the decisions they make. The book fires their willpower in a phenomenal way, and this cannot be ignored. In however distilled and oversimplified a manner Chairman Mao has expressed it, and however juvenile it may read to sophisticated minds in the West, it speaks to the masses for whom it was intended, and is capable of being transmitted by them into action and drive.

Furthermore, the society they have in mind to mold is a moral society. Integrity, trust, cooperation, and contentment are evident everywhere. "By their fruits ye shall know them." Many a time I was captivated by their charm, friendliness, simplicity, directness, good sense, and apparent virtue.

What is one to say? *Imago dei?* Temples of the Spirit? If they are being true to the best that they know and the highest that is in them, ought we to stand in judgment? The doctrine of creation postulates a divine imprint. The cross and the doctrine of redemption come later. For many, this is the moment of testing.

In the course of three crowded weeks, among thousands of people in many different circumstances, I saw not a single instance of immodesty or embarrassment. In these respects it is a healthy-minded and moral society. The youth of China are bus with revolution, and all their burnin desire to "serve the people" was i striking contrast to the headline new in Britain about a love-in at Wobur and mini-skirts in Moscow—both o which would have confirmed the Ch nese in their estimation of the declin of purpose in the West.

Four characteristics dominate th present attitude of countless Chines

1. In spite of Chairman Mao warnings not to be arrogant, compl cent, or self-righteous, the Cultur Revolution has generated a belief th China has a monopoly of truth an that all nations ought, therefore, t look to her for an answer to the problems.

2. A reluctance to hear about wh is happening in the outside worl except what can be used in suppo of China's leadership and claims. Th again, is nothing new in China's hi tory.

3. An ever-mounting hostility an antagonism toward the major power especially the U.S.A. and the USSR, b both of whom China feels frustrate exploited in the recent past, or threa ened today. This is tragic for the fu ture.

4. A policy of worldwide inciteme —of driving a wedge between peopl and their governments, of weakenin national loyalties, and of preparin the way for international revolutio No historian, no lover of China an the Chinese, no one who has lived i the country and left some of himse behind, no one who can see positi facets in the present upsurge, can y be sanguine about the future.

At this crucial stage in China's d velopment, informed understanding i of the utmost importance. Blind r sistance leads nowhere. Therefor every personal contact infused with desire to establish friendship and u derstanding is a valuable relationshi After all, the very substance of t gospel is encounter, and perfect lo casts out fear.

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New fighters for peace

A FUNNY THING happened to seven ndred churchmen on their way to other resolution crying out against nerican bombs in the air over rth Vietnam. Before the words hit mimeograph machine, the bombs nt away—well, almost.

And then the National Liberation ont showed up in person with a -bomb-pause script.

And in almost everyone's script, words of war were deeply imlded in the vocabulary of the uld-be peacemakers, as from many ections came signs that new chap- were opening up in man's search peace.

The Christian Peace Conference l just gotten under way in Prague. vas March 31 and the chief target the day was Lyndon B. Johnson. volley had been heavy.

Archbishop Michael of the Russian hodox Church led off with a sting- attack on American policy in tnam. A West German newsman racterized it as being in "full connity with the view of the Soviet ernment."

Why was such a partisan presenta- allowed? Michael's soft reply: am surprised at the question. The ference is not over and you will e the opportunity to hear the opin- of others." And the conference indeed marked by a wide vari- of opinions.

But J. L. Hromadka, president and nder of the ten-year-old movent, personalized his own anguish. nust say that I consider the war Vietnam to be a crime. I am ken in my heart, not as the judge, rather as a Christian who carries burden upon his shoulders."

The first peace assault on Ameri- policy in Vietnam was to be a gram sent to all governments ed up in Vietnam. The same mild calling for a peaceful settlement he dispute was to go to the Unit- States and its allies as well as to th Vietnam and the National Libion Front of South Vietnam and r allies.

onference leaders hoped that an y message to those governments might bring back replies before the end of the meetings on April 5. But hard-line peace advocates blocked the plan. Why, asked a delegate from East Germany, should the same words be spoken in the same way both to the aggressor and to his victims? Over half of the voting delegates agreed and so the telegram was laid aside. The following day came the report of the American pause in the bombing. The news was greeted with caution.

But before Johnson's startling proclamation, came Joseph Maria Ho Hue Ba, a seventy-five-year-old Roman Catholic catechist. "All the crimes of the American pirates and their lackeys against our compatriots are so many crimes against us Christians of South Vietnam," he said.

Ba, a member of the central committee of the National Liberation Front of South Vietnam and president of a union of Christians, walked and biked to Hanoi where he took a plane for Prague and his first visit outside of his country. The Christians he represents are deeply involved in the war against the Americans. "All strata of the population, men and women, young people and old people, believers and nonbelievers," he said, "inspired by a common love of their homeland, have united as a single man in the National Liberation Front of South Vietnam to wage the sacred resistance against the Americans and for the national salvation."

American action, as he saw it, was directed against religion in spite of contrary claims. "They have the habit," he said, "of adopting the pretext of 'defending religion,' and yet it is precisely they who are bombing hundreds of churches as well as most of the convents of South Vietnam, and killing many priests."

Father Nguyen duc Vien had hoisted the flag of the Vatican over the church in Phu Rieng. But the church was hit in an air attack which buried the priest "together with that flag under a pile of ruins."

Ba spoke appreciatively of the achievements of the major assault of the NLF begun on January 30 during the Vietnamese New Year. "In their powerful offensive, millions of men, among them many Christians, rose up."

Though the words had a violent ring, almost the entire delegation gave the frail warrior a standing ovation. The applause was more than sympathy. Obviously, some of the delegates felt that the resistance in Vietnam was justified.

In other situations, the militant

Left to right: Georges Casalis, France; J. L. Hromadka, Czechoslovakia; and Metropolitan Nikolai, Rumania at the opening service of the Christian Peace Conference, Prague, Mar. 31, 1968.

words were more symbolic, though they might have yielded to other interpretations. "The truth is," said Julio de Santa Ana, Montevideo, "that the revolutionist is the only one that sincerely seeks the peace amidst this world of violence."

He proposed a nonviolent revolution to promote social progress in the Third World countries—the so-called underdeveloped nations of Asia, Africa, and Latin America—though he did not exclude violence in certain extreme cases. But the weapons of the struggle would be, first of all, words, boycotts, and other nonviolent acts. An example of which he approved was the withdrawal of funds by Christians and organizations from the National City Bank of New York because of its investments in South Africa and its implied support of that nation's racial policy regarded by many as oppressive and unjust.

An African vice-president of the Christian Peace Conference saw a pattern for peace in the example of the National Liberation Front. The lesson was not in its use of arms but in its tactics. Said Richard Andriamanjato, Madagascar, "And don't the Vietnamese give us lessons not only as concerns courage and tenacity, but also with regard to strategy? Isn't it time actually for all of us to become more like guerrilla fighters for peace?"

His suggestion was for each "fighter for peace" to press tirelessly the matter for peace in his own country and in his own way.

The lessons came not only from Vietnam but from the very city in which the peace conference was holding its third intercontinental meeting. (The first and second also held in Prague met in 1961 and 1964.)

On the day before the conference opened, the Czech parliament elected a new president to take the place of Antonin Novotony, the old Stalinist holdover who had already started slipping from power last January. In order to appease the pressure of intellectuals and students for a more liberal regime with more freedom of expression and life, the Communist Party purged itself of conservatives and nominated Ludwig Svoboda, a noncommunist, for the ceremonial office of president.

Even so, the students campaigned for their own candidate. Arriving in the city, peace conference delegates saw hundreds of students demonstrating and peacefully marching through the streets in a campaign for their own candidate. He didn't stand a chance, but they had made their point. Open opposition could be expressed in a socialist country and the dissenters could get away with it. Democracy seemed to be on its way.

Russian delegates were bemused by the demonstrations. "Why no one paid any attention to them," said one Russian churchman.

Was it a rebellion, or was it something else?

"We are in the midst of a great renewal of our life here," said Hromodka of the events in his native country. "It is not a step backward, but a step forward."

It was not a return to presocialist times, nor was it a rejection of communism, but a changing of communism. The source of the renewal comes not from outside the Communist Party but from within. "It is a struggle that is being waged for socialism, perhaps for a socialism which, in comparison to that which one thinks about the socialist world, will bring something new."

If the changes that were taking place in Czechoslovakia were hard to believe, other events were no less perplexing. In America, a president had apparently heard the voices of dissent and was attempting to turn back from war, haltingly though the turn was being made.

Where were those with the audacity of the South Vietnamese who would bike through the jungles to carry their concerns for peace to the ends of the earth? And just what is guerrilla warfare in the campaign for peace?

"I have time and again had a great fear that we Christians do not understand what is happening, that we will withdraw into our self-righteous ghetto, and abandon the worl to its own fate," said Hromadka.

The church, particularly in Eas Europe, had often excused itself tha it could do nothing to change thing because of the restrictive situation i which it lived. Now that the pres sure is being relaxed, in one country at least, and may spread to others "we must ask ourselves to what ex tent we Christians can help our com munists and socialists to a better an more human life — and to peace, said Hromadka.

Yet it was the church in Eas Europe that began the movemen called the Christian Peace Confe ence. In 1958, in the coldest time c the cold war, the Czech churches b gan to do what they could. They i vited the churches of the sociali countries and others to meet and tal about the only thing that a suspiciou and often antireligious society coul tolerate—peace. The talks were abou atomic war and disarmament. Th Christian Peace Conference was th only platform between the churche of the East and the churches of th West, at that time. The conferenc brought the Orthodox churches c the East into touch with other church es and with the social implicatior of the gospel. It began with a concer for peaceful coexistence in an atom world. Tensions between East an West once seemed to be the majc cause of war. The countries an churches of Eastern Europe had large stake in this concern. (Th heavy Orthodox representation in th peace movement even in 1968 migh have been noted in the conference opening worship service. Thoug meeting in the Saint Salvator Churc of the Evangelical Church of Czec Brethren [Hromadka's denomination the conference received ceremoni greetings only from the Orthodo patriarchs. Metropolitan Nikodi brought the best wishes and praye of Patriarch Alexis, head of the Ru sian Orthodox Church. Messages car also from Patriarch Kyrill of the Bu garian Orthodox Church and fro Patriarch Justinian.)

But while the tensions betwe

ast and West have not disappeared, new and more troublesome one has me upon the scene. This is the owing tension between the rich untries of the North and the poor untries of the South, sometimes lled the underdeveloped Third orld.

"It has become clear," said Keiji gawa, Tokyo, "that peaceful coex- ence, especially when understood the status quo, can play no posi- ve role."

So, while trying to deal with the mnants of the cold war, the Chris- n Peace Conference has had to ce the clamorings of the Asians, fricans, and Latin Americans, many whom were among the delegates om the fifty countries represented. ey spoke more often of revolution an of peaceful coexistence.

And they talked of alienation. he most important result of lonial suppression in the still- veloping countries in the South is at it has robbed man of his pro- ctive power," said Ogawa. "Man nding under the pressure of colo- alism and imperialism is a power- s, hopeless man."

The motto of the conference was ave man—peace is possible!" And w would man be saved for peace d by peace?

Some of the answers came in ditional words. Others were start- g to American ears. "The real an, according to the New Testa- ent, is the new creative man whose ototype is our risen Lord, Jesus rist," said Ogawa. Yet he saw les- ns in the Chinese revolution. Mao s accomplished something in the cial, political, and economic sphere China that Christianity could not hieve. He urged a study of this volution.

The Christian Peace Conference is ginning to break new ground ile going over some that is old. In words of Archbishop Michael, is providing Christians, and this ne not only the orthodox, the "op- rtunity to hear the opinions of ers." Along with Mao, speakers, ecially from the South, mentioned millo Torres and Che Gueverra. e search for a better world and a new man was a broad one.

"That we as Christians have encountered this new man in Jesus Christ and are continuously confronted by Him in faith does not release us in any way," said G. Casalis, of France, "but on the contrary obligates us to work, to struggle, and to sacrifice for the new man together with men of different world views."

Ho Hue Ba took his bicycle and headed out through the jungles of Vietnam in a search for peace that led him to Prague. For those who will leave Prague as the new fighters for peace, the jungle may well seem to be the different world views which the Christian church faces."

The fight for peace, said Casalis, "demands an engagement against everything in the whole world which enslaves man, against all forms of underdevelopment and against all dehumanization in the technological society." *Maynard Shelly*

Telegram commends President's peacemaking effort

During the past year and a half, the Mennonite Central Committee has encouraged President Johnson to move toward a change of course in Vietnam as a means of stopping the killing and the suffering on both sides. With the President's recent announcement ordering the cessation of bombing most of North Vietnam, MCC officials felt they should make some response to him in the form of an appreciative note.

A nightletter telegram was sent to him Apr. 2, the text of which reads as follows:

The President
The White House
Washington, D.C. 20500

Dear Mr. President:

Your decision to move toward the conference table by ordering the cessation of bombing in most of North Vietnam is a step that we strongly endorse. We have met on several occasions within the past year with members of your staff to encourage concrete steps such as you have just announced. The Mennonite Central Committee, which has been working in Vietnam since 1954 in cooperation with other Christian churches in relief and rehabilitation programs, is asking its constitutent churches to renew their prayers for peace.

We would not for a moment suggest that the road to peace will be easy, but out of our experience in Southeast Asia, we believe that your message to the people of the United States and the world strikes the right note. We hope that there will be a response from the National Liberation Front and the Democratic Republic of Vietnam that will lead to the conference table, and we further hope that the United States will continue this pursuit with the needed patience.

We also welcome your stressing the willingness of the United States to help in the development of Southeast Asia. The Mennonite Central Committee plans to increase its efforts in that area as we have opportunity.

(Signed) William T. Snyder
Executive Secretary
Mennonite Central Committee

Words and deeds

David S. Messner commented on Billy Graham and the war in an article in the February *Christian Living*, a publication of Mennonite Publishing House, Scottdale, Pa. "Many of our people are very fond of Billy Graham," he said. "I have often heard them say that they agree with Billy Graham on every issue except war. And I like that. It was a good thing, I thought, that so prominent a person as Billy Graham understood our people. Except war. I have begun to wonder about that. People must not think that war is a decisive issue, or it would matter to them that they agree with Billy Graham on other issues. If they thought that war was a decisive issue, they would have no more to do with Billy Graham than they do with Bishop Pike.

Voluntary service worker Finds work meaningful

Kenneth Steider, voluntary service worker in Taiwan wrote the following report.

I am happy in my overseas voluntary service assignment. Life has never been more abundant and meaningful, and every day I praise God for the privilege of being in Taiwan.

Since last June, life has changed. Each week I work forty-four hours at Christian Children's Fund in Taichung, where my job consists of secretarial work; and seven and one-half hours of teaching English conversation to the teachers and students of the CCF School for Blind Children.

Evenings are just as busy as daylight hours, for I have choir practice on Monday evening and English classes Tuesday through Friday evenings. The Tuesday evening class is at the Lin Shen Road Mennonite Church and the other three classes meet at my house. On Sunday morning, I teach at the Nan Tun Mennonite Church as I did last year. I love my English students, who are so grateful, eager, courteous, and friendly. Among them are high school students, college students, teachers, housewives, policemen, soldiers, businessmen, engineers, and ministers; and I learn much from them.

Most interesting of all are my living arrangements. I am living with a Taiwanese family which, in good Chinese style, consists of three family units. First, there are Mr. and Mrs. Tsai and their two sons, one an engineer and one a university student. Second, there is the daughter-in-law with her two children. Her husband is a student in America. The third unit consists of Mr. and Mrs. Liao and their small son. Mr. Liao is Mrs. Tsai's brother. I eat my morning and noonday rice with Mr. and Mrs. Liao. Mrs. Liao usually serves us and then disappears. I have become accustomed to Taiwanese food, and enjoy my close association with the family. Mr. Liao is learning English, so each meal becomes another teaching session for me, and I'm not learning Chinese.

Although Mr. and Mrs. Tsai are strict Buddhists, the rest of the family are more liberal. All the religious festival days are observed, however, and I've participated in many religious feasts. On such occasions, the food is first offered to the idols in the idol room upstairs. I follow Paul's injunction to eat without asking questions.

Chinese New Year, January 30, is the most important holiday of the year. It is a little bit like our Christmas, in that it is a family celebration; like our New Year, in that everyone sits up until twelve midnight to greet the New Year; like Easter, in that everyone gets new clothes; like a birthday, because everyone gets a year older; and like July 4, because of the fireworks. I burned my finger shooting a firecracker. I should add that Chinese New Year is not on January 30 every year. It depends upon the phases of the moon and falls on the day of the new moon.

On New Year's Day, I was invited to the home of Abraham Chen, one of my students from the Lin Shen Road Mennonite Church. I spent a day and night in his home and was treated like a king. Abraham lives in a Japanese-style house and we sat on the floor and ate a the little Japanese table. Since th house was so small, we slept in nearby spacious and comfortable hotel for officials of the petroleum company, for which his father works The next day we went to souther tropical Taiwan where we spent tw pleasant days. Although it was January, the weather was like May o June in Kansas.

My association with the Mennonite Mission has been most pleasan and working under voluntary servic has been very satisfying. I have fo gotten about money; my needs ar taken care of. Even on a voluntar service allowance, my monthly income is about the same as that o my colleagues. That equality has bui a bridge between us, and they wan to help me. If you want people t hate you, be rich and powerful. M friends seem to appreciate the fac that I live in a Taiwanese home an eat Taiwanese food. Although it ha been difficult at times, it has bee very rewarding. I like being calle "Uncle Ken" by the Chinese childre

I am thankful for the opportunit I have had of being in Taiwan.

Conference writes Mrs. King

On Apr. 5 the following letter of condolence and sympathy was sent to Mrs. Martin Luther King and family; the Southern Christian Leadership Conference; the National Association for the Advancement of Colored People; and a number of congregations with predominantly Negro memberships.

Martin Luther King, Jr., was and will remain God's prophetic voice to the people of this time. His words and deeds, directed to abolish systems to which men are captives, are powerful evidences of his commitment to Jesus Christ as Lord, his belief in the brotherhood of all persons, and his trust in nonviolence as the means of social change. Faith, hope and love gave form and structure to the responsible concern which burne in his heart.

In this moment of tragic sorrow we pray God's forgiveness for ou apathy and indifference to circumstances which caused Dr. King' death. We ask for conviction an courage to accept our greater role a people dedicated to freedom and justice for all.

For Mrs. King and her childre and all for whom Dr. King was friend, counselor, and prophet, w pray that there remain comfort o God's grace, awareness of God's love and confidence in the triumph o God's justice and truth. *The Genera Conference Mennonite Church; b Orlando A. Waltner, Executive Secretary.*

ietnam Christian service hanging and continuing

ie Vietnam Christian Service pro- am is now being reevaluated by its ennonite Central Committee admin- rators in Akron, Pa., and in Saigon. ans are to continue most projects, spite of difficulty resulting from recent Tet offensive.

"In general, we plan to stay in most the present locations, provided we n live in the Vietnamese commu- y," William T. Snyder, executive retary said. "We will not live under ited States or South Vietnamese litary protection, that is, in a base, d go out to serve the people from ere. We must live in the commu- y."

Thus, when the increased military tivity in any area involves too high risk to the personal safety of any the VNCS workers to continue living the Vietnamese communities, the ojects are locally terminated. This s happened at Quang Tri with two lunteers being withdrawn. It is con- vable that projects at other loca- ns might also be phased out during next months.

Fourteen VNCS personnel are trans- rring or terminating. Each worker s given the opportunity to evaluate service in Vietnam, but the deci- n to continue or terminate de- nded largely upon whether or not aningful work could be continued. hen the local villagers are rightfully ncerned with self-preservation only, th many packing and laying day- -day plans for fleeing, they can hard- be expected to be in a state of nd to be concerned with communi- development projects. Or, again, en an average of two or three mines detonated each day the military ne-sweepers go through an area, vice work can be extremely cur- led by restricted movement on such ads between villages. Thus, while rkers may feel relatively secure in locations, the nature of the work ignments may be frustrated by re- ed aspects of the war. Some work- feel that, under such conditions, y can no longer give an effective nistry and their continued presence y, in some cases, begin to endanger lives of Vietnamese friends.

Four MCC-sponsored workers are terminating. Christopher and Lois Luez, Carolyn Nyce, and Jessie Gingrich. Those being transferred include: David and Susan Neufeld, to Bihar, India; and Betty Tiessen, to Appalachia, United States. Assignments are being worked out for Harlan and Pauline Hochstetler, Jonathan Lind, John Yoder, and June Sauder.

The program members began immediately, during the early stages of Tet hostilities, to meet the needs of the fresh wave of displaced persons. In Saigon, which was being bombed by its United States ally, medical staff helped minister to the wounded and displaced being housed in churches, pagodas, and existing government hospitals.

In the Gia Dinh area of Saigon, they cooperated with Mennonite missionaries of the Eastern Mennonite Board of Missions. Some of this activity included hauling water to burned-out areas, hauling firewood to refugee centers, supplying 1000 loaves of bread a day to various centers and other material aid when they could get to their supplies, buying supplies locally, and hauling lumber to begin emergency shelter.

Conference news flashes From the registrar

1. For the teen-agers who are too young for the youth conference and too old for Pioneers, a program of activities is being set up similar to that of Pioneers. This includes all who reach age fifteen after Apr. 13, and who will be ninth or tenth graders during the next school year. This group will be lodged with parents and the cost for the week is $5.50.

Preregistration is not necessary, but in order that we may know how many to plan for, it would be well if you would inform us by May 1, if you want to be a part of this group.

A postcard to: Registrar, Box 347, Newton, Kan. 67114, is all that is desired.

2. A nursery for babies, one, and two-year-olds is being planned. Mothers of these youngsters will be expected to take turns helping in the nursery. It is also suggested that you bring along some playthings for your youngster.

3. Have you completed your reservation form for meals and lodging? This needs to be in at the YMCA by May 1, as per earlier instructions. *Wm. L. Friesen.*

National Liberation Front Releases Quaker worker

The American Friends Service Committee has been notified by the State Department that Dr. Marjorie Nelson, a Quaker volunteer in South Vietnam has been released from captivity by the National Liberation Front.

She was visiting Sandra Johnson, a worker with International Voluntary Service, in Hue during the Lunar New Year. Both young women, who were taken captive during the offensive, have been released.

The State Department informed AFSC officials that Dr. Nelson is undergoing a medical examination in Hue and is reported to be in good condition.

Since September 1967, Dr. Nelson, Kokomo, Ind., has served as a doctor with an AFSC rehabilitation program for Vietnamese civilian war victims in Quang Ngai, South Vietnam. The program, which offered medical services such as physical and occupational therapy, and the making and fitting of artificial limbs, was suspended following the Tet offensive, and will shortly be resumed. Dr. Nelson will return to the United States briefly before resuming her work.

Two other AFSC projects which were suspended were a Child Day Care Center in Quang Ngai for children of war widows, and a program under which ten young people from the United States worked under the auspices of indigenous Vietnamese agencies.

Since Dr. Nelson's capture, the AFSC had made representations concerning her welfare to the National Liberation Front, urging her release, as well as that of a group of IVS workers, including Sandra Johnson, who were taken during the Tet offensive.

JOURNAL

MARCH 15. Several people have commented recently on two stories used in our youth section. They felt they had no point and may even have been negative. The moral seemed to be missing in both of them, though, at least, one, if not both were rather heavily moralistic. It just came through differently, I suspect. And while we have our defenses up when we see a sermon coming, a storyteller tries to take us unawares.

And that is one of the reasons for using a variety of stories. If readers knew that our stories were always the same and always ended in the same way, they wouldn't bother to read, or they would know when to stop reading. I remember the Sunday school story papers that used to come to our home from a nondenominational publisher when I was a child. The stories weren't the best, but I was short on reading matter. But the stories always ended with a one-paragraph homily and a Bible verse. I always read the stories up to the last paragraph and then I stopped. I think that was my first lesson in being an editor. Now when I do the same thing, I know it is a mistake.

But "A Game for Two" in our Feb. 27 issue was a story that was unpredictable. What was its meaning? Perhaps it was just entertainment and while entertainment isn't our major business it would be justified once in awhile since, I fear, we are too overly serious in much that we do most of the time. But the story had a number of things to reflect on. It reminded me of what it is like to be young. All of us who were once young feel that we are experts on the subject. I doubt it. We forget all too soon. And if you want a moral to reflect on, the story gave you an occasion to think about jealousy.

What about "A Little Bit of Soul" in our Mar. 12 issue? This seemed to puzzle a few and I was surprised because it seemed to me to be heavily moralistic though not in a traditional way. Here was the experience of a Mennonite girl, witnessing in the dark dim-lit world, just like we tell people to do in many of our sermons and editorials. Perhaps we don't expect to be taken seriously. Having said our piece, we feel we have done the deed. But if someone took us at our word, the experience of this girl might well be his. Perhaps the girl was an international witness, but, in any event, she was also a reluctant witness. But she became concerned for a person whom she met. Did she help him? Did she witness to him? The answer may not be clear, but she had taken the first step beyond the sermon and her report deserves our attention. Was she not in danger of being infected by the sinful world? Strange that we should ask that question. Was the world not in danger of being infected by her? And was this not the example of Jesus against whom the most damaging thing His critics could say was that He associated with people of low repute. Neither Jesus nor His disciples denied the charge. It was a compliment. We are reminded of the Great Commission. Yes, let's keep on talking about it. But I think we'll have more to talk about if we practice it more.

MARCH 28. My bags are packed for a trip to Prague. My major mission will be to report on the Christian Peace Conference both for our own paper and for a number of other publications. With their help, the trip will probably cost less than a trip to Chicago. The most common frustration of producing a paper for a small budget and small staff is that resources are always limited everywhere you turn. For example, we will publish fewer pages in 1968 than we did in 1902 when we became a weekly. Yet more is happening in the world and the church, and the Mennonite church in particular, is doing much more and is more deeply involved in a witness to the world. So an editor thinks often of the miracle of the loaves and the fishes and wonders whether he can multiply the little he has to do a better job. So I've tried to take what I have and give it away or sell it at a small price. In this way, we make our witness to more people, and sometimes they help us by making material available to us. *Maynard Shelly.*

RECORD

Calendar

Apr. 28—Commencement, Bethel Bible Institute, Abbotsford, B. C.

May 2-5—Quakertown, Pa., Eastern District Conference.

May 5—Commencement, Canadian Mennonite Bible College.

May 5-12—Christian Family Week.

May 26—Commencement, Bethel College.

May 26—Graduation, Rosthern Junior College.

May 27—Commencement, Bluffton College.

May 31—Commencement, Mennonite Biblical Seminary.

June 13-16—Ritzville, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 7-10—Calgary, Canadian Conference.

July 13-20—Estes Park, Conference.

Central

Apr. 26—Bluffton College, Victor Christ-Janer, Music-lecture series.

Apr. 25-28—Berne, Ind., First Church, evangelism workshop, David Wiebe.

Apr. 26-28—Carlock, Illinois, Stewardship Institute.

Western

Apr. 23—Bethel College, Kansas City Philharmonic Orchestra.

Ministers

Frank H. Ewert, pastor of Swiss Church, Alsen, N.D., since 1963, has resigned. He will become pastor of First Church, Monroe, Wash.

Delton Franz, pastor of Woodlawn Church, Chicago, Ill., since 1957, has resigned, effective in June. Future plans have not been announced. Formerly, he served as summer pastor of First Church, Halstead, Kan., and interim pastor of Johannestal Church, Hillsboro, Kan.

J. Herbert Fretz resigned from the pastorate of Eighth Street Church, Goshen, Ind., where he has served since 1963, and plans to leave this summer to become interim director of public relations at Mennonite Bib-

Grice
(Workers)

al Seminary, Elkhart, Ind. He re-
ved his bachelor of arts degree
m Bluffton College and his bache-
of divinity degree from Westmin-
r (Pa.) Seminary. Former pastor-
s include Deep Run Church, Bed-
nster, Pa., and Salem Church, Free-
n, S.D.

Loris Habegger will serve as pas-
of Grace Church, Pandora, Ohio,
a year, beginning Oct. 1. He will
on a Sabbatical from Mennonite
lical Seminary, Elkhart, Ind.

James Klassen, Lebanon, Kan., a
ior at Bethel College, will serve
pastoral assistant at Alexanderwohl
urch, Goessel, Kan.

Elvin J. Sheerer, Grand Valley, Pa.,
l begin as pastor of Upper Mil-
d Church, Zionsville, Pa. At the
sent time, he is serving as pastor
Grand Valley Evangelical United
ethren Church.

Harry J. Spaeth will terminate his
vice as pastor of First Church,
icago, Ill., this summer. He has
en with the church since 1962.

Leonard Wiebe, pastor of Maple-
od Church, Fort Wayne, Ind., will
one of the speakers at the First
tional Pastors' Conference spon-
ed by the Friends United Meeting,
nounces the March issue of *Quaker*
e. The meeting will be held in
ril in Richmond, Va.

Correction: Waldemar Janzen, an
tructor at Canadian Mennonite
le College, has been named aca-
nic dean of the school. In our Apr.
ssue, it was stated that he succeed-
I. I. Friesen. The position of
ademic dean was established this
r.

arriages

bert E. Berg and *Joan Marie Mar-*
s, Lehigh (Kan.) Church, Mar. 30.

Chester Babcock, Baptist Church,
cadia, Neb., and *Fern Janzen,*
spel Church, Mountain Lake,
nn., on Apr. 6.

Richard King II, Carlock (Ill.)
urch, and *Sheryl Orloff,* Lutheran
urch, Evergreen Park, Ill., Mar. 30.

Larry Lindeman and *Mary Lou*
ebert, both of Goessel (Kan.)
urch, on Apr. 21.

Stanley Rader, East White Oak Bible Church, and *Sally Miller,* Carlock (Ill.) Church, on Apr. 6.

Stephen J. Rigby, Pentecostal Holiness Church, and *Rebecca Nickel,* Alexanderwohl Church, Goessel, Kan., on Feb. 13.

Charles Stump and *Patricia Geiger,* East Swamp Church, Quakertown, Pa., on Apr. 6.

Deaths

Millard E. Bassinger, Ebenezer Church, Columbus Grove, Ohio, was born Mar. 17, 1902, in Payette, Ida., and died Mar. 16.

William Baumgartner, Grace Church, Pandora, Ohio, was born Sept. 14, 1868, and died Mar. 22.

Mark E. Benton, Grace Church, Pandora, Ohio, died at the age of nineteen.

Abram B. Dick, First Church, Mountain Lake, Minn., was born Apr. 25, 1895, and died Mar. 28.

Sandra Miller, First Church, Normal, Ill., was born Dec. 27, 1949, and died Mar. 30.

Elizabeth Linscheid Regier (Mrs. C. C.), Bethel College Church, North Newton, Kan., was born July 1, 1891, in Arlington, Kan., and died Mar. 31.

Pete Schultz, First Church, Reedley, Calif., was born Oct. 3, 1902, and died Apr. 5.

Levi J. Wenger, Oak Grove Church, Smithville, Ohio, was born Mar. 2, 1884, and died Apr. 7.

Workers

Bruno Epp is the new editor of the South American churches' adult paper, *Unser Blatt* (soon to be renamed *Bible und Pflug*). He is a General Conference Mennonite missionary from Canada now working in Curitiba, Brazil. He succeeds Gerd Uwe Kliewer, who plans to study in Europe.

Dean Grice, part-time instructor at Bethel and Tabor colleges, will join the Bethel faculty as full-time instructor in psychology. A native of Lamar, Colo., he attended Bethel College, and graduated from Southern Colorado State College. He will complete requirements for a master of arts degree at Wichita State University this summer. During 1966-67, he was a teaching fellow at Wichita State University.

Kaye Lehman, First Church, Berne, Ind., has been assigned to the voluntary service unit in Hamilton, Ont., for a two-year term. She will be a home visitor and family worker. Her parents are Mr. and Mrs. Willard A. Lehman.

Steven and Wanda Schmidt, Bergthal Church, Pawnee Rock, Kan., will serve a two-year voluntary service assignment with the Woodlawn, Chicago, unit. He will teach at South Shore High School. His parents are Mr. and Mrs. Roland Albert Schmidt, and he is a graduate of Bethel College. Her parents are Mr. and Mrs. Kenneth C. Ream, Larned, Kan. She is a graduate of the Dominican School of Nursing, Great Bend, Kan.

Baptisms

Alberta Community Church, Portland, Ore., on Mar. 24: Nobel V. Sack, Wilma Sack.

Alexanderwohl Church, Goessel, Kan., on Apr. 7: Larry Linedmann.

East Swamp Church, Quakertown, Pa., on Apr. 7: Clair Dietz, David Mumbauer, Barry Martin, Michael Schreier, Stanley Schmidt, Steven Schmidt, Kathy Schantzenbach, Sarah Strunk, David Taylor.

Zion Church, Donnellson, Iowa, on Apr. 7: Edward Krauter, Kenneth Koller, James Leisenring, John Leisenring, Bette Koller.

Workers wanted

Registered psychiatric nurses are needed in modern community mental health center. Write to: Director of Nursing Service, Eden Mental Health Center, Box 1300, Winkler, Man.

The United Mennonite Educational Institute, Leamington, Ont., has a teaching position available for September. Subjects to be taught are history and geography. Write to: Harold Thiessen, Secretary U.M.E.L., R.R. 4, Leamington, Ont.

LETTERS

Slow on race relations

DEAR EDITOR: Sometime ago, a few letters appeared in *The Mennonite* denouncing Vincent Harding for the address he delivered at the Mennonite Conference held in Amsterdam. He was quoted as saying we will kill, and was misinterpreted as meaning that he (Vincent Harding) was going to do the killing. He was referring to what the radical element was going to do if the white people would continue to oppress the colored race. The time has come when we, the white race, must accept them as our equal. Too long have we refused to recognize them as human beings.

In Luke 10:25-37 the account is given of the man who was robbed and beaten and left lying by the wayside half dead. Along came the priest and the Levite, looked on him and passed him by. *Note!* They were the religious leaders of that day.

A century has passed since slavery was outlawed, and the church like the priest and the Levite has seen the plight of the Negro but either through ignorance or indifference has done very little to improve their lot. But, today, we who are Christians should do all we can so they, too, can enjoy the same privileges which we take for granted. True, there are some who are negligent and indifferent. But does that not apply to some of our own race as well? It has been said that the Negro is satisfied to live in the ghettos. Nothing could be farther from the truth.

Martin Luther King has been accused by some as a rabble-rouser. But I would say he was a modern Moses. As Moses of old who cried "let my people go," so King cried to the white people to let his people go. But we, like the Egyptians, are unwilling to give them their rights as American citizens. King started the movement by telling his people not to use violence but rather treat the whites as brothers.

May I ask who were the ones who resorted to violence? We must admit that the white people were the ones who bombed the homes of the Negroes and blasted a church, killing three innocent children, besides many other crimes against the Negroes who, in turn, did not retaliate. In 1945, the Supreme Court handed down its decision that schools should be integrated and public places should offer accommodations to all citizens. Thirteen years have passed. Some progress has been made, but rather slowly. That is the reason for the riots which have occurred during the past years Those are the ones to whom Vincent Harding had reference in his speech at the World Conference. God created all men, therefore, as Christians we must not and dare not despise anyone, regardless of race or color. *Wm. G. Leber, 67 S. Fifth St., Souderton, Pa. 18946.*

We talk so much

We talk so much about the reverence that we should have for life, and then, as freedom-loving Americans, we enslave the world to strife. On helpless little children as innocent as you please, we drop our napalm bombs and kill them—and as Christians feel at ease? Forgetting what Christ said: "Of such is the kingdom of heaven," And we might add: Through trust like theirs, love's song and love's laughter are given. But these are Vietnamese—and then we pray for peace! *Ralph W. Berky, Bally, Pa.*

Appreciation for story

DEAR MAYNARD AND SUSAN LEHMAN: Since "A Little Bit of Soul" has come under attack, I'll try to give the reasons that I appreciated it.

It was a girl's honest description of an evening. And is there anyone who hasn't had a similar experience? You don't quite feel at home with a group. You are given a chance at a fairly serious conversation. You muff it, and, what's more, you wonder if you've been downright insensitive. You are invited to describe your church. You hedge around things of secondary importance and know it and hate yourself for it. You wish for another chance, realizing you probably won't get it. The whine of the juke box at the beginning, "Yea, just a little bit of soul," is a pleading prayer at the end, "[Please], just a little bit of soul." And is there anyone who doesn't sometimes need to pray it? *Muriel Stackley, Rt. 1, Lecompton, Kan. 66050.*

Voluntary service program For the over-sixty-five

DEAR MR. SHELLY: In our Genera Conference the program for voluntary service among the young peopl is stressed very much, and wel planned programs are provided fo them. And this is very good an should be so.

But I wonder if the conference ha ever given a thought about a planne voluntary service program in shor and longer terms geared to the over sixty-five group.

There is a vast amount of energ and talent in this group today practically going to waste. And in futur years, with compulsory retiremen programs in industry and business this group is bound to grow. I believe this talent and energy shoul and could be put to use somewher in our conference with a well-planne program.

There are many people in Firs Church here in Hillsboro, Kan., widows, widowers, and couples that ar healthy and willing to work if onl the opportunity was given to them i some well-planned program. Ther are even those that own campers o trailers that go from place to plac (mission fields, church camps, conference-owned churches) whereve help is needed. There are people talented with almost any kind of trade and teachers willing to put this to use

I think this not only would be great service to the places they serve but a service to this group of peopl to make them feel they are doing something constructive.

Just a thought from someone nearing that age. *Anton N. Knaak, Box N Hillsboro, Kan. 67063.*

Why I chose to teach
ıt Bluffton

Methodist clergyman
ves his reasons for teach-
g at a Mennonite school.
e finds it a college con-
rned about its church ties,
out its students, and about
e Christian witness.

hn M. Mecartney

HY SHOULD A Methodist clergyman
oose to teach at a Mennonite col-
e? College professors are in short
pply. There are many Methodist
leges—often affluent.
The following are some of the rea-
ns I chose Bluffton College.
Many church-related colleges are
fting away from the church. Sev-
l years ago, one large midwestern
iversity which has a traditional tie
h the church was left a sum of
ney in a will on the basis that the
ool was church-related. The rela-
es went to court to show that the
versity was not really church-re-
ed. The lawyers for the university,
wever, won the case.
A few years later, another legacy was willed to this universiy because it was nonsectarian. The would-be-heirs tried to break the will, citing the previous decision. The lawyers of the school again won the case arguing that the university was not vitally related to the church.

Denominational ties in certain church-sponsored colleges are kept for the sake of public relations, fund raising, and recruitment. The reporting of trends in the opposite direction is sometimes censored from information sent to the alumni. Proud of its selection for a national news story (later reprinted in a book), one college sent a copy of the story to its former students only after deleting a reference to the weakening church connection.

Bluffton College is in sharp contrast to this trend. It appears to be interested in keeping its solid ties with the General Conference Mennonite Church. While academic excellence is emphasized, Christian faith is also stressed. Churchmanship for the teachers and students is a vital focus. Clergymen teach in several departments. The Bluffton policy is markedly different from that of an Illinois church-related college whose dean told me several years ago, "I do not see how a minister could ever be a good sociology teacher."

Bluffton has abolished compulsory chapel and substituted voluntary chapel. Such a move indicates to me an actual increase in the religious nature of the school. Coerced worship cannot be real worship. To be forced to worship might be rationalized from the state-church point of view but never by those in the believers' church tradition.

The faculty prayer meetings each Monday set the tone for the week. This inspirational, helpful, and searching period of fellowship is absent in the vaguely church-related college. In such places, only a prayer at faculty meetings may be left as a last vestige of religious form, a mere "nod to God."

Some of my friends were surprised when I decided to accept the invitation to join the faculty of a Mennonite college. These people had a mental image of all Mennonites being very conservative — similar to the Amish. This view is promoted by the mass media which select the "different" for publication and viewing. Yet it is at colleges such as Bluffton where the best of the past is kept while creative innovation is taking place. New approaches to teaching are encouraged. Curriculum revision reflects the latest in methods and course content. The innovative stance is rooted in the Bluffton tradition of students serving on important college committees. Many colleges are only now finding that student power can be a good thing.

Church colleges often publicize the small student-teacher ratio, implying

pp Hall

that they give more personalized attention to students than do large schools. This, however, is not always true. Many such colleges are not very different from state schools. While Bluffton does have some large classes, the general trend is toward the more manageable group. Personal counseling is strongly encouraged. The faculty appears to be truly interested in, and accessible to, the student.

I chose Bluffton as a place to teach because fraternities and sororities are not permitted. Having carefully studied and observed these organizations at work in both state and church colleges, I have reached the conclusion that the Greek social societies are generally an impediment to academic excellence and are usually hostile to important religious values. They often violate democratic procedures by the use of the "blackball" voting, in which one person may veto the entrance of others into the club. Many of their national organizations are rampant with racial discrimination. (Witness the local chapters which are expelled when they pledge a person of a nonwhite race.) Drinking and illicit sex are usually more prevalent in fraternities and sororities than in other college social organizations.

A Methodist teacher once described to me how he came from an abstaining Methodist family, but was taught to drink in a fraternity at a Methodist college. It is refreshing to find a college like Bluffton which excludes these organizations that push sex, drinking, and prejudice at the expense of academic excellence.

In the first church I served, the father of my Methodist Youth Fellowship president died of lung cancer. As he was dying, he expressed his regret over smoking. I am glad that Bluffton is a college which discourages smoking. Not allowing smoking in the dormitories often means lower construction costs and therefore lower room fees, as well as increased longevity for the individual.

Several years ago, the state of Kansas banned cigarette dispensing machines from its state college campuses. The president of a church college in

ffton College scenes: 1968 Inter-term sem-
r with Mark Houshower (left); College
ll administration building; path from Ropp
l Bren-Dell halls to College Hall (back-
und); Musselman Library; Marbeck Center,
lent center under construction; (men's) Hir-
y Hall annex and head resident's apartment.

t state was asked what he would do h the cigarette dispenser in his stu- it union. He said, "We will keep I often wonder how he might feel ne heard of an alumnus dying of g cancer, knowing that the man l learned to smoke on his campus.

The orientation of Bluffton faculty l student leaders toward Christian vice in vocations and summer proj- s sets this campus apart from many leges. A large number of students into the helping professions. Oth- look upon their future occupation re as service than profit-making.

n a book titled *Changing Values in llege,* Philip E. Jacob points to the t that few colleges—church-related other—make any difference in the ues of the students. In the few col- es where student values do change, re appears to be an "atmosphere" t reflects ethical values.

ocial work, teaching, and the min- y are among the most necessary fessions today. Yet they are all lerpaid in comparison to work ich requires similar education. Un- students are inspired to enter se occupations partly on the basis service, our society will suffer.

t is a fact that private and church- ited colleges may become the most *facto* racially segregated institutions higher education, because of the ng tuition costs and higher ad- sion standards. Currently, a larger portion of Negroes and nationals n other countries is enrolled at ffton than at many other church eges.

More always can be done to fully grate a college. A school promotes spirit of brotherhood and reduces judice as students have good expe- ices with members of various races l nations. This can happen only if nbers of minority groups are pres- in sufficient numbers. Otherwise lents may only go from their all- te communities to their predomi- tly-white colleges. On graduation, y are not prepared to live in a mul- cial world. In regard to brother- d, they may be morally crippled.

Perhaps, however, the most com- ing reason why I came to Bluffton College was the peace witness of the Mennonite church. Here, again, this type of college might be contrasted to those church-related institutions which are indifferent to the problem of atomic warfare or which actually support the military through ROTC.

At this Mennonite college, one is not faced with military recruiters and peer group pressure for military service. Bluffton is one place where a student can make a decision to be a conscientious objector or a conscientious soldier without being subjected to ridicule.

In such an atmosphere conducive to personal decision, opportunities are given to consider alternatives to armed force in a world seemingly drugged with violence. The faculty is not only in general agreement with the majority of American professors in being critical of the Vietnam war, but they are overwhelmingly committed to the nonviolent resolution of conflict. It may be that from the peace church colleges such as Bluffton will come initiatives for peaceful solutions to world, national, and community problems.

When I decided that my ministry was to teach at a Mennonite college, I wrote my Methodist bishop requesting appointment here. He quickly agreed and expressed his appreciation for the Mennonite relief work in Vietnam and elsewhere. (Later I discovered that he was chairman of the Methodist Committee on Overseas Relief, which cooperates in the program of Vietnam Christian Service that is administered by the Mennonite Central Committee for a number of cooperating American Protestant bodies.)

Last summer, on viewing the new Methodist filmstrip on Vietnam relief, I was surprised. Reference to Methodist work was minimal while major emphasis was on the work of the Mennonites—long associated with relief in that country. I was again glad to be coming to a Mennonite college that takes seriously the words of Jesus: "Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me."

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*Supplemental reading for the Sunday school lesson of Apr. 28, "The Church—the People of God."

COVER

"Christianity is being driven underground . . . . We are concerned with life on earth. . . . The witness is no longer in public worship." See "The Underground Church in China."

CONTRIBUTORS

Ian Thomson is engaged in research at Selly Oak Colleges, Birmingham, England. Born in China in 1912, he lived there for ten years. On a recent visit he spent three weeks in Peking, Shanghai, Tsinan, Harbin, and Hangchow. His article is reprinted by his permission and that of the Church Times (London).

John M. Mecartney joined the Bluffton College faculty last fall as the chairman of the department of sociology after serving as pastor of Methodist congregations in Wisconsin for thirteen years and teaching at a Methodist college for three years. He is a candidate for a PhD degree.

Mary Rempel (Mrs. Dietrich) lives in Hesston, Kan.

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Hope for the Miracle

Mary Rempel

Mary Rempel, Hesston, Kan., is one of the workers at the interracial Play School for preschool youngsters in Newton, Kan. The Play School, a joint project of three Newton-area Mennonite churches, is held to free mothers with small children for a few hours a week and at the same time to give the children a chance for creative activities they might not otherwise have.

The mothers of the children attending the Play School at Newton, Kansas, have a lot of courage.

In the first place, about 90 percent of them have to head up their homes, which in itself is frightening. Besides that, they have to face many more obstacles about which we probably know very little.

I don't know, for instance, what I would do if I had to live in a shack by the tracks with three fatherless children and TV as my only diversion; if I'd never learned to appreciate books, perhaps could not even read; if nobody had taught me how to cook, keep a home, care for children, or operate on a budget. I'd probably have worse than dead mice behind my tattered divan, and sour milk for the children.

If I had once belonged to the Mennonite church, then had entered a marriage outside it which didn't work out, had two small children, and was dependent on welfare assistance for my livelihood, and if, then, folks from my former church offered to help my children in a Play School, I'm not sure I'd have the courage to return.

If I were unmarried and had five children (and each of the older ones could identify his own father), I'm not at all sure I could return to finish high school, then take up practical nurse's training thirty miles away in Wichita, while my grandmother took over.

If I had to move my family several times a year, and not necessarily always to a better location, I'm not sure I wouldn't get discouraged.

If I had just recently divorced my husband, and now had the full responsibility of four children, one of them retarded, I'd feel like saying, as one mother did, "Now that I'm alone and have to do all, I feel like letting the kids get away with all kinds of things." But I'm not sure I could have added, as she did, "But then I tell myself, 'Now that's not going to help them any,' and I check up on them."

Like Christy in Catherine Marshall's novel, we've felt like running back to our "ivory towers" when we saw what life is really like. But I think we have also experienced a little of the truth in Alice Henderson's words, "Evil is real—and powerful. It has to be fought, not explained away, not fled. And God is against evil all the way. So each of us has to decide where *we* stand, how we're going to live our lives. We can try to persuade ourselves that evil doesn't exist; live for ourselves and wink at evil. We can say that it isn't so bad, after all. . . . We can compromise with it, keep quiet about it, and say it's none of our business. Or we can work on God's side, listen for His orders on strategy against the evil . . . and know that He can transform it. . . . At the point where His ultimate in love meets His total capacity to absorb and feel all our agony, there the miracle happens and the exterior situation changes. . . . Love has mending power."

Actually, most of the mothers live in a different world from ours. The things we take for granted are often totally absent in their lives, and the things they experience are foreign to us. And so our values and our standards differ. Yet, we feel that at some point our lives and theirs need to overlap.

Each welfare mother has been selected by one of the Play School workers as her special concern. The worker tries to visit this mother each week. Some meaningful interaction has been initiated in this way.

Then we plan for a mothers' meeting at least once a month to which all mothers and workers are invited. Until last December, we met in the kitchen of First Church over a cup of coffee and refreshments. Our meetings are very informal, conversation being the big item. We've done some cooking together—had a cookie bake one time (it was the first experience in cookie-baking for one mother, and her face shone with pleasure), discussed meal planning and had a luncheon another time (at which one lady surprised herself by liking tuna, after all!), made casseroles to take home, exchanged recipes, made Play-Doh.

One of our big problems, or puzzlements, is attendance at the mothers' meetings. It is most unpredictable, ranging from zero to five, averaging two or three. Invitations to each meeting are made verbally and by mail. Sometimes a reason for not being able to come is given, sometimes not. Some say they will come, but don't. We've examined and tried to evaluate our approach and methods. One thing is constant—the flexibility of our program.

And so is another—our hope for the miracle.

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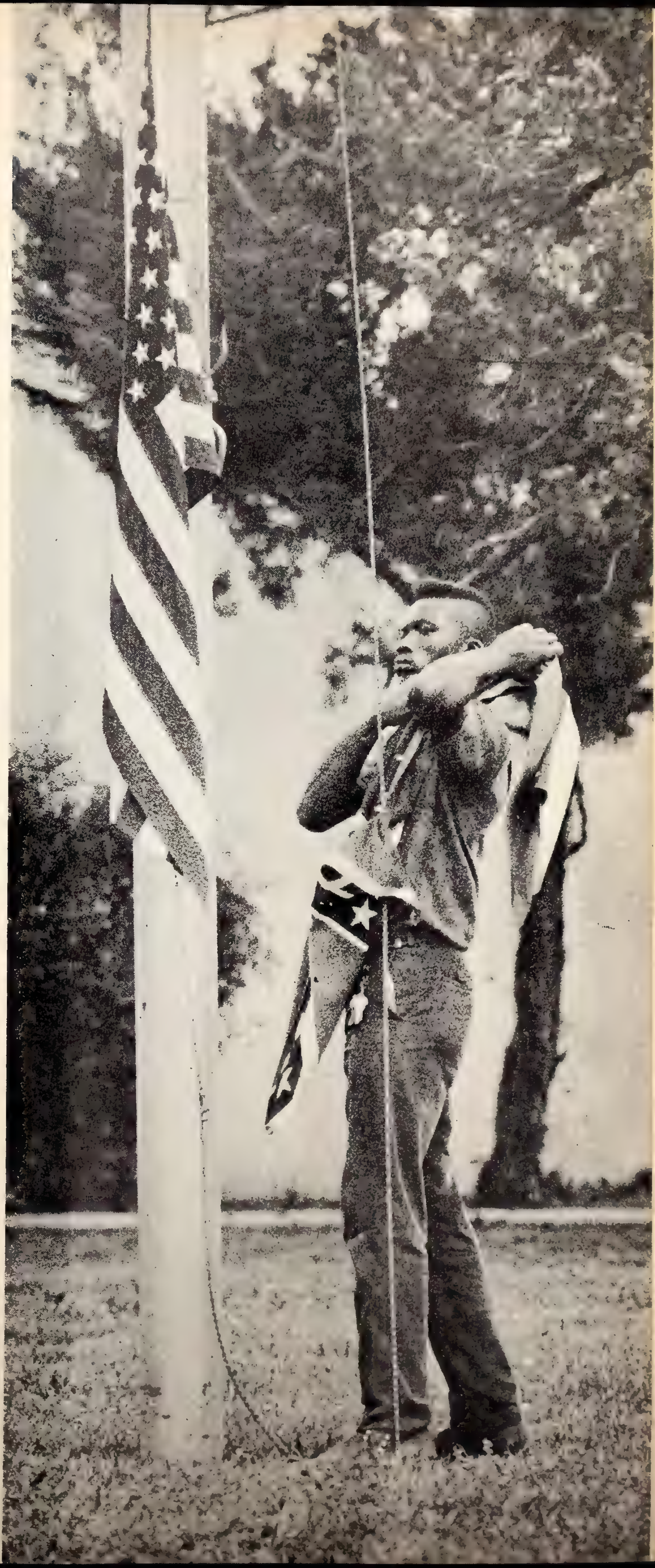
THE MENNONITE

18 APRIL 30, 1968



Mark Wagler

White Guilt and Black Powe

"Black and white together" is over now. Black people are too aware of our hypocrisy—they don't trust us. The trouble is not in the ghettos. The trouble is in us who claim to be led by the Anabaptist vision, yet we have the dream all wrong. Not all will agree with this sharp statement, but it does try to raise some honest questions about what the radical heritage of the Anabaptists would mean if we applied it to our situation.

IN THE BEGINNING: a dream.

We came out of the wilderness into the land of promise: out of Europe and several centuries of persecution and separation; out of financial and social difficulty; out of a hard life softened only by the strong belief that we were God's chosen people.

Yes, we had our myth of the Golden Age. We told the stories of our martyr-ancestors to our children, relived the heroic rebellion of those sixteenth-century sons of God. To be honest, though, our history as we told it was not so much of Blaurock disturbing the peace in Zollikon; as of Menno, our peaceful founder. We lost the traveling zeal of Hans Hut. (It costs too much to keep on dying in open rebellion.) Instead, we discovered the godly virtue of obeying "those that have the rule over you"; surely a necessary compromise if we were not to become extinct. After all, our own children were allowed to know the great truth.

We came out of the wilderness seeking, we said, only to "worship God unhindered and unmolested," but still thankful to Divine Providence for the good land. And the land of promise bloomed, the children of promise inherited. We taught our children the virtue of hard work and careful spending, taught them how godliness is really easier that way. We accumulated blessings: the pioneers fought the good fight and won the land, kept their historical faith for themselves and their children: and called it Christianity, or maybe just "our way of life."

Culture—the good life. Materiall we reaped with our whole count from technical culture. Reaped co veniences and bank-security. We we firmly established, always aboundin no more pilgrims in search of a cit but settlers in the achieved kingdo Poverty and persecution we now fo got. We felt racially superior a justified: the chosen people with glorious history, the just farmers whom God sent the rain (and money Not to leave the spiritual behind, established Bible schools and Chri tian colleges.

Then we had this vague feelin perhaps not everyone has shared our great culture, perhaps the drea was not yet true for everyone. We f guilty—we had pity for the unbless outcast poor, and prayed for the regularly. Spiritual guilt, from readi the Gospel of Luke: "Sell all that y have and distribute to the poor. . How hard it is for those who ha riches to enter the kingdom of Go We were guilty of not loving— knew intuitively (what Erich From later wrote) that it is impossible love ourselves, our family, our frien without at the same time experienci a *real* love for all men. But we tionalized love into a gushy religio feeling, and let those millions *loved* barely exist: suffering their o dignity.

To atone for our guilt, an effect missionary system: let a few of tell the news, supported by the who till the soil: surely, all will h ir reward! Some remembered the eat Commission: go into Africa Asia and make Americans of the ives. Teach them, show them, nge them from savage to Christian. ch them to observe all Mennonite ngs, as Jesus himself commanded. re were even some of us, who of compassion, moved to our an cities to show them the value our historical and rural way of life.

We lived the white American am: money, religion, family, so- acceptance. We had taken care our guilt. We imagined that with e all the world would become istian and westernized. We imag- d that change would be gradual rational, and that *we* would con- it. The security of God's people ned secure.

nd the dream was shattered!

iots in the cities; black national- ask for a separate state; the Viet- nese oppose colonization; Arabs Africans look warily at Uncle n: We are accused and attacked every hand.

end soldiers to Vietnam! Call out National Guard! Preserve Chris- America from the onslaughts of munism and revolution!

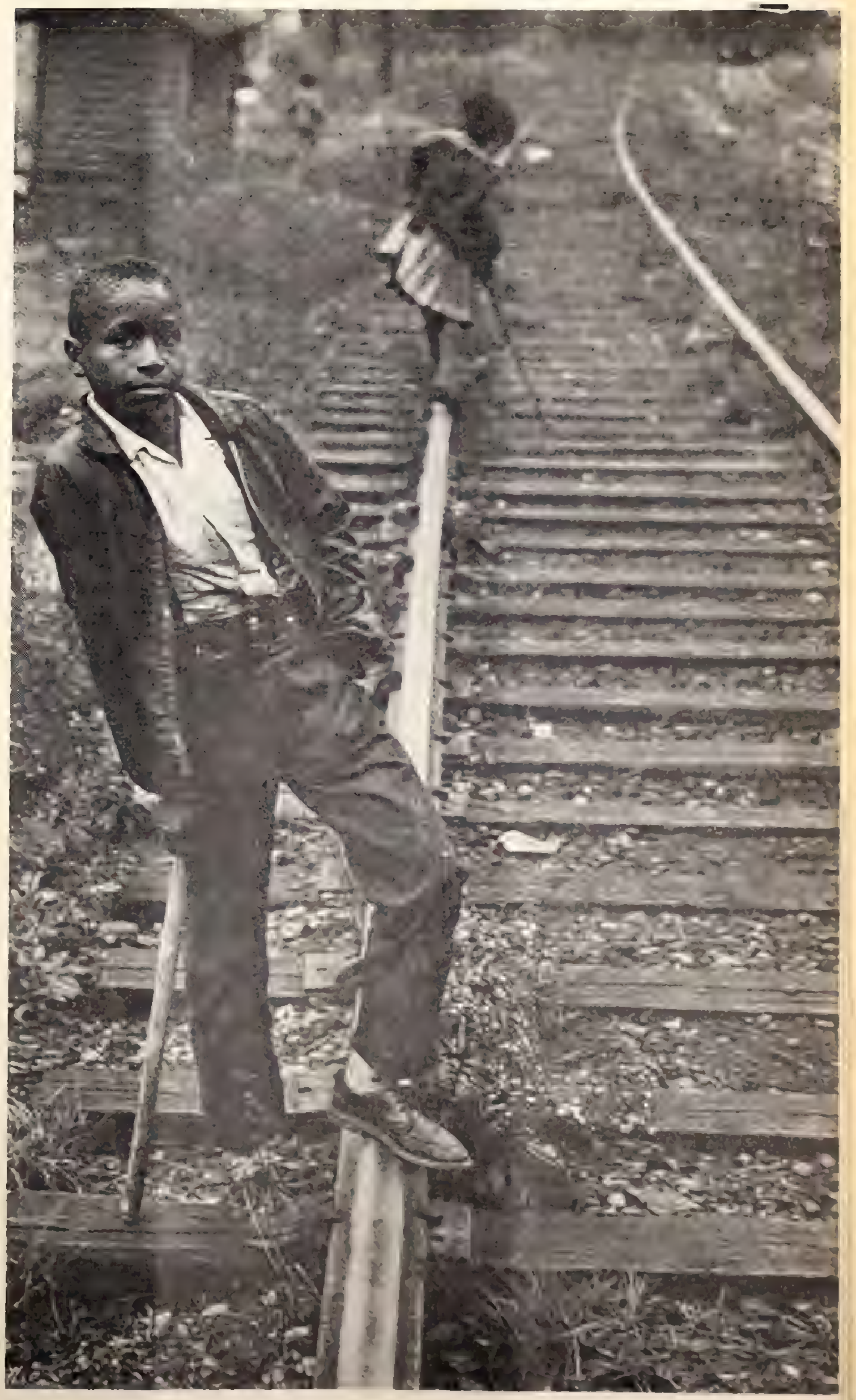
ut let me ask: How could a radi- gospel degenerate into cultural servatism? How could the children promise oppose freedom for the ressed? How could Christians care e about their own guilt than about dignity of others?

will write of one guilt and one sion enterprise: to the black man America. When I accuse Menno- s I include all of prosperous white gious America. But I will be onal.

ou are proud of what I am doing out knowing my name. If you of my activities, of my work people in the dark ghetto, you tify with me: you feel purified. working here for our guilty con- nces; I am here so that our tered dream can be salvaged.

ou are glad that I am in the r-city among the powerless. You gine that by working with the y and irresponsible," I can satisfy

Until we start respecting the dignity of the black man—start respecting his history, his color, his culture—there will be only mutual race hatred.



them and you: keeping them out of riots by finding them a mediocre job, and keeping your income tax down. Also, you are sure the problem is here with the black man—he's the one who needs social workers.

"We're all right," you say: Survival of the fittest, rugged individualism.

We were afraid, at least some of us, of Dr. King and freedom marches. But we do like that it is "black and white together." We are glad that it is white money—a lot of it—that supports the freedom movements: because it means that we are in power, that we are secure, that only peaceful change can come.

We are wrong.

"Black and white together" is over for now. Black people are too aware of our hypocrisy—they don't trust us. Racial cooperation depends on equality, not on token integration. Black is no more a bad word here; it is beautiful! No one is satisfied with our good white intentions *for the future.* What is needed *now* is not a sense of white superiority and domination, but white repentance. What is needed is a willingness to sacrifice part of our dream so that blacks, too, can share it—if they want to anymore.

Our guilt-missionary system never involved much sacrifice for whites, but enormous suffering and sacrifice for blacks. From now on, black people will move ahead alone. Our only hope for a future "black and white together" is to radically change our way of life. Until we start respecting the dignity of the black man—start respecting his history, his color, his culture—there will be only mutual race hatred.

So you are wrong in assuming that the trouble is here in the ghetto! Who resists the truth the most? Which is safest, a white man here or a black man in your community? Who resists the peace movement, Newton or North Kenwood? Who is swallowed up in the crass materialism that plagues our society? Who has the power? Who has made the mess and wants to keep it that way? We have.

Our false security betrays us: our easy way of life—our prosperity, because we are not happy. In the midst of new homes and big farms, large churches and Mennonite culture, we still despair.

It is hard for me to identify with this Mennonite culture anymore. But the guilt is still mine. I was born in it: strictly obeyed the most conservative laws and customs; attended the schools and churches, heard the gossip, went to reunions—everywhere, I saw intolerance for those not of our culture. Everywhere, our "way of life" was rationalized.

But I have changed. I have set up new values. I am willing to ask questions about the most mundane and about the most high gods. But mostly, now, I ask myself social questions: Who is responsible for this corrupt society? How can it be changed—change of style or drastic revolution? How can communities and country be provoked to anger—by Isaiah walking naked, by Elijah killing false prophets, by Hosea marrying a whore, by Amos pleading for social justice, or by Christ crucified?

Your dream is all wrong.

I return to accuse you. The Anabaptist dream could save you, if it were possible for you to recover the vision existentially instead of historically—but you are of no kin with the Anabaptists. They did not preach century-old racial purity, but radical action; not economic stability, but hard-time living, with guts. Is there a modern Anabaptist with you? He will surely leave.

Again, I accuse you. You came to America to live securely, not to tell your Christian truth. The teachings of Jesus could save you, if your religion were healthy. But your Christianity is phony—little more than a justification for your way of life.

I accuse you once more. Your culture is limpid and impotent, weak thoughts and dishonest expressio Questioning and communication coul save you, if you had any stomach fo vital living. But ours is the emasculated generation. We try to avoi sin at all cost—even if life must b shriveled up and become a legal mechanism—we dare not make mistake

And so I offer: invite me to you community. I dare to be an Anabaptist; I am naive enough to hear Jesus I feel free enough to make mistake I will disturb your community. would love to work in Newton, Hartville, Lancaster County, Winnipeg Goshen, Harrisonburg. I anticipate th danger; I look forward to controversy It is my responsibility, as well a yours, to help our Mennonite communities change. I will encourage yo to organize politically to stop th war in Vietnam and to stop colonialism in the ghetto. I will tell you abou Afro-American history; we need t study people of different cultures I will disturb your church services pervert your youth, sit in your jails— but I will try to say the truth!

But you ask: Shouldn't there b white people in the ghetto, to mak a reconciliation between races possible? Well, first we need more black in our small towns. Still, a white ma should live in the ghetto, but h should live alone in the middle of th community (not in white colony houses), he should not run the programs, but be content to accept responsibility for other white men. Th white man should come to stay, ge a job, and send his children to school But he should not assume that he wi bring salvation here. Rather, h should expect to learn. He shoul not try to run things in the community, but only through conversatio attempt a personal reconciliation.

Why should I be a communit worker in the black ghetto? I kno there should be courageous white people here, but I see very few courageous whites among you. And yo have the power. So I will come to you

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

/ledical college brings hope in India

ishir K. Roy, of the Christian Agen- for Social Action, Relief, and De- lopment, gives the following report.

"Soon we'll send you home walk- ;," the doctor gave his verdict to gindro as he patted the young pa- nt affectionately. The child had en waiting to hear only that.

Jogindro is a nine-year-old girl. it for her legs in traction, nobody uld say she was sick. When she was ly five years old, she fell one day nile playing in her village and dis- :ated her hipbone. Her parents took r to the village bonesetter who strug- :d with the bone, using the primitive d crude devices at his command, ly to set it wrongly. Jogindro could t walk after that day.

For four years, she sadly watched r playmates running around the vil- ge. And here she was, a cripple, ending the playful days of her life bed. Until one day Gharib Dass, ocial worker of the Ludhiana Chris- n Medical College and Hospital, ought her a message of hope.

"Why don't you send Jogindro to r hospital?" Gharib Dass inquired.

"We cannot. Who would pay for treatment, and surely we cannot ve our child with anyone?" the uctant mother said. She knew that three rupees (forty cents) which r husband earned every day work- on a power loom was much too all an amount with which to feed r family of six. How, then, could y afford the luxury of treatment in nodern hospital?

Gharib Dass intervened to solve the oblem. "You don't have to worry out paying if you are unable. The spital would give Jogindro free atment and look after her."

In November last year, Jogindro s finally admitted to the Ludhiana spital, three miles away, where she getting all the care she needs before goes back home cured.

In 1894, Edith Brown, a pioneer dical missionary, came from Britain 1 founded what is today known as Ludhiana Christian Medical Col- e and Hospital. The history of this ique institution is the story of op- rtunities seized and used with courage, faith, and conviction to serve suffering humanity. With a small gift and unfailing courage, Edith Brown started the first medical school for women in the Punjab. The first four students were admitted to a study in a rented school building and to work in a hospital of only thirty beds. Although the hospital developed into three hundred beds after twenty-two years, its work so far was for women, by women, in deference to the *purdah* system of the Muslims. However, 'Miss Brown's Hospital' had by now become a household word, not only in Ludhiana but throughout India.

A monument to Christian service—involving many lives in a self-sacrificing labor—this institution has grown into a five-hundred-bed teaching hospital with more than twenty different departments such as orthopedics, neurosurgery, pediatrics, radiology, psychiatry, chest surgery, occupational therapy, and artificial limb and brace shop. The college admits fifty young men and women every year as medical students to a course which takes four and one-half years, and an equal number to a three-year nursing course.

"There are not many who do not work hard"; according to a senior officer of the hospital, "some work far into the night, others start in the early hours of the morning." But that alone cannot take care of the enormous expenses. The cost of the maintenance is in the region of $800,000 annually, about 60 percent of which is raised from students and patients' fees, and donations within the country, including the government grants. The rest has to be found elsewhere. To keep their hospital going, friends at home, in the United States, Britain, Australia, Canada, Germany, Holland, and New Zealand raise funds voluntarily. Some others, year after year, send hospital equipment. During the last year alone, Church World Service, Lutheran World Relief, and the Mennonite Central Committee, of the U.S.A. provided 512 shipments of hospital supplies through CASA (Christian Agency for Social Action, Relief, and Development) for 443 hospitals all over India, including Ludhiana. These consist of medicines, bandages, layettes, bedding, and surgical instruments. In 1967, MCC shipped more than 70,000 pounds of medical supplies and equipment to India.

Nearly seventy-five years have elapsed since Miss Brown came to Ludhiana. The hospital has developed tremendously over the years. Like Jogindro, hundreds of people flock into it every day, conscious of a need and confident of the care they will get. Some 9000 operations are done every year in Ludhiana, where a band of five performed the first operation with torches held by human hands.

Mission hospitals praised

Mrs. J. Wendell Wiens, whose husband is a missionary doctor at Jagdeeshpur, M.P., India, wrote the following report.

The central government of India, through the chief minister of health and family planning, recently convened a conference for medical and nursing superintendents of all mission hospitals in India. The primary purpose of the conference was to discuss implementation of the nation's family planning. J. Wendell Wiens, medical superintendent of Sewa Bhawan Hospital, Jagdeeshpur, M.P., attended. He reports a very favorable attitude on the part of the chief minister toward such hospitals, as is indicated in the following article taken from the Feb. 7 issue of the *Times of India*:

"S. Chandrasekhar, union minister of the state for health and family planning, said in New Delhi on Monday that voluntary organizations held the key to the success of the family planning program 'because they can implement family planning activities with the available resources in a dedicated spirit of service and a natural zeal for ameliorating the condition of the people.'

"Dr. Chandrasekhar was inaugurating a conference of heads of Christian hospitals to discuss the role of voluntary organizations in general and Christian hospitals in particular in the family planning program."

Schowalter aids church
Grants of over $800,000

H. J. Andres, president and manager of the Schowalter Foundation, reports on work that has been done.

There is an old maxim which says, "You cannot eat your cake and have it, too." There are exceptions.

J. A. Showalter died in 1953, leaving the major portion of his estate to a foundation which bears his name. After all claims and expenses of administration had been met, there was somewhat over a million dollars for the foundation to invest and work with. The income from these investments is available for charitable causes.

It was the wish of Schowalter that high priority for potential grants be given the following areas of concern: peace and peace education, scholarships and other support for young people preparing for Christian service, aid to aged ministers and missionaries, and help to Mennonite resettlement projects.

In the comparatively short time that the foundation has been operating, it has given away an amount equal to more than 80 percent of the original principal fund. Today the principal fund is even somewhat larger than at the beginning.

From the time of its inception, through the year 1967, the foundation has made more than 275 individual grants involving over eight hundred thousand dollars. For the most part, these grants were made for projects in which one or more Mennonite conferences were involved.

Percentagewise, the largest grants were given for the following causes: scholarships and aid to students (18%); peace witness and peace education (25%); resettlement, material and economic aid (12%); and aid to aged ministers and missionaries (11%).

Smaller amounts have gone to facilities for aged, schools, hospitals, children's work, mental health, research, youth work, Bible distribution, community projects, missions, and church buildings.

The Schowalter Foundation has been organized on a sufficiently broad base so that it can receive additional monies for any charitable purpose. These can be given to be held in trust with only the income to be used or as the donor designates. This is to say that the foundation will accept further contributions and use them according to the wishes of the donor. In this manner, it is possible for anyone to make his material goods serve as an immediate contribution and also over the course of years.

The foundation does not actively solicit funds but stands ready to serve the conferences or its members in any way possible.

The Schowalter Foundation maintains its office at 726 Main Street, Newton, Kan. 67114. Its board members are O. O. Miller and Tilman Smith, representing the Mennonite General Conference; Adin Holdeman and Raymond Becker, representing the Church of God in Christ Mennonite; and Ernest Bachman and William Snyder, representing the General Conference Mennonite Church.

Interns in prison school
First two are seminarians

George Schmidt and Peter Bartel, two British Columbians currently attending Mennonite Biblical Seminary, will work as interns in correction at the Haney Correctional Institution in British Columbia during a three-month period this summer.

The institution works with offenders from sixteen to twenty-three years of age, with sentences from six months to a day less than two years. Schmidt and Bartel will work as counselors with trainees, especially dealing with parole preparation (e.g. finding a place to live after release).

"This is a new experiment," says Edgar Epp, warden at the Haney institution. He hopes that other institutions will pick up the program.

Schmidt, a native of Sardis, will graduate from Mennonite Biblical Seminary this spring and teach at the Bethel Bible Institute, Abbotsford, next fall. He has had some training in pastoral counseling and has been assistant pastor at Moundridge, Kan., during the summer of 1967.

Bartel, of Chilliwack, has taught three years in Prince George, B. C., and is in his first year at Mennonite Biblical Seminary

Algeria aid is in people

Since 1962, the Mennonite Central Committee has worked in Algeria within the framework of the interdenominational Christian Committee for Service in Algeria. Jacques Blanc, the agency's director, reports on changes in the relief program.

In 1967, the Christian Committee for Service in Algeria has completed its second term, shifted emphasis, and decided to engage in a third term.

While personnel, and service through personnel, has always been a major preoccupation of CCSA, the first term (1962-1965) was initiated as an emergency program of relief and rehabilitation, and will be remembered as the great period of mass feeding and pioneering in reafforestation, and the second (1965-1967) has been one of gradual changeover to community development, under the severe conditions of a drastic diminution of the funds available.

The third term (1968-1970) shall, hopefully, be one of participation through personnel, to plans and projects initiated by the Algerian authorities and people for the development of their country. As a sign of such an integration, most of the team members, now called associates, shall be totally or partially supported by their national employers, and shall rely upon the CCSA community mainly for various forms of eventual support.

The first decision which was made to prepare for this new orientation was that of discontinuing the importation of U.S. food commodities, as early as January 1967. This decision was effective by June 30, and since that time CCSA receives only such supplies as the churches and voluntary agencies can provide themselves in rather limited quantities: some food, but also equipment of various kinds, sewing materials, and school supplies.

The second decision was to move from some places where CCSA itself had initiated a medical program to a new place, El-Milia, where the Health authorities were asking CCSA to concentrate its work. The new program started in February, with three doctors and four nurses participating

the work of the El-Milia medical
tor.

The third decision was to turn over
CCSA Farm-School to the Ministry
National Education, and to help
th the establishment of an agricul-
al junior high school. The school
ened early in November, with a
st group of thirty students, and four
sociates are assigned there for prac-
al teaching in agricultural mechan-
, animal husbandry, and general
riculture.

During 1967, CCSA has also devel-
ed its relations with the Chantiers
pulaires de Reboisement, the Al-
rian agency which continues what
s initiated as the CCSA Reafforesta-
n Program, and in addition, en-
ges in various projects of agricul-
al development.

In the same time, CCSA has tried
continue participating in the school
ding program, even after the dis-
ntinuation of the food supplies.

The general agricultural develop-
nt program concentrated on school
rdens, pyrethreum, beehives, and
velopment extension, and prepared
way for an agricultural extension
m at Ain M'Lila.

Last but not least, associates serv-
as teachers, nurses, and in various
ial capacities, have been supported
d encouraged in and around Al-
rs, Médéa, Al-Asnam, Constan-
e, El-Milia, Skikda and Ain
Lila.

ay Area Fellowship

e Bay Area Mennonite Fellowship
l meet at Beresford Park, San
teo, Calif., May 5, from three to
o'clock in the afternoon. A sing-
and/or getting acquainted time
l be from three to three-thirty, and
m three-thirty to four o'clock,
nley Bohn will lead in worship and
cussion. There will be supervised
ld care. At five o'clock, a potluck
per will be served.

Harold and Mary Lohrentz, 283
t Court, Foster City, Calif. 94404,
in charge of the arrangements. If
wish to contact them, you may
ite to them, or telephone 349-2059.

MAUD BOWEN WATCHES Fern Miller at her easel in one of the furnished apartments provided by Greencroft Villa, Goshen, Ind. Greencroft is a retirement home administered by the Mennonite Board of Missions with local support.

Short-term service

For anyone sixteen years or older, numerous short-term service opportunities are open for the coming summer. A poster, "Within the Maddening Maze of Things," lists eight different types of programs through which to "share the joy of life."

For people eighteen years or older, there are openings in institutions such as hospitals and schools. Internship openings are available for college students, graduates, or seminarians, with organizations like the East Harlem Protestant Parish in New York City or the Crosslines Cooperative Council in Kansas City. Rural churches need vacation Bible school teachers and recreation and visitation staff. Urban churches, like those in Fort Wayne, Chicago, and Oklahoma City, require vacation Bible school, day camp, recreation, and visitation staff. Families can plan their vacations to include work at a camp. Teams of volunteers are needed for tutoring and remedial reading in places like Nashville, Atlanta, and Cincinnati.

Senior high school students, sixteen to eighteen, have a choice of twelve work camps across Canada and the United States, each two or three weeks in length. Candystripers are needed for hospitals in Bloomington, Ill., and Lethbridge, Alta., for two weeks during the summer.

Those interested in short-term service this summer may address their request for more information to Short-term Service, 3003 Benham Ave., Elkhart, Ind. 46514.

New record of voices

The youth office of the Old Mennonite Church has produced a 33⅓ monaural record as a help to Sunday school teachers teaching the "Peacemakers in a Broken World" Sunday school lesson series which follow Easter.

Side one contains five voices from Mennonite history, the voice of a GI in Vietnam, a section called "Hiroshima Eyewitness," and a folk tune. Side two contains voices from Africa, early twentieth-century Russia, Mississippi, Brazil (a frustrated Paxman speaks), and Washington, D.C.

The record contains eleven locked groove bands so that when one incident is finished the neeedle will not go on to the next voice but will allow time for discussion. One band can be used on each of the eleven Sundays of the Peacemaker series.

Accompanying the record are discussion questions, guides on how to use the record, and helpful background material. Sunday school superintendents are encouraged to purchase a record for the various teachers who may want to use this dramatic and helpful supplement.

The record, together with the study guide, sells for $2.25 and would have uses outside the Sunday morning Peacemaker lesson series. It could also be used as devotional material.

If it is not available at a local bookstore, the record and study guide can be ordered from the Faith and Life Bookstore, Box 347, 724 Main St., Newton, Kansas. 67114.

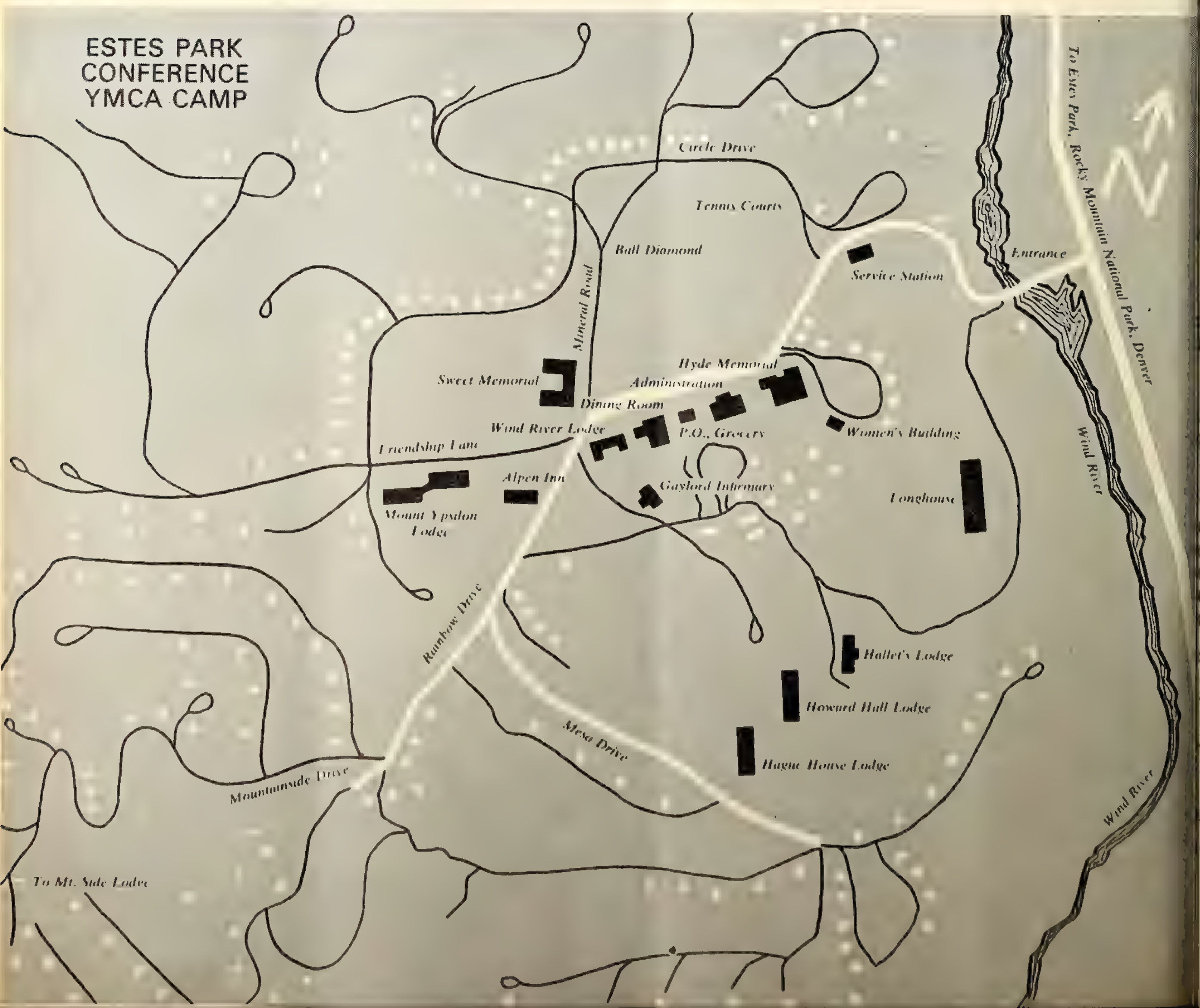
General Conference
July 13-20, 1968

YOUR RESERVATION for lodging must be sent in immediately. As indicated on the reservation form, these are to be mailed directly to Estes Park Conference YMCA, 25 East 16 Avenue, Denver, Colorado 80202. Any correspondence with them after May 15 should be addressed to Estes Park Conference YMCA, Association Camp, Colorado 80511. Off-grounds lodging will be entirely on your own. If you do not live on the conference grounds you will need to pay a $2.00 fee for the use of the conference grounds. You may want to write for "Accommodations and Business Directory" from the Chamber of Commerce, Box 480, Estes Park, Colo. 80517.

We encourage you to stay on the grounds, and in that case you will check in on Saturday afternoon, July 13. Do not come sooner because there will be no accommodations for you.

All adult conferees will pay a $3.50 registration fee to the General Conference at the time of registration a Estes, to help pay for the man incidental expenses connected with th conference. This will pay for suc things as the report book, badges minutes, guest speakers, rental o equipment, and special services.

Youth Conference registrants ar to register directly with their are youth secretary, whose name will b included on the preregistration blank Information and forms will be re leased through your local youth group


ESTES PARK CONFERENCE YMCA CAMP
Circle Drive
Tennis Courts
Ball Diamond
Mineral Road
Service Station
Entrance
To Estes Park, Rocky Mountain National Park, Denver
Hyde Memorial
Administration
Sweet Memorial
Dining Room
Wind River Lodge
P.O., Grocery
Women's Building
Friendship Lane
Alpen Inn
Gaylord Infirmary
Longhouse
Mount Ypsilon Lodge
Wind River
Rainbow Drive
Hallet's Lodge
Howard Hall Lodge
Mesa Drive
Hague House Lodge
Mountainside Drive
Wind River
To Mt. Side Lodge

Parents will again be able to en- ll their children in the YMCA pre- gh school program on the follow- g basis:

Corral Camp (three years through first grade) $7 per week, including craft materials.

Buckaroos (grades 2 and 3) $5.50 per week, including craft materials.

Rangers (grades 4, 5, and 6) $5.50 per week, including craft materials.

Pioneers (grades 7 and 8) $5.50 per week, including craft materials.

Horseback rides for Buckaroos, Rangers, Pioneers are optional at $2.

eservation Form (housing only)

eneral Conference Mennonite Church—July 13-20, 1968

OTE: All rates quoted *per person* for the conference period include meals and lodging.

ame________________________________ Full Time ____YES ____NO

ddress________________________________ (If only part time, please give specific

ty______________ State________ Zip________ dates you plan to attend)

COMMODATIONS	Please indicate first and second choice.	*No. of Persons*	*Price*
ague House oward Hall ountainside Lodge	______Families in bunked rooms (4-6 to room)	Adults ______	$56.00
		Children______	$40.00
ount Ypsilon Lodge	______Couples or families of three	Adults ______	$80.50
		Children______	$49.00
ind River Lodge	______Couples (2 people to room)	Adults ______	$59.50
pen Inn	______4-6 to room	Adults ______	$91.00
		Children______	$49.00

OMMATE PREFERENCE (other than husband or wife. Please submit slips together.)

YSICAL DISABILITIES________________________________

EASE NOTE All housing reservations *must* be sent directly to the Estes Park Conference YMCA, ACCOMPANIED BY A 0 DEPOSIT.

AILING ADDRESS:
to May 15

Estes Park Conference YMCA
25 East 16th Avenue
Denver, Colorado 80202

after May 15, 1968
Estes Park Conference YMCA
Association Camp
Colorado 80511

rents will again be able to enroll their children in the YMCA pre-high school program, whether they stay on or off grounds. Estes Park would like to know ahead of conference time approximately how many children will be en- lled in each section of their program. This is not a registration form, but only an indication of how many children to pect in each group, so that better programs may be planned. Please indicate the number of children that may be par- ipating in each section.

hool grade child will be in next year.

____Corral Camp (three years through first grade) $7.00 per week, including craft materials.

____Buckaroos (grades 2 and 3) $5.50 per week, including craft materials.

____Rangers (grades 4, 5, and 6) $5.50 per week, including craft materials.

____Pioneers (grades 7 and 8) $5.50 per week, including craft materials.

EASE SEND THIS QUESTIONNAIRE FORM TO: CONFERENCE REGISTRAR, Box 347, Newton, Kan. 67114.

JOURNAL

March 29. The sun was high in the afternoon sky of central Europe, but I realized that my stomach was in the dark about the time. It was still following the Kansas clock, but instead of sending down breakfast, I was working on mutton and curry. My choice from the menu seemed reasonable. Air India was taking me to Prague, so why shouldn't I try the specialty of the airline's country? But my digestive apparatus sent me a warning, and while I seldom turn down food, I knew that this was the time to compromise my principle.

So I turned my attention to looking out the window for Czechoslovakia. Would it be possible to see that iron curtain, which is more like a sieve these days, behind which lie the communist or socialist countries? Of course, the differences are less today than twenty years ago. In fact, on this very day, Czechoslovakia is getting ready for an election of a president. The office is not too important since it is ceremonial and has no direct political power. And the election itself is symbolic, but that doesn't mean it is not important. Because the dissent of the people of Czechoslovakia has broken through just as surely as if they had gone to a ballot box. People have a way of making their ideas known even when they can't vote. In an authoritarian society, one strategy is foot-dragging. The people obey the laws, but they obey them slowly and poorly. In time, the effects show up. And that is just the most passive form of protest. After twenty years of this, the government broke under the strain. The old leaders were forced out at the top, and the purge is moving slowly down through the ranks.

March 30. The Christian Peace Conference begins its third world assembly in Prague tomorrow and that is the main purpose of my visit. After the Mennonite World Conference in Amsterdam last summer, my wife and I visited Prague briefly in a little circle tour of our own around the continent. My first impression of Prague was the quietness of the city in spite of great crowds of people on the streets. Some of the noises of the city were present, but the dominant sound of Prague seemed to be the shuffling of feet along the sidewalks. This Saturday morning, the city is in a festive mood. Parliament is electing a president. Flags are flying from the streetcars. Yet one could hardly say the people are boisterous.

In the seminary classrooms where the delegates for the peace conference are registering, the Czech volunteer workers have transistor radios at their sides following the progress of the election. They stop their work when the final announcement is made and then go back to their work as the national anthem is played. But one Czech minister—a woman—stands up and faces a window, pondering the event soberly.

March 31. The opening of conferences can become tedious. Ceremonies need to be endured and the various factions of an organization need to be represented. And in an international group, the spoken word has to be translated once or twice. Most of the public meetings will have simultaneous translation, but we began with a worship service in a historic Czech Brethren Church where the German or Russian messages were translated consecutively into Czech. It lasted two and one-half hours—slightly longer than some people are able to worship. The morning sermon was delivered by a Japanese pastor reading German, which was one accent I wasn't prepared to follow. I've always been apologetic about speaking German in public, but he gave me new courage.

At an evening service, a message was given by Joseph Maria Ho Hue Ba, a seventy-five-year-old Roman Catholic from South Vietnam who is also a member of the central committee of the National Liberation Front. (He says that the vice-president of the central committee is a Protestant Christian.) Ba is the leader of an ecumenical-patriotic organization of Christians. He does not speak French or any of the European languages so after a few words of greeting in Vietnamese, he sat down and his interpreter read his message in French. Listening to the simultaneous translation into English, I was impressed by the stridency and militancy of the message. Of course, it was propaganda, and some of it, rather crude by American standards. He told how the Christians that he represents are resolutely committed to the war and he told of the atrocities of the Americans. Though I have a deep sympathy for the people of Vietnam I was as depressed by the warlike tone of Ho Hue Ba's declaration as I am by the hawkish messages that come out of some sections of the United States Congress. When almost the entire audience rose to give him a standing ovation, my West German editor companion and I did not stand. My feelings were mixed. While I do not support the American military assault in Vietnam, I am not ready to support the other side in its militancy either. My overwhelming impression was that the distortion of the human spirit exhibited in Ba's talk is also a casualty of war just as much as the bodies mangled by grenades or burned by napalm.

April 1. I breakfasted this morning with a lawyer from Bangalore, India, who is also the editor of a small quarterly magazine on the side. An hour later, he came to me as I was buying stamps at the information desk and gave the news that President Johnson had announced an unconditional end to the bombing of North Vietnam and also had said that he would not be a candidate for another term as President. Well, that turned out to be the discussion for the rest of the day. Some Americans went to the U.S. embassy in Prague to get more details. English newspapers, of course, were scarce, and in any event, had not caught up with the news. The announcement was confusing because most of the speeches of the previous day at the Christian Peace Conference had called for an end to the bombing. Now that it had happened what would we say now? Most Americans and Western Europeans were hopeful, but the Eastern Europeans were skeptical.—*Maynard Shelly.*

RECORD

ɔehn
(Ministers)

Schmidt
(Workers)

inisters

vi H. Koehn has accepted a call become pastor of Bethany Church, eeman, S.D., beginning Sept. 15. om 1960 until the present he has en pastor of Goessel (Kan.) urch. Prior to that, 1951-60, he s pastor of Turpin (Okla.) Church.

ptisms

thesda Church, Henderson, Neb., Apr. 7: Rosella Epp, Carey Frie- ı, Donna Friesen, Eugene Friesen, len Friesen, Lynette Friesen, Lynn esen, Mark Friesen, Bonnie Hue- t, Burdette Huebert, Darlene Hue- t, Patricia Janzen, Darlene Kliew- Ruth Nunnenkamp, Charles Quir- ;, Janice Regier, Philip Schmidt, d Dennis Thieszen.

Glendale Church, Lynden, Wash., Mar. 24: Mrs. Lueta Archer.

Pulaski (Iowa) Church, on Apr. Pamela Wheaton, Sharon Wells, ndra Schindler, Judy Knapp, Roger app.

United Church, Atwater, Calif., on r. 14: Mrs. Larry Koehn.

arriages

lliam G. Edleman and *Freda Epp,* Bethesda Church, Henderson, Neb., Mar. 23.

Lowell Franz, Bethesda Church, nderson, Neb., and *Beverly Blodg-* Immanuel Church, Downey, Calif., Mar. 9.

Elmer Wall, Bethesda Church, Hen- son, Neb., and *Mary Trevarrow,* nscom Park Methodist Church, naha, Neb., on Apr. 6.

Workers

Tina Warkentin, Ebenfeld Church, Superb, Sask., has returned from the Congo after almost four years of service there. Working under the Board of Missions of the General Conference Mennonite Church from 1964-68, she spent this term doing administrative work at the medical institutions at Kimpese. Prior to her last term in Congo, she worked with Mennonite Central Committee in several countries. From 1960-63 she was with MCC in Kinshasa, Congo.

Cecil Huebert, Bethesda Church. Henderson, Neb., is serving a 1-W assignment at General Rose Hospital, Denver, Colo.

George C. Schmidt has been appointed to an instructorship at Bethel Bible Institute, Abbotsford, B. C. His parents are Mr. and Mrs. Max Schmidt, Greendale, B. C. He holds a bachelor of education degree from the University of British Columbia, Vancouver, and will graduate from Mennonite Biblical Seminary, Elkhart, Ind., this spring.

Deaths

V. C. Bachensto, First Church, Allentown, Pa., was born Jan. 25, 1874, and died Feb. 28.

Fred Gratz, First Church, Bluffton, Ohio, was born Aug. 5, 1882, and died Apr. 3.

Ferdinand David Koehn, Glendale Church, Lynden, Wash., was born in Ostrog, Poland, Mar. 17, 1879, and died Apr. 9. He was instrumental in organizing the congregation and served as its first pastor.

Anna E. Friesen Ratzlaff (Mrs. Peter J.), Bethesda Church, Henderson, Neb., was born Aug. 9, 1897, and died Mar. 20.

Anna Unruh Neufeld, Bethany Church, Freeman, S.D., was born Aug. 10, 1891, and died Apr. 8.

John Rees, Second Church, Philadelphia, Pa., died Mar. 27. He was a member of the board of trustees for many years, and a Sunday school teacher for more than fifty years.

Abr. J. Wiens, Bethel Church, Inman, Kan., was born Oct. 3, 1896, and died Apr. 9.

Calendar

May 2-5—Quakertown, Pa., Eastern District Conference.

May 5—Commencement, Canadian Mennonite Bible College.

May 26—Commencement, Bethel College.

May 26—Graduation, Rosthern Junior College.

May 27—Commencement, Bluffton College.

May 31—Commencement, Mennonite Biblical Seminary.

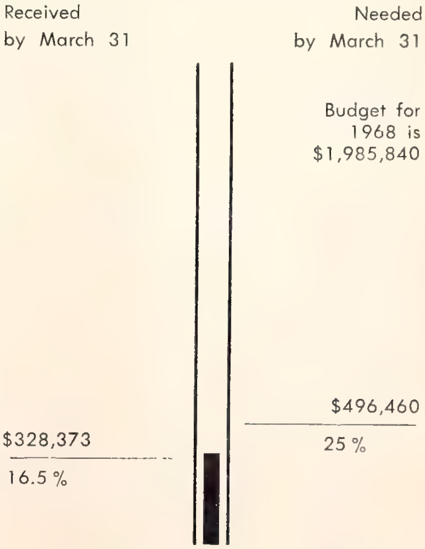
June 13-16—Lind, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 7-10—Calgary, Canadian Conference.

July 13-20—Estes Park, Conference.

Conference budget



As of the end of the first quarter of the current year, we had received 16.5 percent of the budgeted amount for 1968. This compares with 16.7 percent for the same period in 1967 and 18 percent in 1966. Dollar-wise receipts totaled about $9,500 or 3 percent more than in 1967.

The accompanying chart gives the break down by boards. You will note the Board of Christian Service is lagging farthest behind. *Wm. L. Friesen*

Moving Day

Barbara Denbrook

Ellen Morrow sat at her desk reading her list of things to be done. It was a long list. She liked it that way. It was necessary for her to keep busy. She looked, as she did each morning, at the snapshot of Jim, which she had carefully framed. It was his last snapshot. Looking at it never failed to give her strength.

She rose from her chair and went to the kitchen to clear the table and do the breakfast dishes. She hummed as she worked. Occasionally, she glanced out the window where Reese and Ronnie were already playing in the backyard sandbox, enjoying the freedom from school a Saturday morning brings.

She had just finished clearing off the table when there was a knock at the door. At the same time, old Mrs. Randon from next door called, "Are you home, Ellen?"

Ellen opened the door and invited her in.

"I guess you haven't heard," Mrs. Randon began as she settled her huge body in the chair Ellen offered. "You couldn't look so cheerful if you had."

"Heard what?" She immediately thought of her boys; although Mrs. Randon never complained about them, Ellen knew they must seem noisy to a retired couple like the Randons.

"It's the Baker's house," Mrs. Randon said. "The new neighbors are moving in today."

Ellen nodded. She had heard the house had been sold.

"They're colored." Mrs. Randon's face turned red with indignation. "Black as the ace of spades. If they decide to stay, Dad and I are leaving. I know what it's like. It happened to my sister in Chicago. She lived in a neighborhood like this, no expensive houses, but nice families, and the yards well kept. A colored family moved in and the whole street turned into a slum."

"I don't think it will be as bad as that." Ellen knew Mrs. Randon was easily excited.

"It will be. You mark my word. You better sell and sell fast. This won't be the kind of neighborhood for a widow with two sweet boys like yours."

She slowly lifted her body from the chair. "I've got to get back to Dad. He's real upset. He's past eighty, you know, and getting childish." She pointed to her head.

Ellen watched her as she crossed the back yard. She saw her take two pieces of candy from her flowered apron pocket and give one to Reese and the other to Ronnie. When she had disappeared from view, Ellen went to her bedroom and looked at Jim's picture.

"It's happening, darling," she whispered. She remembered the long hours she and Jim had lain awake talking about the world they hoped their children would live in, a world without color bars, without war, without hate.

We were so young then, she thought. So young, so idealistic; yet, maybe one part of our dream will come true. She smiled as she went back to her work. She had finished washing the dishes when the doorbell rang. It was George Tate. She invited him in.

"It's a terrible thing, a terrible thing."

"Sit down, George." She indicated a chair.

"Don't worry," he told her as he sat down in the maple rocker, carefully putting a large piece of paper on the coffee table beside him. "We think we can stop this. The whole neighborhood is organizing; all th men are going over this afternoo and let them know they aren't wanted."

"Oh, no!"

"Now don't you worry, Ellen. W don't expect you to go, just the men And there won't be any violence."

He rubbed his hands together in nervous way he had. "We're jus going to make it plain we don't wan them. Then, if they have any sens of pride, any decency. . . ."

He shook his head. "I can't understand people like that, moving i where they aren't wanted. You' think they'd want to stay with thei own kind. I just can't understan them."

"I can," Ellen said softly.

He went on as though he hadn' heard her and she decided maybe h hadn't "We'll make it easy for them to sell. My parents are retiring an moving here next year. They wer thinking of Sun City, but after talked to them on the phone thi morning, they're willing to buy th Baker house now, and at a fair price too."

You're wrong, terribly wrong, Ellen wanted to scream, but she couldn' scream at George Tate, neighborl George Tate who had showed he how she could save two hundred dollars on her income tax last year. He' stayed up past midnight figuring a carefully as if it were his own, an he wouldn't take any money for it although she knew his bookkeeper' salary was never quite enough for al the expenses of a wife and five children.

"It seems cruel," Ellen said. "A whole neighborhood against one family."

"I don't like it either." George rubbed his hands together. "I don' like it at all, but we've got to protect our children."

He picked up the paper from the coffee table. "We want you to sign this. It's all you have to do. We men will do the rest. This is no business for a woman."

"What is it?" Ellen asked. "What would I be signing?"

Ve're just going to make it plain we don't ınt them. Then, if they have any pride, any cency. . . ."

"Charlie Smith wrote it up," George ld her. "Everyone in the neighborod is signing it. It tells them we n't want them. It makes it pretty ain. We want it signed 100 percent. ıat's important, I think. We've got all stand together on this."

Ellen didn't read the paper. She dn't have to. "I'm sorry, George. an't sign it."

"I understand how you feel," he id. "Nobody likes a thing like this. ıt you think it over and you'll see ; the only thing we can do. I'll be ck when you've had more time to ake up your mind."

He stood up and bumped the rockg chair. She watched it rock as he nt out the door. Jim had bought e chair for her when Reese was rn. "A mother needs a rocking air," he had said.

"Jim, what would you do?" She oke as if he were in the room bele her. "How would you fight our ends and neighbors?"

Reese and Ronnie came in a few nutes later.

"Mom, can we go to Tommy's and ıy?" Reese asked.

"All right," she said, "but don't any farther than Tommy's."

She watched them walk down the eet. Reese was tall for his seven ars. Tall and thin and introverted. n and she had done their best to p him come out of his lonely protective shell. They had fixed the backyard to attract other children with a sandbox, a tree house, a swing, and a Tarzan rope. It had worked. Reese would always be shy, but he now had Tommy for a best friend, and he played with all the children on the block.

Short, stocky, little Ronnie was so different. He was an extrovert. He was a fighter, too, even fighting Reese's battles, although he was a year younger.

When the boys were out of sight, she started vacuuming her bedroom. She tried to let the noise of the vacuum drown out her thoughts as it drowned out all other noises. Her thoughts were too strong. She turned the vacuum off and dashed across the street. She needed to talk to someone who thought as she thought. She needed Bev and Walt.

The moment she stepped in their kitchen she sensed the tension.

"Have a cup of coffee," Bev said as she poured her one. "We're on our second pot."

"Has George been here?" Ellen asked.

"No, Charlie was here," Walt answered. "I don't owe George money, so he couldn't turn the screw."

"I thought we weren't going to talk about it." Bev's face looked tired.

"All right, so we won't talk about it. Do you think that will make it go away? Here," he turned to Ellen, "have a doughnut."

She took it and bit into it before she realized the thought of food was making her sick. "Please," she said, "I've got to talk about it."

"There's not much to say," Walt told her. "Charlie was here. I told him I wouldn't go with the rest of the men this afternoon, and I wouldn't sign his paper. He reminded me I owe him five thousand dollars and my dear wife reminded me if I sold our business now we'd lose everything we've worked for for the last three years, and family is more important than principles, so I signed the damn paper and I'm going with the rest of them this afternoon and I'm too sick to go to work today, business or no business."

"I don't understand," Ellen said. "Charlie wanted you to use the money to expand instead of pay him back. It's to his advantage, too. He's got an interest in the business."

"Sure, that's why we didn't bother to put it in writing. In writing it would say I owe him now. N-o-w, now."

"Those ideals we used to talk about are fine things when you don't have four kids to support." Bev was busy with the coffeepot, her face turned from them.

"I guess I better get home before my boys come back and start looking for me," Ellen said. "Thanks for the coffee and doughnut." There didn't seem to be anything else to say.

In her bedroom, she turned on the vacuum again. Drown out everything, everything, everything. It became a little song in her mind. Over and over she sang it.

It didn't drown out Reese's screams. She shut off the vacuum and put her arms around him. "What's wrong?" she asked.

"No one will play with me," he sobbed, his body trembling. "Stevie Smith called me nigger-lover. Then the kids threw rocks at me and told me to go home, even Tommy. They said you wouldn't sign the paper. Please, Mom, sign the paper."

"Where's Ronnie?" she asked.

"He's still there; he's fighting them."

She ran to the door, calling as she went, "Stay here, Reese, I'm going to get Ronnie."

"Oh, God, no," she gasped when she opened the kitchen door. Charlie Smith was carrying Ronnie. There was a white cloth on his face. It was turning a dull brown-red from blood.

"Now don't get excited," Charlie told her. "It's not as bad as it looks. Just a nosebleed, and it's almost stopped. He'll be all right."

"Bring him in here." She had Charlie take him to the room he shared with Reese.

"I could a licked any one of 'em, Mom, only they all jumped me," Ronnie told her. He wasn't crying. Ronnie never cried. Sometimes it frightened her that he was so tough.

"He's a little fighter, and God knows he will need to be if you don't come to your senses," Charlie said. "Do you know you're the only one in the neighborhood who hasn't signed?"

"I'm only doing what seems right to me," she said as she led the way out of the boys' room. She meant for the words to sound brave and strong, but they came out timidly.

"So you're only doing what seems right to you," he mocked her. "Stop and think a minute, Woman. It's fine to talk about equal rights and one man is as good as another, but it's a different story when they move in on our street. Do you know what will happen if they stay?"

"I think I do."

"Well, let me tell you, because I don't just think; I know. A good half of the people in this neighborhood will sell out and they won't be particular who they sell to and they won't wait for a good price. The people who move in will be colored or white trash and this won't be the kind of neighborhood where you and I want to live. This isn't a pretty world we live in, Ellen. We're not out of the jungle, yet. You have to fight in the jungle, and I'm going to fight, fair means or foul."

"It wouldn't have to be that way. In neighborhoods where people have not panicked, where they haven't sold their houses, it hasn't been that way."

"But that's the way it usually is. That's the way it would be here if I didn't stop it. And I'm going to stop it. The way I see it, I'm going to stop it no matter who gets hurt."

"Does it make you sick when you look at yourself in the mirror?"

"No, it doesn't make me sick. A man's first duty is to his family."

"Thank you for bringing Ronnie home, Mr. Smith." She hated herself for the break in her voice.

After he left, she went back to Ronnie and sat by him until he went to sleep, then she looked for Reese. She found him in the living room reading a book, his thumb in his mouth. He hadn't sucked his thumb for years.

"Are you going to sign the paper, Mom?" he asked anxiously.

"You wouldn't want me to do something I know is wrong," she tried to explain. How could she explain to a hurt, frightened, seven-year-old?

"I hate those old niggers," Reese sobbed. "They're ugly, they're ugly."

Suddenly she was too tired to explain. Tomorrow she would try, but today she was too tired.

"I've got to finish cleaning my room," she said. Only she didn't clean it. She just sat and stared at Jim's picture.

When the telephone rang and she said hello, a man's voice answered, "Nigger-lover, you'd better cooperate if you know what's good for you."

She slammed the receiver down and thought about selling the house. Only she really couldn't afford to move. The price of houses had gone up a lot since they'd bought this home eight years ago. Her monthly payments here were lower than rent would be except in some shack.

She was still sitting by the telephone when it rang again. She let it ring over and over until Reese said, "That's our ring, Mom; I'll get it."

"No, I've got it," she said quickly.

She breathed a sigh of relief when she recognized Mrs. Randon's voice. "Mrs. Randon, I'm so glad you called."

"You may not be glad about what I have to tell you. Dad's trying to nap and your boys are making enough noise to wake a dead man."

"You must be mistaken." For a moment Ellen didn't realize what was happening. "Reese and Ronnie are both in the house."

"Oh," Mrs. Randon sounded disappointed. "Well, it's usually your boys who make all the noise in this neighborhood. Maybe things would be better if you'd give them more attention instead of trying to reform the world and making old folks give up their home."

She slammed down her receiver before Ellen could answer. Ellen sat on the bench by the telephone until Reese called, "Mom, Tommy's mother and father are here."

She brushed her hair back with her hand as she walked to the living room where Louise and George Tate were waiting.

"I'm sorry the kids beat up Ronnie," Louise began.

"Tommy wouldn't play with me," Reese told her. "He called me a nigger-lover. I'm not a nigger-lover. I hate niggers."

"Ellen, can't you see what that family is doing to all of us?" Louise asked. "We've got to get them out of that house before they destroy us."

"Here's the paper," George said. "You sign here."

She didn't say anything as she wrote her name.

"You won't be sorry," George told her. "They will leave when they see none of us wants them. We will be all right as long as we stick together."

"Why don't you come play with Tommy a while?" Louise asked Reese. "It's lunchtime; maybe you could eat lunch with us."

"Can I, Mom?"

She nodded.

Slowly, she walked to her room and turned on the vacuum. At her desk she paused to move Jim's picture. She looked at it a moment before she put it in the bottom drawer. Then she carefully vacuumed the room over and over until Ronnie woke up.

LETTERS

o preach or demonstrate?

EAR MAYNARD: A week ago I visit-
d in a church outside of Chicago.
he pastor asked if I didn't think that
r. Martin Luther King could have
one more good if he had just simply
reached the gospel, as Billy Graham
id, for instance. If people's hearts
ere changed, their actions, too, would
hange and they would take a differ-
nt attitude on race relations, for in-
ance, and that would do much more
ood than marches, demonstrations,
nd legislation. I said that theoretically
at ought to be true, but practically,
does not work out that way. People
e not converted any farther than
hat their enlightenment goes. I think
was the author of "Oh Love That
ill Not Let Me Go" who was having
onderful fellowship with Christ
uite oblivious to the slaves chained
own in the lower deck. People have
be enlightened on what is wrong
nd what is right. Dr. King believed
ncerely that he was preaching the
ospel when he uncovered the sins of
ociety.

Moreover, anyone preaching the
ospel as Billy Graham does, does
ot need to fear for his life in society
day. Nobody is going to have any
bjection to a personal conversion.
is when the status quo is attacked
at people become violent and threat-
n a person's life.

One often hears people say that
e should quietly preach the gospel,
ress the fundamental beliefs as the
rly Christians did. But has it oc-
rred to us that the early Christians
ere not so quiet in their Christian-
y? They were really getting involved
politics when they refused to throw
rnels of incense before the gods
hich the government recognized as
ods. Paul and Barnabas were said
turn the world upside down. Re-
ember the riot at Ephesus when the
owd yelled for a couple of hours,
Great is Dianna of the Ephesians."
aul and Barnabas were nonviolent,
ut their words incited the mob. Je-
us was attacked because he stirred
the people from one end of the
ountry to the next. As for demonstra-
ons, just see the Prophet Isaiah
alking naked and barefoot through
the streets, Jeremiah carrying a yoke around his neck, Jesus cleansing the temple. What were all these but demonstations? There were marches, too. Remember Jesus riding into the city on a donkey, and His disciples yelling and singing, "Hosanna in the highest"? Doesn't that all sound very much as what people like Martin Luther King are doing? The gospel of Jesus Christ cannot be divorced from social issues. We always throw a halo over the past, veiling it from the present. We do not see the past as it really was. We do not see the almost identical situations in the past that we have in the present. . . .

Let's apply the gospel to our day, not to a day two thousand years ago. *Marie J. Regier, 4606 Woodlawn Ave., Chicago, Ill. 60653.*

Saigon students speak

This plea, addressed to American peace groups, came from seventeen student leaders who were arrested late last year.

We appeal to you from the Lam Son draft center, in Nha Trang, where we have been fasting since our arrest more than a week ago. We are seventeen student leaders of South Vietnam's universities, who were arrested and ordered to be drafted into the South Vietnamese army because of our activities in demonstrating against the undemocratic and unrepresentative elections of September and October.

We know how much some of you have struggled to ease the suffering of our country, and we thank you for your efforts. Yet the disaster continues and can only be ended when we of South Vietnam are free to choose a government that will genuinely represent our aspirations. To deny us the right to such a government, as the present Saigon Government has done with the help of the United States, is to deny democracy.

We appeal to you for your support in our efforts, for your intervention on our behalf, and for your continued solidarity with our efforts for the wellbeing of our tormented country. *Ho Huu Nhut, Chairman, Student Council, Saigon University.*

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*Supplemental reading for the Sunday school lesson of May 5, "The Church—the Body of Christ."

COVER

Our only hope for a future "black and white together" is to radically change our way of life.

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Television and dialogue

Arnold Regier

"Television gives people a chance to look at a person close up and close to the bone," said John F. Kennedy.

Few people come as close to me as does the camera in a TV close-up shot. The camera probes deeply into one's ability and willingness to face crucial issues of our time. Personal feelings are clearly seen and felt in a TV dialogue.

It is interesting to see a panel operate on television. Some members speak to other people on the panel, listen to their views, and share in their concerns, while other members speak to the cameras, worry about what they are going to say next, or watch the monitor to see if they are making a good impression. Senator Javits has been criticized for speaking to the cameras every time he makes a political statement, whereas, Robert Kennedy speaks to people even if many TV cameras are focused on the discussions.

Television is at its best when it is eavesdropping. Shooting over the shoulder of the interviewer on the interviewee is the most effective means of bringing out the strength of the panel participants and in clarifying the issues discussed. As a contrast to constant frontal shots this over-the-shoulder eavesdropping is a very effective means of communication.

These techniques in communication need further study and consideration by the church. People are tired of having other people point at them and speaking down to them. Though the central task of the church is to communicate, it must learn to utilize television in a more effective manner. Some things in the communication of the gospel can be done most effectively from the pulpit or in the classroom. Some phases need to be done in a person-to-person confrontation. We also are becoming aware that some areas of need can also be effectively communicated on TV. This needs further study and evaluation in our conference and in our churches.

Do General Conference people watch TV indiscriminately? Do they talk about the programs they watch? Are they ashamed of some of the programs they see?

J. Daniel Hess, Goshen College, has carried out a study of an Indiana congregation. He tried to determine the listening habits of the Yellow Creek Church. In this study, he learned that Mennonites of that community grouped themselves in five categories: total rejection of TV, qualified nonusers of TV, scrupulous sifters of TV programs, confirmed users of TV, and eager consumers of TV. I can imagine that if we would make a wider study of Mennonites and their listening habits we would find all five types.

It would seem to me that we need to do some studies in depth, as well as determining the listening schedules. To what extent have we become *drifters* in television viewing? Is TV an escape from the tensions in our employment, family, or church relationships? Does it keep us from person-to-person confrontations?

We often speak of radio and television as mass media. How do we use the word *mass*? Do we use it in a depreciative, status-conscious way? The overcommercialization of mass media in the United States tends to drive religious broadcasters to this kind of mass-consciousness. Yet people are people. Each individual has his or her own personal needs. The struggles which you and I have in our day-to-day routines are a part of our lives. It is very real.

This person-to-person dialogue might be a unique Mennonite contribution in television. As a smaller denomination, we should be able to maintain this personal quality. TV producers are very much aware of this need and are open for some programs with this kind of concern.

Television programming must start with television viewing, and viewing with a better understanding of communications. The two go hand in hand. We need to get involved. It is no longer possible for us to avoid the box that comes into our homes and that has such a tremendous influence on our children today. Eavesdropping may be interesting, but it should begin to involve us in our own sharing of ourselves.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:19 MAY 7, 1968

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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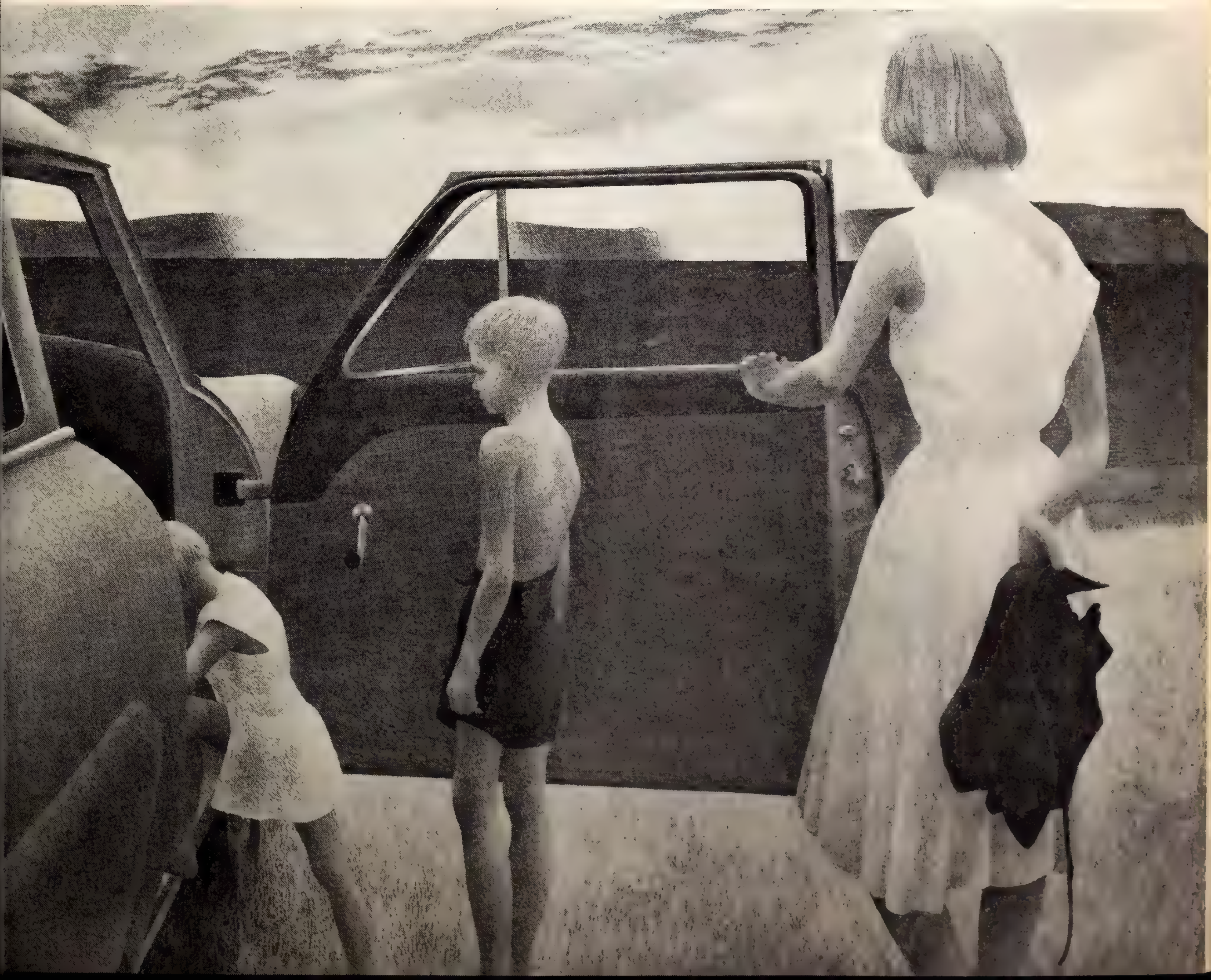
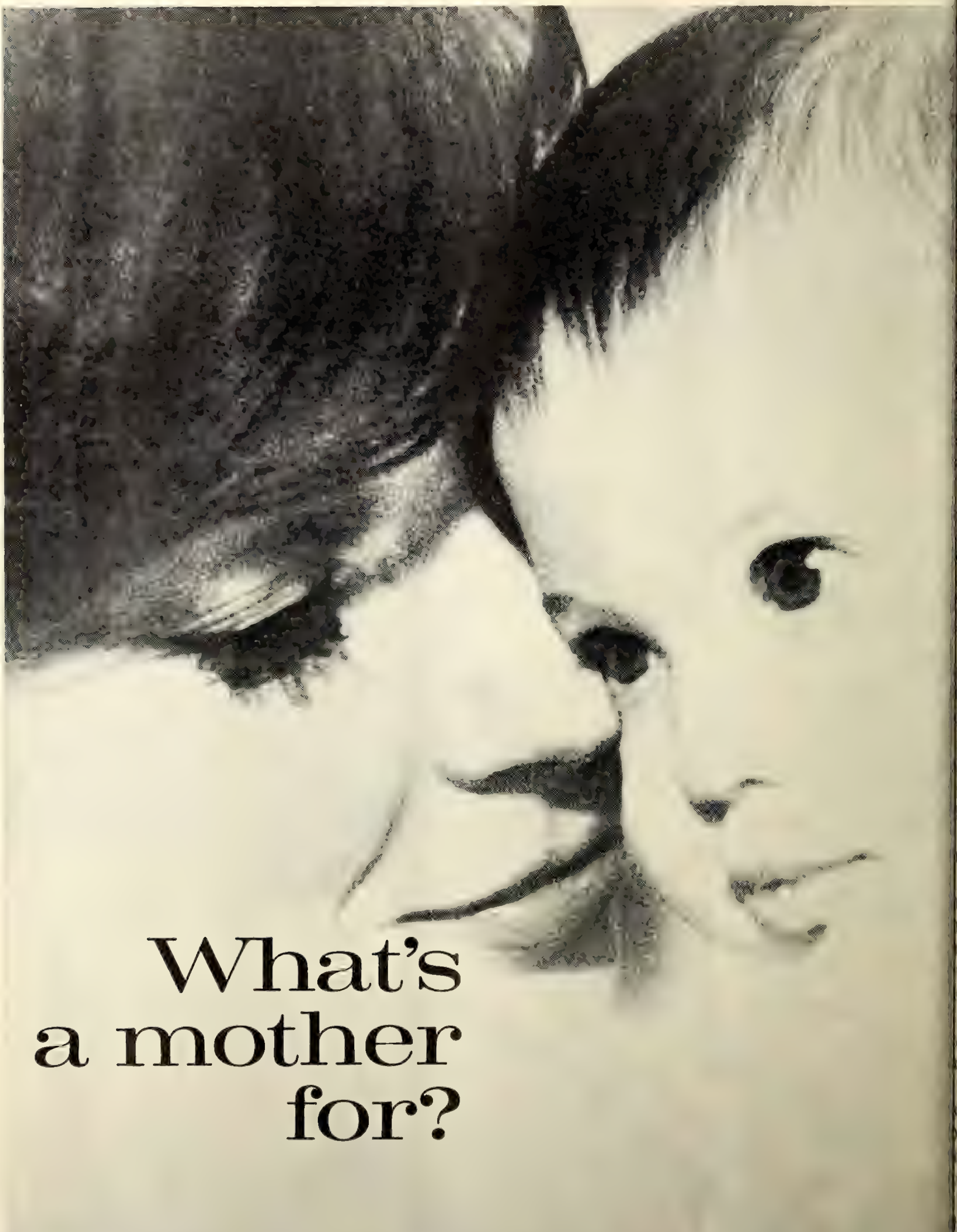


Four of every ten mothers who have children of school age work outside the home. The attitude the mother reflects is fundamental in making for a happy home whether she works or not.



What's a mother for?

laise Levai

WAS THE start of one of those *off* ays. Everything went wrong. The arm clock failed to go off at six-fteen and the whole family overslept. Marian was rousing the kids and e. Between getting breakfast, pulling e previous night's load of clothes ut of the dryer, making sandwiches r the children, posting notes for the by-sitter—Nancy, our nine year old, ept hunting for her unmatched sock. What's a mother for?" she grumbled.

The comment made Marian, who orks in New York City, ponder as e finished making one of the six ds. Along with sixteen million other merican working women, she tries care for the needs of five over-arged children, ages fourteen to ur, and incidentally, a working hus-nd.

Sometime, every working mother s to ask herself some basic ques-ns regarding the overall effect this uble life has on her family: "What my influence as a mother?" "Are e children deprived of certain emo-nal and spiritual stability?" "Is there sense of general well-being and mily unity?" "If not—how can a oser relationship, under such cir-mstances, be developed?"

Since every husband is not fully nvinced he wants his wife to work especially when he has to pitch in ashing dishes and baby-sitting after rugged day, it pays to come up with me frank answers.

Mothers work outside the home for rious reasons. There are no pat swers. The most obvious reason is ancial. One mother said: "Frankly, work so that we may have some of so-called better things of life."

Another mother explained: "By my rking, at least, we manage to keep m being plowed further into debt."

Some mothers work because it pro-les an escape from the frustrating redom of house chores and all the lious tensions that go with taking e of children.

Still others feel trapped because the ents they have are not being used atively. Betty Friedan, throughout much discussed book, *The Femi-e Mystique*, stresses this problem of conflicting ambitions. Motherhood and the home do not present the modern well-educated housewife with adequate challenges. Consequently, four of every ten mothers who have children of school age work outside the home.

What really matters in this never-ending debate is how her temperament affects the rest of the members of the home. How well does she manage her other, more important, job as wife and mother after returning home each evening? There are many at-home wives who feel empty and exhausted. The attitude the mother reflects is fundamental in making for a happy home, whether she works or not. Children have sensitive antennae; they detect with amazing accuracy whether the mother performs her duties with love and satisfaction, or because she feels duty-bound.

A further pertinent factor which makes for a contented, adjusted home is the cooperative role of the baby-sitter . . . the substitute mother. Imagine what happens when the baby-sitter arrives late or, for that matter, does not show up! Bedlam! The entire day is thrown out of schedule. And with preschool-age children, the mother is unable to even set foot out of the door until other arrangements can be made. Only by knowing she has a compassionate baby-sitter, who seriously cares for the children, is the mother enabled to work outside the home with some semblance of sanity and freedom of unnecessary worry. Undoubtedly for this reason, many working mothers ask their own mothers or relatives to care for home and children during their absence. This, however, frequently raises additional interpersonal conflicts. A reliable baby-sitter is often the deciding factor as to whether a mother can continue outside work.

Against this background, the pattern of contemporary American family living is undergoing a conspicuous transformation. Visitors from other lands frequently sense a lack of family consciousness in the average American home.

Martin Niemöeller, known as "the Iron Curtain Bishop of Germany," said after touring our country and living as a guest in numerous homes: "One of the difficulties that the modern-day family in America, and increasingly in Germany, faces is that the evening meal spent together no longer exists as it did in former times. Somehow, American families today don't seem to *live* in the same place. They merely *sleep* in the same house. Christians must rediscover methods by which daily Bible readings may be brought back into the integral life of the home."

In Niemöeller's youth, the Bible was considered the "house Book" read by the father as the head of the household. The family table was the altar—the center of religious life. Here God's Word was read; prayers rendered; plans and dreams shared. Belief in God's will linked the family.

One distressed mother said dryly: "Sure, we agree; the Scriptures in our daily life are necessary. But when is there time to read it? Either the members of our family are out, or glued to that one-eyed monster."

The age-old insights of the Bible are still relevant in dealing with personal problems. Granted, daily reading of the Bible and attempting to understand its significance for our lives takes discipline. But it reinforces fresh faith and strength into our harassed lives.

The Christian psychiatrist, the late Smiley Blanton, commended the calming effect Bible reading can have in family life. "It's the greatest textbook on human behavior ever put together," he was fond of saying.

When both mother and father are absent much of the day, they are not always in the most composed mood when they return after a ruffled day to find the kids using the brand new couch in place of a trampoline. In our family, we find reading Bible passages at the table just before the evening meal, does have a calming effect on each member of the home. It sets the mood to discuss the events of the day, and braces us for the children's last spurt of energy before bedtime.

What makes a woman a mother?

Is it the biological union that created a new soul—
Is the *giving* of birth the main goal?
No, it is only the beginning, the key
(Divine though its intent might be)
That unlocks the door to eternity
For each new, precious, breathing baby.
The first cry—the first breath, and maybe
The first knowledge that all is well
And her grateful thanks—is this how we tell
That woman has become mother as well?
No, not even this; though blessed the event
Through which to her a child was sent.
What more, what else, then, must she do
To give the word mother its proper hue?
Is it washing of diapers, toilet training,
Helping with rubbers when it's raining?
Sending to school, learning new math,
Helping to choose the proper path?
Does all this earn the crown, the key
To motherhood? It cannot be!
For it is only as she leads this soul
To love his Master that she reaches her goal.
For through her love, the glimpse he receives
Of Divine Love that never leaves.
This is what makes a woman a mother;
Though difficult the path, there is no other.

Pearl Bartel

Kathy, our eighth-grader, recently forced Marian and me to take an honest look at ourselves when she brought an essay home from school: "There's a kind of behavioral chain reaction in our family. Somehow it starts when Daddy brings work home from the office. And when he loses his temper—then Mommie takes it out on us and we feel like orphans. "But we know that they don't mean it."

The essay helped us to see that as parents we neglect to find out the views of our children. How do they feel about their mother working outside the home?

Nancy, our fourth-grader, summed it up this way: "So, I get mad when my clothes are still in the dryer. But gee, down deep, I'm proud of the work Mommie is doing. And her being away from home makes me appreciate her all the more when she's at home."

Here, it seems to me, is the answer. Frankly, what is immediately important is learning how to appreciate each other as a person and using wisely the time we have together as a family. Maybe it's not the easiest way to live. There are inconveniences. And clashes are bound to be expected. But here are seven simple suggestions that have helped our family live together as a team:

1. Develop mutual respect for each member of the family.
2. Thoughtfully listen to others.
3. Hold informal discussions, when each member can express himself unafraid.
4. Get aside alone as husband and wife so that problems may be shared intimately and appraised.
5. Maintain a sense of humor to help lift morale in conflicting situations.
6. Keep in focus a sense of identity and purpose.
7. Attempt in some way, at some time during the day, to have family devotions together.

What's a mother for? She cooks, shops, washes dishes, takes care of laundry, folds clothes, mends, chauffers the children, feeds the pets, helps the children with homework, gets them to brush their teeth and ready for bed. Countless times she bends down to tie shoelaces, but she also points up to the stars, directing inquiring minds to spiritual values that stand eternal. And in these unshakeable standards of God's Word she replenishes her own strength and faith. For she knows that she is unable to give faith unless she herself has faith.

A mother's love makes home the one place on earth where each member of the family still feels he belongs. It is where he finds shelter from the stress of a competitive world that is often hard and unfair, but in which he can live courageously and in which he has a part.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

A time to learn compassion

IENNONITES WERE NOT untouched y the grief of the assassination of Iartin Luther King, Jr., on April 4.

Representative groups from schools nd seminary attended the funeral in tlanta. Memorial services were held many communities. Mention was iade of the crushing event in many rmons on the following Sunday, ften with an appeal for greater and iore immediate support of the cause racial justice.

In Gulfport, Miss., Harold Regier, sociate director of the Mennonite mmunity development program, sed time on a radio station to speak the southern white community askg for support of larger civil rights r Negroes. (An extract from that lk appears on the back page of this sue.) The broadcast, which usually rs a discussion of the Sunday school sson, was the subject of a large umber of telephone calls from peoe who objected to Regier's appeal.

The Woodlawn Church in Chicago ld a memorial service on Palm inday. A picture of King was placed the front of the church. Said Esko oewen, North Newton, Kan., who tended the meeting, "It was an ur of sharing. Most evident was a mmitment to and joy in this man's swerving dedication to nonviolent stice."

Henry J. Gerbrandt, Altona, Man., as one of a delegation of six semary students attending the open-air neral services at Morehouse Colge in Atlanta. He noted the nature the racial crisis.

"Today I stand here with almost lf a million people as the grandn of a slave is laid to rest," he says. begin to see that freedom was not hieved a century ago [in Lincoln's nancipation Proclamation]. The gro has not been given the digy and stature of a free man."

On the day that King was slain, peace and social concerns comttees of the General Conference ennonite Church and the Old Mennite Church had just gathered for joint meeting in a YMCA in New rk. "Ironically," reports one mem, "the same committees were in session about four years ago when the news of John F. Kennedy's assassination came over the public address system."

"In a sense, we are living in a national village having our community awareness molded by an event," said John Howard Yoder in a discussion at the Associated Mennonite Biblical Seminary on the day of the funeral.

"This is the second time we've taken part in a public liturgical experience: John F. Kennedy and Martin Luther King. Are we not rediscovering the meaning of symbolic experience and personal uniqueness? At what other occasion would we have high-ranking officials and presidents listen to the singing of evangelistic hymns?"

One of those who attended the funeral in person also testified to this liturgical dimension. Said Esko Loewen, "We felt, perhaps, a bit of the same spirit as that of the triumphal entry celebrated on Palm Sunday, or the other pilgrimages which have been so much a part of the church's religious life. And, by being identified with the throng of those who dearly loved Martin Luther King, we might possibly push a bit farther toward a nonviolent world of brotherhood which was his dream."

He also reflected on the meaning of nonviolence as symbolized in King's experience by asking, "What does this teach us about our own problem of nonviolence (Gandhi: pushing people around) and nonresistance (Mennonites: being pushed around)? The televised program this morning has shown us the enormous capacity of nonviolence when handled with integrity to move people the way they want to be moved."

Yoder further defined nonviolence as "resistant nonresistance, a readiness to suffer instead of just letting things happen."

In discussing the meaning of violence in King's assassination, J. A. Oosterbaan, Amsterdam, and visiting professor at Mennonite Seminary, said, "Vietnam and racism are part of the same question. In both, there is a tense recognition of man to man which

King at vigil for Vietnam at National Cemetery in February.

can be resolved either by violence or nonviolence.

"The latter, to give your life without killing anyone, shows human dignity on a higher level. This has happened in the person of Martin Luther King. If this incident has caused the nation to recognize its illness, healing can begin. I hope this is the case in America today."

Esko Loewen, after attending the King funeral, said, "There have been a host of eulogies for Martin Luther King. It is known that his cause for justice on a nonviolent basis is being seriously challenged by those who hold the only way to get action is to take violent action — the H. Rap Browns and Stokeley Carmichaels. And white America has been, at best, grudging in opening its heart and has given of its power to black America in a condescending way.

"White America feels sorry maybe, makes a few grudging concessions, but still refuses to accept a man for his quality as a man—still using color as a barrier."

He reflected on what Mennonites might do by recalling a little-known experience from Mennonite history.

"I went to Atlanta to express in a small way the care and concern the Mennonite church has for the plight of the Negro and the cause for which King stood," he said. "Mennonites should have a feel for such concern. Even in Russia they showed a concern for the Russian Jews persecuted in the ghettos of Russian cities a hundred years ago. They set up a village, a farm village, in which a Mennonite family and Jewish family were placed alternately side by side. It was hoped Jewish families might learn Mennonite farming techniques in this way, and that Jewish farm villages might be established."

And he added, "Such identification is urgently needed once again—not that we as Mennonites have so much to give, but that there may be compassion, open-mindedness, willingness to learn, but, most of all, compassion. And by this means, the Christ who was compassion might live again in His church today."

Jobs to cool the summer

Hate, prejudice, ignorance, and loneliness make summer long and hot. Participants in the Mennonite Central Committee's Summer Service program will be helping to cool the troublesome hot spots.

Currently, qualified volunteers are needed at the following projects:

Children's Home of York, York, Pa. A married couple, or two mature girls or fellows, are needed to supervise the camping program for delinquent and potentially delinquent teen-agers. Volunteers must be able to establish strong interpersonal relationships with teen-agers and must in all cases be willing and able to actively demonstrate Christian love and tolerance in demanding situations.

Nashville, Tenn. Two girls and a fellow are needed to work in a day-care program at the South Street Community Center. The volunteers will give group leadership to preschool and school-age children of working mothers.

Woods School, Langhorne, Pa. Volunteers, especially fellows, are needed to give physical care and assistance to mentally retarded and handicapped residents. Volunteers have the option of working with several age groups. Some earnings are available.

MCC Headquarters, Akron, Pa. One college student, preferably a business administration major, is needed to serve as an administrative intern. The volunteer will assist MCC administrators in several of its departments.

Cincinnati, Ohio. Volunteers, especially males, are needed to serve in inner-city recreational, day-care and day camp, tutorial, social welfare and community organization and action work. Volunteers will be placed in community agencies and churches giving services to the Over the Rhine area in Cincinnati.

National Institutes of Health, Bethesda, Md. Men and women are needed to serve as normal control volunteer patients in medical research at the Institute. Male candidates twenty-one years and older are preferred.

The MCC Summer Service program is designed primarily for college students but consideration is given
anyone eighteen years of age or olde
The volunteer will receive roo
board, a $15 monthly allowance a
transportation to and from the pr
ect. Applications should be sent i
mediately to: Dave Swartz, Summ
Service Office, Mennonite Centr
Committe, Akron, Pa. 17501.

Farmers fight famine

The midwestern plains have, throug
out the years, been labeled the brea
basket of North America and, pe
haps, the world.

But even this basket is not larg
enough to feed the several billio
people scattered throughout the worl
Famine will come, only the date
uncertain.

For the past two decades, Menn
nite farmers have contributed foo
and cash gifts through CROP—CW
Community Appeals — to provid
bread for people as far away as Indi
Congo, Vietnam, and Bolivia.

Farmers in Kansas, for exampl
have donated nearly $700,000 unde
the CROP program during the pa
decade; Oklahoma farmers have gi
en over $210,000.

Each year, CROP solicits for foo
and money in many communiti
throughout the United States, inclu
ing several areas where Mennonit
Brethren in Christ, and Amish fol
live. A cooperative arrangement h
been worked out between MCC an
CROP in these regions. Contributo
can designate their gifts for MC
CROP turns over the full value
commodities or cash gifts to MCC.

It is important, however, that t
contributor indicate to the canvass
that his gift is for MCC, and also ind
cate the name of his local congreg
tion.

This setup makes it possible f
Mennonites to work together wi
other churches in a joint communi
drive, and still support their own d
nominational program. Last year, t
Mennonite Central Committee led t
list of recipient agencies with CR
gifts totaling $122,728. Luther
World Relief was next with $35,35

linton church honored

beautiful Bible was presented to
rst Church, Clinton, Okla., in De-
mber, by a representative of the
ars Foundation. This Bible, known
the Michelangelo Bible, was the
sult of several million dollars of
oduction costs and several years of
nning and organization. The Sears
ebuck Foundation commissioned
ncent Price, noted actor, to organ-
a team to produce this Bible,
ich contains an incredible collec-
n of colorful pictures of Michel-
gelo's famous paintings and sculp-
e.

First Church, whose pastor is Pal-
er Becker, was chosen to receive
e Bible, partly on the basis of its
oneering efforts in youth work, in
rms of worship, and in its program
education. After engaging in care-
Bible study, the young people of
church have expressed its mean-
g by writing their own ballads, folk
ngs, and poems. They have also ex-
essed their experiences and feelings
oils, chalks, and sculptures. After
ch creative experience, the youth
er into discussion concerning what
s means to them and to their world.
ns are now under way to form a
feehouse meeting center in Clinton,
which all of the city's youth could
invited to share their problems
d ideas through primitive art and
cussion.

Becker has also been involved in
uth work as senior council presi-
nt of Teen Town, which is Ameri-
s original. One year ago, he made
extensive survey of all eighth-
ders in Clinton to determine their
ivities and needs. This has been
pful in developing a program which
l speak to the deepest needs of
n-age youth. It is felt that much
ld be done for the city's one
usand teen-agers.

The Clinton Church has also pio-
red in the area of worship. Wor-
services are divided into five
ts and seek to take dialogue with
d seriously. The five parts of wor-
are: We Enter God's Presence,
Speak to God, God Speaks to
We Respond to God, and We De-
t to Serve.

Two items within the worship service are noteworthy. The first is the Dennis Story. Each Sunday a story about a boy named Dennis is told for the children, incorporating the same point as the morning sermon and becoming a modern-day parable for young and old. Only one offering of money is taken per month. The other Sundays are left free for offerings of service and ideas, or for dedication of self or possessions.

First Church has also pioneered in adult education. The church program is set up so that if a member wants to "put himself into it" for a ten-year period of time, he can get the equivalent of a Bible school or seminary training. This is calculated on the basis of three hours of church per week, or fifteen hundred hours of study and encounter. Members who are pursuing this goal have a thumb-indexed notebook in which studies and materials are filed. The thesis and key ideas of each sermon or Bible study are mimeographed for inclusion in the notebook.

Becker points out that the Anabaptists were among the first to pioneer in the areas of adult baptism, Christian pacifism, and radical discipleship. He would like to help his congregation stay in that pioneering tradition.

Lenin's ahead of the Bible In translations in 1966

The Soviet Union remains top of the list of the translating countries with 3968 titles (including translations of works already published within the country), according to the nineteenth edition of *Index Translationum*, just published by UNESCO. The Index lists 39,267 translations published in seventy countries during 1966 plus a few earlier publications not hitherto listed. The USSR is now followed by Yugoslavia (3452), which was eighth in 1964, and whose production has more than doubled since then to nose out Germany (3095). (It should be noted that, for translation statistics, no attention is paid to the political division of the country).

Another noteworthy advance is that of Spain, which comes up to fourth place (2429), ahead of the U.S.A. (2069), Italy (2010), the Netherlands (1846), France (1809), and Czechoslovakia (1763), which it followed in 1964. Tenth place is held by Japan (1669), whose translation output has increased by 50 percent since 1964 and is now ahead of Sweden (1345) and Denmark (1126).

Thirteen other countries have published more than 500 translations. They are: Hungary (949), India (840), Belgium (839), Portugal (808), Poland (806), Rumania (791), Norway (771), United Kingdom (752), Finland (730), Switzerland (720), Turkey (660), Brazil (629), Bulgaria (573). Among these, Hungary and Brazil have made the most advance since 1964.

During 1966, there were 197 translations of the Bible. Lenin remains the most translated author with 201 translations. In 1964, immediately after him came Shakespeare whose four hundredth anniversary it then was, and then Jules Verne. Their places were taken, in 1966, by Georges Simenon (137) and Tolstoy (122). Karl May, German author of youth adventure stories, was translated 114 times. He is thus ahead of old favorites such as Agatha Christie (99) and the brothers Grimm (97). Shakespeare and Dostoevski with 96 translations each are closely followed by Ian Fleming (95). Hemingway, with 91 titles, is the tenth most translated author.

Lower in the list are such famous names as Jules Verne (86 translations), Alexandre Dumas pere (84), Hans Christian Andersen (79), Mark Twain (75), Jack London (71), R. L. Stevenson (55), Edgar Wallace (49).

Among the fifty authors most translated during 1966 occur ten well-known modern authors in addition to Hemingway. After him come Pearl Buck (77 translations), J. Steinbeck (76), A. J. Cronin (74), Sholokov (66), Moravia (59), Graham Greene (53), J. P. Sartre (48), E. M. Remarque (42), and Camus (37).

Magazine for middle teens What living is all about

Just off the press is one of the tools which the sponsoring Mennonite publishing groups are using to introduce *With*, a new monthly magazine for the middle teens. An eight-page brochure tells prospective readers what they can expect in *With*.

The brochure, which resembles the format of the magazine, states the editorial policy and describes the content of *With*. An excerpt from a sample short story appears as well as descriptions of photo-stories, cartoons, columns, forums, and feature articles.

In the brochure, Editor J. Lorne Peachey says to prospective readers: "We hope you'll find *With* a magazine that helps you make a little bit of sense about the mixed-up world we're in. *With* won't come up with a whole lot of solutions, but it will try to discover with you what living is all about.

"We'll explore our world and the processes and changes going on in it. We'll talk about commitment to Jesus Christ, why He's important, and what He means in terms of everyday life you face. And, hopefully, while doing this we'll help you find a few answers to the difficult questions you're facing right now."

The philosophy of the magazine explains the name. "In short," says Peachey, "we believe no one in today's world can live his life alone, he needs help. And to be a real person, we must live that life with Christ. Our purpose is to find out what living with Christ is all about."

The three groups distributed the brochure to churches in the United States and Canada in March and April. In each General Conference congregation, a member of the youth group has been designated secretary for *With* subscriptions.

As announced previously, the forty-page general feature magazine will appear in July.

So that readers may subscribe to *With* at a low cost, the two publishing groups, the Mennonite Church and the General Conference Mennonite Church, are offering the first five issues to readers for $1.00. The Mennonite Brethren Church will offer *With* to their teen readers at the same introductory price.

Those interested in subscribing should send the coupon from the brochure or a letter to *With*, Faith and Life Press, Box 347, Newton, Kan. 67114.

Book on church beliefs For membership classes

This We Believe, a new study guide for young people preparing for church membership, is now available. It was published by Faith and Life Press.

The premise of the book is that it does matter what young people believe, that "belief determines action." The book, therefore, contains units of study on "God and His World," "Man in Sin," "Jesus Christ and Salvation," "The Church and Its Task," "The Life of Discipleship," and "The Christian Hope." The preface to the book states, "One result of studying this book will be that you must decide what *you* believe."

Overall guidance and planning were provided by the General Conference Mennonite Church's curriculum committee members, all of whom had the opportunity to review the outlines, evaluate the manuscript, and make helpful suggestions to writer and editor. The outlines were based on the earlier publication, *My Christian Faith*.

Writer of the study guide is James H. Waltner, pastor of a congregation near Newton, Kan., while the writing was in progress. He is now pastor of a Mennonite church in Upland, Calif. Waltner had opportunity to test many of the ideas expressed in this book with fellow pastors and with his own young people.

The book is illustrated by Swiss artist Annie Vallotton, the same artist who illustrated *Good News for Modern Man*. Her simple line etchings, showing imagination and wit, add much to the attractiveness of the book.

This We Believe, which costs $2.50 ($2.75 in Canada), is available at any Faith and Life Bookstore. Address requests to Box 347, Newton, Kan. 67114; 159 West Main Street, Berne, Ind. 46711; or Box 430, Rosthern, Sask., Canada.

Words and deeds

Bibel und Pflug: At the conference of Mennonite churches in Filadelfia Chaco, Paraguay, held Feb. 5-11, the decision was made to change the name of the South American conference paper from *Unser Blatt* to *Bibe und Pflug*, the former name of the South American paper. Almost from the start it was argued that the new name was "meaningless." Conferees in February made their reaction known by voting for the change. Editor of the paper as well as the youth insert, *Gerd Uwe Kliewer*, plans to go to Germany for several years of study The conference, therefore, elected Abram Enns of Witmarsum, Brazil as the new editor of the *Jugendbrief* The name of the new editor of *Unser Blatt* is not available at present.

Jaymes P. Morgan, Jr., instructor in theology at Fuller Theologica Seminary called on Christians to check their consciences about the war in Vietnam in the March issue o World Vision Magazine. "We should cease the senseless bombing of the North, flatly announce our readiness to negotiate with the NLF as the representative of one faction in South Vietnam, and move toward the establishment of a coalition governmen under the guarantee of the great powers. Such a course will be fraugh with the risks of instability, but i will extricate our nation from its engagement in an unjust war which Christian conscience must regard a intolerable."

Dr. Richard Keeler was one of three men named "Outstanding Young Man of the Year" by the Kentucky Junior Chamber of Commerce a their State Convention in Louisville Feb. 17. Last November, he completed two years of voluntary service in Whitesburg under the Mennonite Central Committee and continued working there after his service term expired. The Jaycees cited him as having pioneered in the field o sanitation and credited him with gaining the respect and admiration of the local community in his drive to upgrade the health standards in the community and the schools.

RECORD

alendar

May 5-12—Christian Family Week.

May 19—Rural Life Sunday.

May 26 — Commencement, Bethel ollege.

May 26—Graduation, Rosthern Junr College.

May 27—Commencement, Bluffton ollege.

May 31—Commencement, Mennoite Biblical Seminary.

June 2—Pentecost.

June 13-16—Lind, Wash., Pacific istrict Conference.

June 20-23—Mountain Lake, Minn., ethel Church, Northern District onference.

July 7-10—Calgary, Canadian Conrence.

July 13-20—Estes Park, Conferce.

arriages

obert E. Dalke, First Church, Hutchson, Kan., and *Flauretta Brandt,* ethel College Church, North Newn, Kan., on Apr. 13.

Harold Gingerich and *Janice Peters* oth of Topeka (Ind.) Church, on pr. 13.

Stewart Hunter, Methodist Church, efferson City, Mo., and *Vernola ehman,* Bethel Church, Fortuna, Io., on Apr. 6.

Roger-Peter W. Tubby, Lawrence, an., and *Beverly Gayle Reusser,* ethel College Church, North Newn, Kan., on Mar. 30.

Eugene Schmidt, Faith Church, ewton, Kan., and *Bonnie Mosiman,* wiss Church, Whitewater, Kan., on pr. 20.

eaths

atie Dirks, Bethel College Church, orth Newton, Kan., was born Dec. , 1892, and died Apr. 15.

Addie Mae Funk (Mrs. Peter), irst Presbyterian Church, Berkeley, alif., was born in Lincoln, Kan., d died on Apr. 10 at the age of 80.

Homer Schrock, Apostolic Church, renton, Ohio, was born in 1890, and ied Apr. 16.

Barbara M. Gribler Stoffel, First hurch, Summerfield, Ill., died Mar. 1, at the age of 71.

Workers

Alvin Banman, Lehigh, Kan., is the latest person to enter alternative service in Houston, Tex. Commissioned for this service in the Alexanderwohl Church, Goessel, Kan., on Mar. 10, he is serving in the large Methodist Hospital in Houston. As maintenance assistant, he is learning to operate the console for the hospital air-conditioning system. With three other men in the Houston volunteer unit, he will be working with a boys' club in an integrated federal housing unit where nearly all the residents are on welfare and will be an associate member of the newly formed Houston Church.

J. Herbert Fretz, Goshen, Ind., has accepted an invitation to serve as interim director of public relations for Mennonite Biblical Seminary during next year's leave of absence of the director, Loris A. Habegger, who will be serving in a pastoral ministry. Fretz has resigned as pastor of the Eighth Street Church, Goshen.

Cecil Huebert, Bethesda Church, Henderson, Neb., is serving a 1-W service assignment at General Rose Hospital, Denver, Colo. His parents are Mr. and Mrs. Arley Huebert.

John M. Janzen, assistant professor in sociology and anthropology at Bethel College, will take a leave of absence next year to study disease, healing, and healers among the Kongo people under a grant from the Social Science Research Council. In his studies of this African tribe, he will gather information on the native theory and diagnostic classification of disease, the use of medicinal plants, the social role of the healer, and the values underlying therapeutic acts.

Fred Kathler, Arnaud, Man., has been named director of the Mennonite Central Committee center at Yarrow, B.C. His appointment was announced recently by the MCC of Canada executive committee. Kathler, who has been an elevator manager and grain buyer for the United Grain Growers for the past nine years, will begin his duties on July 1. At Yarrow, he will succeed Roy Bauman, who has been director of the center since 1964.

LETTERS

The American Dream

The following meditation was written by Mrs. Sandra Froese, 4846 Main St., Parsons, Kan. 67357. She adds this comment, "I am not implying that Dr. King was divine in the same sense as Christ, but I am convinced it was no mere coincidence that his death occurred two days before Holy Week."

The merry-go-round went round
 and round.
A Voice said, "Let my people on!"
And the merry-go-round went round
 and round.
Happy people, good people, beautiful people
 all having a good time.
Again, a little more insistent, the Voice said,
 "Let my people on!"
"Ridiculous!" snapped one. "Can't you see
 your people aren't ready?"
"We'd have to watch out for you every minute,"
 sneered another.
Another person heard, maybe two,
 and held out a hand.
But the merry-go-round spun on—
 faster, dizzily, crazily.
A shot rang out!
The merry-go-round creaked
 and groaned to a stop.
Curious people craned their necks
 waiting expectantly.
In the dust, lay a man.
His scar-covered body and tear-filled eyes
 were masked by blood.
Not far away, a frightened child was crying.
The merry-go-round slowly started
 up again.
Someone said, "Who was that man?"
"A rabble-rouser!" cried one.
"Got what he deserved!" muttered another.
A voice whispered, "The Black Messiah!"
Still another
In the private recesses of his heart
Sank to his knees
Murmuring incredulously
"But my skin is white and He
 died
 for
 me."

Read about us

Dear Mr. Shelly: I should like, though it is a bit late to do so, to add my opinion on the recent publication of "A Little Bit of Soul" by Susan Lehman. It was a great story! But, let me address a few of your self-appointed critics.

Mr. Lohrenz, Mr. Buhler, Mrs. E. Schmidt: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just . . ." You should recognize these words, you quote the Scriptures so well. But, why don't you strike off the earth all people between the ages of fifteen and thirty, because they've either been involved in the atmosphere set by Miss Lehman, or they will be. You don't want to read about us, why should you want to talk to us, or even look at us?

Reading your defense of your attitude is somewhat amusing. You're lucky that you already have an editor who prints the true, the honest, and the just. You are unlucky in the fact that you are too blind to see this.

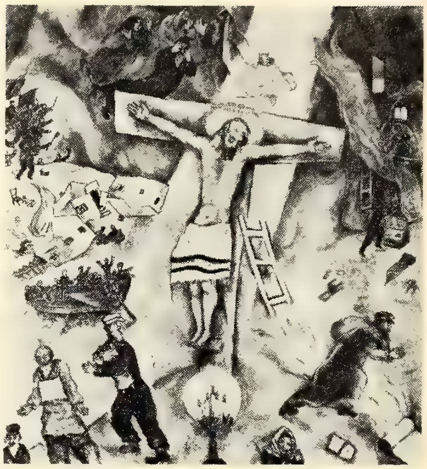
Neither of these articles has anything in them to build up a sound Christian character in our youth? Come again, Mr. Buhler. You miss the point of the story!

The church had better be able to show the way more clearly than this, eh, Mrs. Schmidt? Have you ever seen an institution show the way to a group of people they aren't even aware of because they refuse to recognize them? This is what you imply by wanting to cut out articles on today's youth.

There are many people who consider *The Mennonite* an extremely good publication. One of the reasons is Mr. Shelly and the very pertinent articles he prints.

You who would criticize: Mr. Buhler, Mr. Lohrenz, Mrs. Schmidt, don't forget this. When the light shines strongly toward the inside, it is awfully hard to see what is going on outside. *James R. Rosenberger, 56 Ganado, Rochester, N.Y. 14617.*

Glory of Christ



"White Crucifix"—Chagall
Art Institute of Chicago

Dear Mr. Shelly: The cover of the April 2 *Mennonite* had no particular effect on me until my three-year-old daughter brought it to my attention. She asked, "Mommy, why are all the houses falling down? What is Jesus doing? Are the men falling out of the boat?" Thus I found myself completely involved in explaining to a little child why Jesus died on the cross, and the reaction of the people around Him on that dark day. To my amazement, she readily absorbed my words and seemed to understand the glory in Christ being raised from the dead.

She said, "Mommy, I want to go to heaven, too, and be with Jesus—and I won't cry—and there won't be any mud there!" And I thought to myself of the Bible verse Isaiah 11:6, ". . . and a little child shall lead them." Praise God for the blessings He gives us through our children. *Mrs. Carl Liechty, Berne, Ind. 46711.*

A real help

To The Mennonite: When I started receiving *The Mennonite* through the courtesy of the General Conference Student Services Committee it was a real help to me. Keep up the good work with *The Mennonite*. You have a very good magazine. *Charles Goentzel, 2026 Gloria, Emporia, Kan. 66801.*

JOURNAL

April 2. Sometimes the most interesting things at a big conference are the sideshows. So it is with the Christian Peace Conference in Prague. The American delegation planned a number of midday meetings with other delegations. Today we met with six Cuban churchmen. Since travel to Cuba has been restricted for Americans, it was a rare opportunity to meet with Cubans other than those living in exile. These were Presbyterian pastors and laymen committed to working in the church in Cuba in spite of difficulties. "I would rather live under the atheist Castro, than under the Roman Catholic Batista," said one pastor who felt that the revolution had made many positive gains. Yet he confessed that he was misunderstood by other Cuban Christians because he saw positive elements in the revolution. Thus inadvertently he witnessed to the stresses in the Cuban church. He said, "The church is always like the last car on the train."

April 5. And now on the closing day of the conference, came the news of the assassination of Martin Luther King, Jr. Almost everyone was shaken as much as if it had been a death in the immediate family. Several Americans packed up immediately and left for home. Active in the civil-rights movement in the U.S., they felt their place was no longer in Prague with the Christian Peace Conference, but back home. At our earlier meeting with the Cubans, one pastor had raised the question of why there were no Negroes in the American delegation. It was explained that three had planned to come, but had decided at the last moment to stay home because of events in Memphis. What is going on in Memphis, I asked myself? Now I knew.

The death of King was again, like the halt of the bombing of North Vietnam, news that the conference had difficulty coping with. Without a doubt, every last delegate admired the man, but not all of them agreed with his commitment to nonviolence. For even though this is a peace conference, only a small portion of the people are pacifists. All oppose the war n Vietnam, but many support the rmed resistance of the National Libration Front. (An offering was taken or the NFL. Delegates could give an nrestricted gift or a gift for medcal aid. The unrestricted gifts could ossibly be used for military supplies, nd this offering received twice as nuch as the offering for medical aid.) And they also supported violence in ocial revolution. Though resolutions f grief were adopted, no one called or an evaluation of violence. Perhaps o those committed to even a small egree of violence, the death of King vas justification rather than rebuke.

April 7. Today was spent in Kladno, a small industrial town west of Prague. Charles C. West, Princeton, N.J., chairman of the American reional committee of the Christian Peace Conference preached in the ocal Czech Brethren Church. Pastor f the church is Bohumir Sedlisky vho participated in the Bluffton Colege inter-term in January and who isited briefly in some of our comnunities in Kansas. In the afternoon, e took us out to the site of Lidice, ear Kladno. The village had been estroyed by the Nazis in 1942 as an ct of revenge, a minor atrocity of Vorld War II. The town was never ebuilt, but a new village was estabished nearby. The Czech Government ebuilt the town completely and gave omes to all the women who had surived the concentration camps. (None f the men survived for they were all hot on the spot.) One thing is missng in the town—a church. Perhaps vith the liberalization of the governnent, the church will also be retored. Interestingly, the Russians put p a marker on the spot of the mass rave of the men who were executed —a cross with a circle of barbed wire.

One of the survivors of Lidice is a Mrs. Anezka Strakova. She is a memer of the Kladno church and now ves in the new village of Lidice. We isited briefly in her living room on vhose walls are pictures of the husand, son, daughter, son-in-law, and wo grandchildren lost in the Lidice nassacre. *Maynard Shelly.*

MEN

President's challenge

Carl Ens, president of General Conference Mennonite Men, writes the following.

Before the next triennium, Mennonite Men will be twenty years old. The organization was founded in response to several needs which were felt. It is now time to assess the strengths and weaknesses of the institution in order to determine its future.

We have helped to build the Trans-Chaco Road, we have been instrumental in the formation of Mennonite Disaster Service and the Boys' League. In addition, there have been countless meetings where men gather every month to discuss relevant issues, to study the Bible and other great books, to do practical work in church, or to assist those who have had misfortunes.

Some clubs send out gospel tracts, visit hospitals and prisons, sponsor regular programs in their own churches and in others. Reports come in of different local projects, such as sending surplus food to India or writing protest and support letters to governments and communications media.

One could go on and on. We have moved from central control to local programming. Several areas report that some locals are breaking up. Reasons given are: 1) loss of interest. 2) too few men. 3) overlapping of functions. 4) some men doing all the work of the church. 5) overorganization. We hope to speak of these problems at Estes Park when Mennonite Men meet on July 15. It is our wish to hear from all districts in order to properly assess the status and worth of Mennonite Men as an organization.

As president of this "far-flung empire," I have a few thoughts that I should like to advance.

First, I believe that we have met, successfully, some of the original objectives. We must thank God for completed projects and for finished work.

Second, I believe that Mennonite Men must set new goals. Hundreds of men in our churches have never attended our meetings. These men sit in the pews on Sunday mornings and are not included in the church programming for the rest of the week. They are the uninvolved, the silent ones. Good men, fine Christians, no doubt, but spectators, not participants in the drama of church outreach. It is high time that this dormant talent be tapped for the ongoing work of the church. It is my belief that the local committees are the backbone of Mennonite Men. If the organization is to survive and to do meaningful work, men everywhere will have to use their creative energies. Our launching-out committees will have to be as strong as, if not stronger than, our lunch committees. Ours is not, primarily, a fellowship, although it is that; ours is not primarily a good works club, although it is that. We are primarily a lay organization dedicated to the proclamation of the gospel in Christ Jesus. And we do this in word, work, and walk. Our achievements are limited only by our lack of vision and our fear of involvement.

Men of God, arise!

Planning and sharing Disaster service

Various regional Mennonite Disaster Service units throughout United States and Canada have met in recent weeks to review past experiences and plan for service in the event of future disasters. Some areas were involved in a rather busy season while others experienced comparatively few opportunities for MDS activities last year. Probably, areas of greatest need that were served by MDS were brought about by two destructive hurricanes, one in Haiti and the other, hurricane Beulah, on the Gulf coast of Texas. Men from various units throughout the United States served in these two areas of disaster.

The opportunity to communicate the gospel was the theme of MDS meeting held in Buhler, Kan., by the Kansas unit. Often, the opportunity to witness to our faith is neglected by MDS personnel, because of timidity and the feeling that workers have that they are not capable of speaking about their faith effectively.

Editor, Richard F. Graber, Moundridge, Kan.

Large race in small arms

Nancy E. Sartin

THE UNITED STATES spends twelve dollars on defense for every twenty dollars spent on groceries, twenty dollars for every ten dollars spent on public education, fourteen hundred dollars for the average family of four each year.

One-tenth of our entire gross national product goes for defense. Yet there is less debate in Congress on the gigantic defense budget than on programs proposed in housing, education, economic opportunity, and overseas aid, all of which lumped together are insignificant by comparison.

In 1968, more money may be spent on defense by the United States than in 1945, when 50 percent of the national budget went for arms. The present budget is not due chiefly to American involvement in Vietnam. We have developed in the past two decades, on the principle of deterrence, a large permanent military establishment, a conscripted army, and a national posture of belligerence, all of which are alien to American democracy.

However, deterrence has not purchased peace in the last twenty years. Neither nuclear weapons, nor large standing armies, nor the development of more and more sophisticated armaments have prevented a constant recurrence of hostilities. The chief effect of continued American advances in ordnance is the increased lethal capability which any nation can purchase; and the consequent higher cost in lives and money of any small border clash between belligerent states.

Into the Middle Eastern tinderbox; the United States, Russia, France, and England poured nearly four billion dollars into military equipment during years of mounting Arab-Israeli tension. More than half of it is now strewn useless across the Sinai Peninsula and among the hills of Syria and Jordan.

We can put a price on the lost hardware, The dead, the injured, and the homeless are not so easy to evaluate, but they are also part of the cost paid by Middle Eastern countries for the arms buildup.

An easy commodity to come by, arms are purchasable on more favorable credit terms than some other merchandise. Unlike staple foods, for instance, which are to be paid in dollars at a going interest rate of 6 percent, arms can be bought from a friendly big power on local currency, often at 4 percent interest.

Such terms encourage insecure nations to overreach their means in order to purchase a security that becomes unreal as neighboring states do the same. To fend off potential aggression, external or internal, a nation often creates a climate of mounting hostility while draining its economy of capital and revenues that are essential to the growth of actual national security.

When India and Pakistan fought over Kashmir, and in the Arab-Israeli war, both sides used American weapons, some of which are not yet paid for. India finds it more and more difficult to import food for her drought-stricken regions. Assistance to rebuild the mutilated Arab lands and economies lags far behind the replacement of arms.

How much does the world spend on arms? The most recent tallies, those for 1964, show a total for the world on $132.6 billion by conservative calculation. Countries of NATO and the Warsaw Pact accounted for 85 percent of this, with Russia and the United States far in the lead. For all these nations, war is hypothetical. The world's affluence, stability, and full dinner pails are contained in this group.

War becomes a real danger to nations whose security is threatened by scarcity and who do not fit under the protective mantle of a great power. These, the Third World, are not just undeveloped areas. They are the victims and battlegrounds. They pay dearly in the small-arms sweepstakes. That other 15 percent of each year's arms is paid for in hunger, ignorance, and shortened life expectancy by 70 percent of the world's people.

Jordan, for instance, spent fifty-nine million dollars on defense in 1964, 14.4 percent of her gross national product. Seven out of ten Jordanians cannot read. A Jordanian farmer is old at forty, from years of grueling hand cultivation of crops that provide scanty subsistence. What he spends on arms out of his yearly income would not take you and your family out for an evening, but it would be enough for him to buy a goat for milk, or schooling for one of his children. And he will still spend it in the years ahead to pay for equipment now half-buried in the sand of the Negev.

Meanwhile, needed manpower and national effort have been diverted from pressing problems of land reform, irrigation, and education. How do nations become involved in an arms race?

In the international community, the United States is the Jones family. When Uncle Sam installs a cannon in the front yard, Russian Uncle Ivan, down the block, must deny his house a bathroom and central heating in order to install a cannon, too. Russia spends 13 percent of its gross national product on defense each year in order to remain a poor second in the arms race.

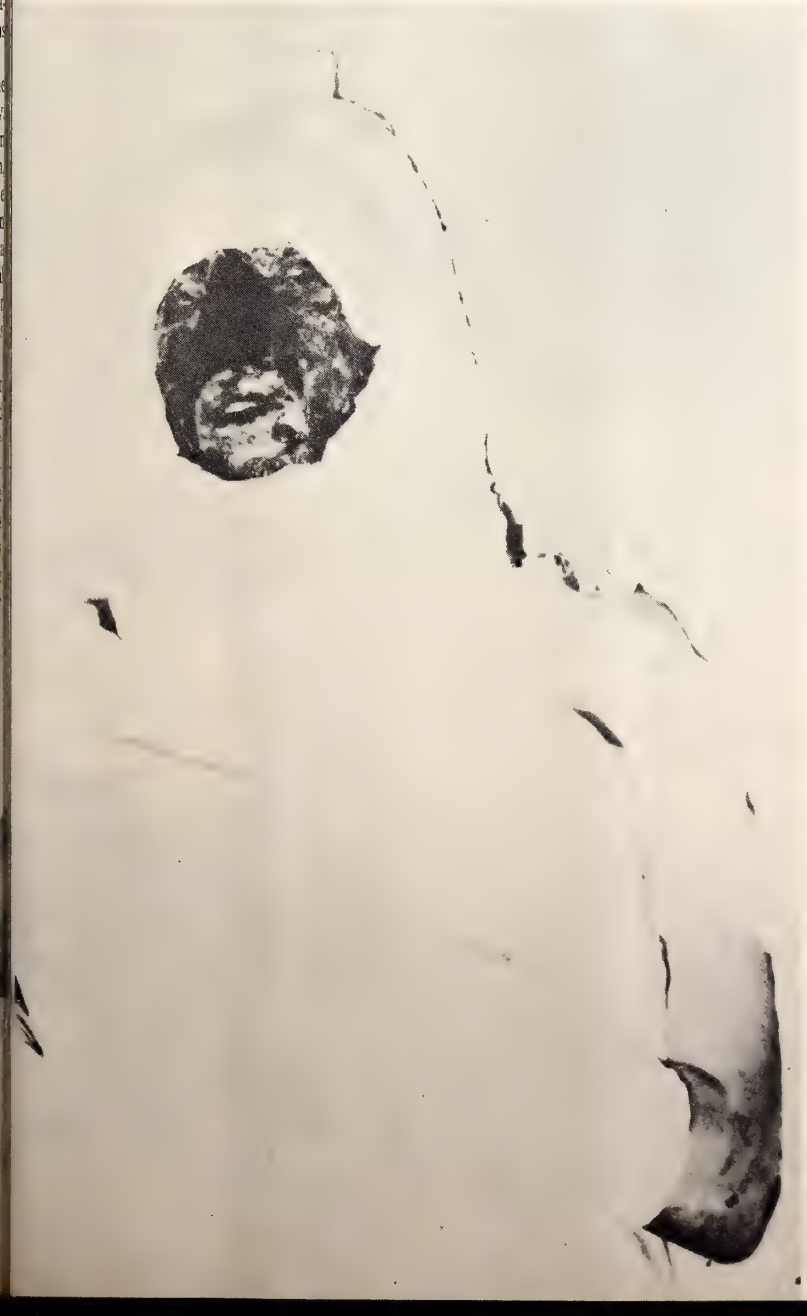
But Russia is wealthy compared to some other members of the world community, brave in rags with glittering bayonets, prowling in want outside our economic barriers. In the Middle East, the nest of belligerents began rearming the week hostilities ceased. Those not supplied by the West can get help from Russia or China.

United States policy has been to match military competition, to maintain a "balance of force" in such explosive situations. In practice, this means that if a government can persuade our representatives of a potential threat, American military aid can be obtained; and a threat will exist whether it did before or not.

Since 1949, according to a recent New York *Times* article, the U. S. Government has transferred by sale and gift $46.3 billion in arms and military equipment. This "is about four billion dollars more than all the grants and loans under the regular economic-assistance program in that eriod . . . including the Marshall lan." That figure does not include ivate sales.

In a recent trade, Iran and Algeria ceived assistance in arms from Rus- a; Turkey, Greece, and Morocco ceived aid from the United States. ur part of the round was reported a "limited pledge," since "the Unit- l States is unwilling to appear to be ontributing to an arms race." How- er, the fifteen million dollars in arms that went to Morocco is more in one single purchase than Morocco spends in an entire year on education and public health combined. Eighty-six percent of Morocco's people cannot read. About that percentage have never seen a doctor. In such an instance, political pressure and aid from the United States toward international cooperative development would mean more than statements of intent with shipments of arms.

Napalm victim from the brief Middle East war. Arms were upplied by the major powers. Casualties were local citizens.



Dependence on military power has harnessed foreign policy to a balance-of-forces orientation and ruled out other major considerations such as regional development, economic stabilization, or cooperative multinational facilities for power, marketing, or education. Two-thirds of the world is chronically hungry; but the only long-range international programs to raise food production by improving local farming methods, financing agricultural cooperatives, and increasing water supplies are those of the UN, which are voluntary, those of the churches, and those of private philanthropies.

Congress debated three weeks before continuing to fund United States' AID on a greatly reduced scale last year. Then, a military appropriations bill took all of fifteen minutes to pass, long enough for the Congress to increase the amount three hundred and sixty million dollars over what had been requested. Congress, in these acts, merely reflected a primitive national outlook toward the rest of the world. In sophistication, we have moved a step beyond Caesar, who conquered to tax. We have learned to tax without conquering, to defend ourselves on the soil of other nations. The small-arms race is not only profitable to major American industries, but foreign capital invested in arms is effectively removed from competition with us in world markets.

In Africa, of a total defense expenditure in 1964 of half a billion dollars, South Africa spent $375 million. Not only does such an expense have very little defensive justification, but it makes necessary the build-up of defense forces in other African nations, which will drain those slim economies of any loose capital for industrial growth. Similarly, Brazil has become militarily dominant in South America among neighbors hardly to be classed as belligerents, but who are scrambling to acquire jet fighters for air forces that can barely take off without violating their neighbors' air space.

In the thirty-one days of May last year, the United States spent more

The United States has become the greatest military power the world has ever known. Our constant pleas for peace cannot be heard over the roar of our guns. Neither industry nor the Pentagon is primarily responsible for creating a monster military machine out of a peaceful democracy.

than seven billion dollars on armaments. That sum for one month's arms is equal to an entire year's national income for Indonesia, a nation of more than a hundred million people.

"The greatest military power the world has ever known" was a phrase used recently by a United States senator in describing this country. Whether one dwells on the fact that this immense investment is a mere 10 percent of our wealth, or on the fact that such massive military force has been assembled only once before in history —by us at the final stage of World War II, it is evident that force, not diplomacy, is our base of power. Our constant pleas for peace cannot be heard over the roar of our guns.

International cartels, the sinister pressure groups that were said to foment wars among the nations for gain, are no longer mentioned as the world's villains. Yet, Lockheed, General Electric, United Aircraft, and General Dynamics, each of which received more than one billion dollars last year in government contracts, all have foreign subsidiaries and extensive foreign interests. General Motors, DuPont, and IT&T have friendly public images, in spite of their share in military manufacture.

In Germany, Krupp, munitionsmaker for two world wars, is in financial difficulty. Czechoslovakia, a major armsmaker and Germany's traditional enemy, bids for Krupp shares.

Neither industry nor the Pentagon is primarily responsible for creating a monster military machine out of a peaceful American democracy. The United States spends seventy or eighty billion dollars a year on the means to make war, because its citizens want it that way, or at least care too little to protest.

The chief purchase of our incredible wealth has been arms. If, as we believe, we are not an aggressive people, our epitaph may be that this nation built the greatest military machine in history out of public apathy and political inertia. Only political inertia could offer explanations of the world situation in terms of knighthood, each encounter becoming a pageant, a trial by combat between Virtuous America and the Red Menace. Only public apathy could accept such explanations without question.

The use of force for problem solution, the military over the diplomatic effort, is a recent development in American foreign policy. Only since America appointed itself protector of the free world have we begun to send our forces to defend democracy at the expense of other nations' real estate.

Secretary of State Rusk, in 1962, listed five elements of foreign policy. They are, in the order given: to resist aggression, to promote cooperation among the industrialized democracies, to assist less developed areas, to bring about a world community, and to end the arms race.

Only the first of these aims is pursued with any consistency. The others are ventured sporadically or not at all. The military aim of resisting aggression is placed foremost and stated in broadest terms ("to deter or defeat aggression at any level, whether nuclear attack, or limited war, or subversion and guerrilla tactics"). For this reason, it supplants all the others in means.

How do we promote cooperation among the industrialized democracies when our own standing armies in Europe force nations there to match our forces by NATO agreement, and so raise their own military quotas?

How can we assist less developed areas when the chief help we offer is the military buildup which promotes internal and external strife and retards the processes by which such areas can progress?

How can we end the arms race when we not only provide arms and advice to the militia of seventy countries, but habitually bypass any international peace-keeping jurisdiction such as the various treaty organizations or the United Nations?

Abetting the natural cautiousness in foreign affairs of American politicians, and a suspiciousness that sometimes approaches paranoia, are the skillfully applied pressures of the military establishment and the business community, or at least that segment of it that profits from arms production. No one is actually in favor of the arms race; but all assist its forward motion. Everyone deplores the periodic outbreak of war.

Nuclear warfare is outlawed in favor of the messier, less complete, and more costly forms of battle, concerning which we retain fictions of chivalry. War is our pageant, in which we spend $320,000 to kill one enemy. How many civilian lives we also spend in that effort we do not count. War and famine are still our population-control measures. Looked at from the third world, the great powers are a gigantic threat to the world they presume to be saving, as they ride off in all directions destroying enemies that are only windmills, or schoolhouses, or granaries.

Is there any reason to hope for international order and consequent arms control?

The business community in the United States looks calmly toward the end of the war in Vietnam. In an article in the *Magazine of Wall Street*, executives from aerospace, electronics, and other industries were quoted as confident of a smooth transition to a peace economy.

Their assurance rests on the knowledge that an end to hostilities in Vietnam will not greatly affect the general level of defense spending, which has risen steadily from a low in 1946 to its current all-time high with little relationship to actual military operations. Only a little over one-fourth of the present United States' defense budget goes for the war in Vietnam.

Businessmen hope for an orderly world in which the present anarchy can be changed into regional and global economic cooperation. They are, in fact, staking out investment claims toward just such a future.

In the field of East-West cooperation, a whole series of manufacturing ventures has been undertaken involving capital, technology, equipment, and labor from both sides of the iron curtain. Chairs of Swedish design are built in Poland and shipped *llions are spent on war because we want it that way; or, at least, re too little to protest. If we were totally committed to peace, we ight explore the processes necessary to gain and keep it. olitical thinking will have to rise out of its club-swinging mentality fore that will happen.*

ck to Sweden for finishing and mar- ting. An Austrian firm and the ngarian Government power au- ority have entered an agreement to ild power plants in India with Hun- rian-Indian financing.

Iowever, economists are in general reement that some structural re- ganization will be necessary for oader economic participation in a aceful world. The extent and nature such changes may be quite radical.

As Barbara Ward reminds us, we e not totally committed to peace; d so we have not explored the proc- ses necessary to gain and keep it. it neither are we totally committed war. We enter the state of war ab- ıtmindedly, do not declare war, but erely wage battles. The World War principle of unconditional surrend- is only practical in all-out war, ıich nuclear weapons have made im- actical. To commit the lives of citi- ns in a conflict to which a nation less than totally committed is il- gical, to say the least.

The temporary character of arms- iented prosperity is recognized in e business world, which is develop- g alternate plans against a possible op in government contracts. Lock- ed Aircraft, for example, the larg- American defense contractor, do- g 92 percent of its business with the vernment, is ready to move into a riety of nonmilitary fields.

Areas into which research, tech- logy, and investment can move ckheed are oceanology, hospital stems, and data processing. Lock- ed has already mounted projects in dersea mining, youth corps train- g, and the prevention of metal cor- sion.

North American Aircraft is solving wage disposal problems for the state California; an IT&T subsidiary is nning a job corps training center. ch ventures represent only a first p toward solving problems endemic modern society. Transportation, xtiles, housing, medicine, interna- nal trade, education could all use lvice from systems analysts and de- lopment specialists in coping with oblems that are now attacked sporadically or not at all.

There are difficulties in the way of applying industry-wide solutions to the areas mentioned above. But the fact is that technology has outmoded many of the operational patterns of local and world commerce.

Some business leaders have begun to calculate the risks inherent in controlled markets and uncontrolled arms trade. Their conclusions sound more like vision than expediency. Arms escalation is not protective in their view, but inherently dangerous to everyone involved, including the profit-takers. The struggle to achieve a margin of military superiority not only creates much larger military forces than necessary, and leaves all participants less secure, but diverts billions of dollars yearly from programs essential to human survival, and maintains artificial barriers between people who have common goals.

It will be the lasting shame of this generation if political thinking remains mired in the club-swinging mentality of primitive anarchy at a time when not only the pace of change but the concensus of sober business thinking makes arms control imperative.

Such a conclusion may be painful for the United States to accept, because vigilante traditions are so much a part of the American heritage. Decisions of such far-reaching effect as a reversal of our permissive attitude toward arms trade will necessitate a reordering of our entire foreign policy.

Self-interest may lead us to the very position that human concern enjoins. The hundreds of billions of dollars the world has spent for defense have bought neither security nor peace in two decades. Arms investment is neither productive nor recoverable.

Industry, itself, points the way to challenges of peace that can replace military programs in the world's economy. It remains for policymakers to recognize in general what they have admitted in regard to nuclear weapons and the space program: there is no room on this little planet for brawls.

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COVER

"Family and Rainstorm" by Alex Colville "A mother's love makes home the one place on earth where each member of the family still feels he belongs."

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He lives on

Harold R. Regier

THE TRAGIC AND untimely death of Martin Luther King, Jr., has affected me as it has many in our nation. I am stunned. I am angry. I am frustrated and grieved. I have been tempted to lose hope, because a man whose prophetic voice and intense optimism in the American people—both white and black—has been silenced. A man whose dedication was matched with his courage, whose actions were inspired by his faith, whose radical challenges were made with love, whose nonviolence was rooted in his theology: this man has left for you and me to fulfill his dream—the promised land of brotherhood. He worked ceaselessly and with the full knowledge of the possible consequences. Martin Luther King was one of the greatest men of our time. . . .

Many have expressed dismay at the awful act committed. And many have pled for a control of the emotions and the maintenance of law and order. The governor of our state of Mississippi expressed well these two concerns. But the most important and the most needed statement was omitted.

The most important message is that we pledge to work, with unprecedented courage and haste, to realize the goals of the dream for which Dr. King gave his life. If we really mean that the violence which took Dr. King's life dismays us; if we seriously want to avoid riots which destroy and hurt everyone—white and Negro; then, we must put our energies to the task of the realization of the dream of which Dr. King so often spoke and for which he so untiringly worked. To do less makes our words a mockery. . . .

Martin Luther King championed the cause of the forty million victims of poverty in the United States. His presence at Memphis in behalf of the plight of the garbage workers in that city is evidence of this. His Poor People's Campaign planned for the nation's capitol is further evidence. That 98 percent of the garbage workers in Memphis are Negro and that the majority of the ghetto poor are Negroes is by design and not by chance.

The President's Commission on Civil Disorders made this clear enough. "Our nation is moving toward two societies," the Commission Report concluded, "one black, one white—separate and unequal." Further, the report states, "What white Americans have never understood—but the Negro can never forget—is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it."

I hope, and I pray, that there are many Negroes who still believe there is lying dormant within the soul of white America enough goodwill to create a new society of freedom. But, my fellow white Americans, this is a favor we have no right even to ask of our Negro fellow-Americans. The only appropriate stance is to act—and to act with *haste*.

The action I am talking about is to make unnecessary Dr. King's plans to march on Washington and to camp there in poverty housing to demonstrate the plight of the poor that we already know exists. It is time that the United States Congress and our state legislatures so reform the welfare assistance programs that persons in need of such assistance can live in dignity. The $720 maximum welfare benefit for a family of four in Mississippi is indeed appalling when $3,300 is the minimum annual icome on which a family of four, under best consumer practices and only on a temporary basis, can maintain proper nutrition according to federal studies. It is time that job training and work opportunities make available to every able-bodied man an income that enables him to raise his family with dignity, and raise the status of our nation to one of morality and responsibility. It is time that open housing legislation be passed and slumlords be dealt with. It is time that a massive upgrading of educational facilities and programs be made available to the victim of poverty in rural Mississippi and in East Harlem of New York. The time is now! Silent white America must let its legislators and President know *now* that these reforms must come. It is time to reinvest the billions of dollars wasted in military destruction into massive domestic programs to save our nation from further shame and embarrassment and disaster. . . .

At a mass meeting shortly before his violent death in Jackson in 1963—a death very similar to that of Martin Luther King, Medgar Evers said, "I love my children, and I love my wife, and I would die and die gladly if that would make a better life for them." In this same spirit, Dr. King died. Their deaths *have* and *must* make a better life for many. These men went out of their way, and persisted in a cause they were sure was right. As Dr. King put it, "A man without a cause worth dying for is not fit to live." Self-interest told these men to go easy on their cause and preserve their lives. Commitment told them to go on.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Go, no matter what age

THE SUMMER HEAT was nearly forgotten one Sunday evening. It was a commissioning service. A couple from the fellowship said, "We feel the Lord has blessed us so richly in the past years that we should share in some way with others who do not have the privileges we do."

Sam and Linda Guhr continued to say they felt compelled to leave their comfortable home and jobs and go into voluntary service. The little group gathered at Faith Church, Newton, Kansas, experienced the true meaning of the church and perhaps even a foretaste of the joys of the world to come!

A year later in the paper from Gulfport, Mississippi, the *Gulfbreeze,* Darlene Ranck wrote, "Camp Landon has this last year been privileged to have on its staff a couple who left home and work after having been married nineteen years. With three children . . . Guhrs came here for two years in the voluntary service program. . . . They feel they have become more thoughtful toward each other as a family, as well as toward those outside the family. We regret to see this family leave us after only one year of service, but this has been made necessary by Sam's neuritis. Sam's and Linda's spirit of service has certainly challenged me. . . . It is an experience which could very well change the values of an entire family."

Here are busy people in the most productive years of their lives, wanting to serve God, even if it takes them away from their home and involves sacrifices. They are not alone. Alvin Voths served in Markham, Illinois. He writes, "For a number of years Lydia and I had discussed our desire to someday go into voluntary service. But there seemed to be so many *ifs* and *buts,* that we always postponed it. First of all, it meant severing home ties and leaving friends and loved ones. Should we sell our home or try to rent it to someone? We decided we would leave it all in the hands of the Lord and from then on, everything seemed to fall in place like a jigsaw puzzle. We were accepted, sold our home, and two months later were on our way. Our assignment was to Community Church, Markham, Illinois, and we were to help with the duties in the day nursery and building of an addition to the present structure.

"This experience here has been well worth the little sacrifice we had to make in order to come and we would highly encourage other older people to go into voluntary service. . . ."

John Unruhs followed their children into voluntary service. "They enjoyed it so much that they got us interested, too," they write. Unruhs served at the Mennonite Youth Farm in Rosthern, Sask., Canada. "I did maintenance work and Mrs. Unruh did the cooking in the ladies' home. . . . To see how happy they were that somebody cared enough for them to come and help them was worth it all. I was in Mississippi in 1966 after a tornado and then I found out that if you care enough about your neighbors that you leave home to go and help them it is more than just to send money."

A minister in voluntary service? George Dicks left their Winton, California, church and did just that. When asked why, he called the question "one of those dillies. Life can be a drag," he said, "somehow you are asking, does it add up. You spend years in preparation, years in rearing a family, years saving, but it just kinda leaves you dry. You consider yourself in the light of the world's needs and you begin to feel pretty guilty for being so downright self-centered. Your outlook is too narrow. You even feel guilty for being white because those who aren't get such a poor deal out of life. You begin to look around to see where a person or family can meet needs which could possibly be both self-fulfilling and pain alleviating. So you begin inwardly to yearn, to pray, to plan, and make application. A door opens and you walk in, not knowing what's next.

"Was it worth it? This is difficult to evaluate. The general feeling that comes to the fore from within is that you feel good for having done it. Sure, there are mixed feelings with this also, for by the time you are through with the service you really have only begun to see the implications and possibilities. You somehow feel guilty for not staying on, even though there might be no opening to do so. Yet it gives a person a view of a dimension of life which you never knew before. You wouldn't want to exchange it for anything.

"The problems which confronted us were family, finances, property, and what was to come after the voluntary service excursion. Some outsiders were analytical and saying, 'Do you want to feel noble in going?' I said that it possibly entered the picture. So it was a matter of overcoming something. The family, that is the three children who were still at home, a boy sixteen years old, a boy fourteen years old, and a girl twelve years old, objected to the idea at first, vociferously but when Mom and Dad continued with the idea they fell in line and cooperated well. The married children, basically, stood by us. We had saved some money and were willing to use this in the endeavor. This can try your faith. We disposed of our property, bought a truck, disposed of nonessentials, and left the "Ur of the Chaldees" for a land which we had not known before. Second to getting married, this took the most courage which I ever faced. At times, I even questioned the whole ordeal. . . .

"A highlight was the experience of being accepted by your camp peers and being accepted by the colored community of people and ministers. This did not happen without struggle. The value of the experience was the growing awareness that with openness of heart and mind you *can* keep on growing and making a worthwhile sharing contribution to life, to the fulfillment of the will of God in life, to the establishing of a feeling of dignity in others. It meets your own needs as well as the needs of others. You are not so alone, you become a part of the greater community in life. You get to be more willing to share life, possessions, time, all. Not that one becomes perfect, but becomes

ɔre mature, if this is our possibility."
A record that will be difficult to
ıtch comes from Henry Goerings,
w living in North Newton. They
med for thirty-one years and then
ired. Here is how their diary reads:

1952: Built cabinets in Manhattan
d Topeka after floods. Finished a
use in Arkansas for a family whose
me was destroyed by a tornado.

1955: Spent a year in Akron, Pa.,
ilding a dormitory for MCC.

1957: Built doors and doorframes
d window frames for an adobe
use for General Conference workers
Mexico.

1957-1962: Worked one week a
ar for five of these years at Grace
ildren's Home in Henderson, Neb.,
ɔairing and remodeling.

1961: Helped clean up after the
rricane and tornado in Galveston,
xas. Celebrated Golden Wedding.
Gulfport, Mississippi, to remodel
kitchen where Harold Regiers live.

1963: Spent one week at Birney,
ɔntana, helping to rebuild part of
foundation of the church.

1964: Spent three weeks in Oraibi,
izona, adding a bathroom to a mis-
nary home.

1966: Two weeks in Canton, Okla-
ma, hanging garage doors.

1967: Back to Canton to do some
nodeling in the parsonage and after
ɔ weeks, to Seiling, Oklahoma, to
ld a kitchen cabinet for mission-
es and storm doors for others.

Regarding their work, Mr. Goering
ites, "We feel that to see a need
a call to meet that need if we are
e to do so. It is like taking a vaca-
n in a way different from the usual
d of vacation. We see the scenery
ng the road but when we come
ne again we feel that we have not
oyed the scenery only, but working
ether with the missionaries we
rn to know them, also how they
rate on the mission field. . . . In
estimation, this is the most re-
rding thing, doing something for
m which they need, yet, seldom
e time for." Mrs. Goering adds,
am always glad to go along with
nry; only he always knows about
at he has to do. I usually do not,

> *"The value of the experience," said one volunteer, "was the growing awareness that with openness of heart and mind, you can keep on growing and making a worthwhile contribution to life, to the fulfillment of the will of God in life, and to the establishing of a feeling of dignity in others."*

Henry Goering on Oklahoma project: "Like taking a vacation."

so I take along a few things. When I told them that I like to make quilts, sewing machines and patches were provided, so I made simple quilts for them. I also take along hooks to make rag rugs and knitting needles to make mittens for children and wallpapering equipment so I can hang wallpaper, too. At Akron I papered about twenty-five rooms for MCC. . . . I made many quilts in spare time. In Topeka I papered about twenty-five rooms in reconstructed houses. . . .

"When our six children grew up and established their own homes, I was more free to do what I wanted to do. Most of our children are interested in voluntary service and when they came home and told us of their experiences I was sorry that we had no opportunities like that when we were young. So we are doing something about it, now when we are old.

"We do not want to leave the impression as if we had made such a wonderful contribution. All we did was to make the living quarters of people a little more comfortable and give those stricken by floods and tornadoes new courage to carry on. Let God have all glory Who made it possible."

Still another couple, George Duerksens, wrote, "We went to Prentice, Mississippi, December, 1965, to work for MCC. We were loaned to the Heifer Project. . . . Our work was to try to upgrade the college farm, dairy, and farm machinery. . . . Mrs. Duerksen distributed several shipments of used clothing. The last three months, we were houseparents for forty-two college girls. . . . Other voluntary service workers have said that their work was most frustrating and, at the same time, most rewarding. With this we completely agree . . . The highlight of our experiences is, easily, the time we took communion in a Negro church and experienced the fact that there is no difference if we are one in Christ. . . . I don't know if there is any value in going into voluntary service during middle age over any other, except that you go. There might be the financial advantage of older people over the young because the problem of children is not so big. No matter what age, go!

"We sometimes wonder, have we accomplished anything? Have only we gained by going there or did we do anything for them? The send-off that they gave us was overwhelming. We are not quite over it yet."

Mrs. Harvey Friesen wrote in *The Mennonite,* Feb. 21, 1967, "Our children, like bold adventurers, had all gone forth to do battle with the world. We were left alone in the house that had been vibrant with life, the home that had weathered an everage amount of storms, generously mixed with high hopes, ambitions, and blessings. We knew the day would come sooner or later."

Married couples make this adjustment of changing their roles with varying degrees of success. Psychologists call it the "empty nest" stage of life and say that the best preparation for it is a gradual development of new interests and activities to replace parental duties. Voluntary service opens many doors to areas in which couples in this stage of life have much to contribute. Even if their children no longer need them, they are still needed. Involvement—even one year of voluntary service—gives new perspective to a couple's or an individual's remaining half of life. This sharing and service may bring a richness to the lives of people who would otherwise find life empty and purposeless. Voluntary service can be a climax in the lives of individuals who have served Christ in their homes, in their communities, and, perhaps, in short-term service as with the MDS. The place of work may be in a community quite different from that to which a person is accustomed. This gives the opportunity to learn to know people who are different and to try to understand them. Often, places of service are with people who are not as fortunate as we. We know we enjoy blessings of physical comfort beyond what most other people have but we take them for granted. Working with those who do not have all the luxuries we have will make us more thankful for what we have and more willing to share with those who have too little.

Young people bring their energy and idealism of youth to voluntary service. Older people bring experience and stability. Often, the younger and older people can work together and combine their attributes to do more effective work than each can do alone.

H. A. Fast was director of MCC senior voluntary service up to May 1966 and was instrumental in developing this program.

During their term in Gulfport Mrs. Guhr wrote, "Sam has enjoyed his maintenance, bus driving, center recreation, and even teaching one Bible class, which was a new experience for him. My nine Bible classes I teach every week have been a real challenge. I teach six classes of primary children in a Negro public school."

Released time activity involving four hundred children was discontinued, however, because there were no volunteers to teach them. Regarding this, Harold Regier wrote in the *Gulfbreeze,* March 1965, "Peter Marshall spoke of the tap on the shoulder as the call to service. At Camp Landon, we are wondering if the finger has stopped tapping or if the shoulder is becoming calloused."

Another letter from the Guhrs, written over a year after their commissioning service concludes, "One of the joys of Christian stewardship is to remember the outreach of our actions or words. We cannot measure the influence of a loving gift or say when it will end. . . . This being away from home also makes us appreciate the Christian heritage we have, the good life we have in a sheltered community, the opportunities we take so for granted. . . ."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Can-ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Prague has laboratory on peace

AR SEEMS STRANGELY out of place our world, especially when we think out what war really is compared to kind of life we want for our- ves, our families, and the world.

The contradiction has often been ted. A vice-president of the Chris- n Peace Conference is only one of most recent to call it to our atten- n. Richard Andriamanjato, Mada- scar, opened that group's meeting Prague. "I mention nothing new," said, "if I recall once again this ange correlation that exists be- een the evolution of Christianity d the absence of peace in the rld."

In spite of all the goodwill in the rld and in spite of prayer offered large volumes, peace escapes man. d the failures of Christians to n peace seem to be the failures of Christian Peace Conference also.

Organized by the Czechslovakian urches as an ecumenical effort for ace in Eastern Europe, the group s just finished a major world as- nbly. And after a week of talks, ace seems more remote than ever. surefire formulas for peace were ind. In fact, the conference of en hundred churchmen, with a ge proportion coming from the stern Orthodox groups, was almost laboratory demonstration of the ny obstacles to peace. In an at- npt at humor, rare in the confer- e, Andriamanjato said, "The large etings which are held almost every- ere in the world seem to have nething in common with the Ameri- bombings of North Vietnam: y cost a lot of money, make a lot noise, and are not very effective."

No one laughed. Translating the a through the four languages of conference (German, English, nch, and Russian) may have shed the spark of a weak figure speech. And war is never very ny anyway.

Prague gave evidence that it is easy ugh to condemn the other fellow's , but extremely hard to let go of r own war. We call the wars we 't like imperialist wars of aggres- . But favor is given to revolution and wars of liberation. This, at least, seemed to be the feeling of some who attended the Christian Peace Conference.

The Prague conference strongly condemned the war in Vietnam as waged by the United States. "We note with sadness that many Christians remain silent in the face of a war of annihilation by a world power against a small nation—which one can almost call genocide," were the strong words of a conference statement. Many in the American delegation of thirty-seven objected strongly to the word of harsh judgment which would in no way, they felt, give positive aid to the anti-war cause in the United States.

"I'm afraid," said Charles C. West, Princeton Theological Seminary professor of ethics and chairman of the American delegation, "that this resolution as it now stands will not commend itself, even to those opposed to the war in Vietnam, as the Word of God or even as an effort of Christians to understand themselves as under the Word of God."

The conference turned a softer light on the other side of the war. "We see this war as the result of imperialist intervention directed against the long struggle of Vietnam to be free to determine its own destiny and to be able to satisfy the aspirations of its people for social justice and progress," said the conference.

Seen in this way, the war is a struggle for national liberation and this is a justifiable war for the Vietnamese. And the conference did almost everything but recruit soldiers for the National Liberation Front of South Vietnam.

Joseph Maria Ho Hue Ba, a Roman Catholic teacher and a member of the central committee of the NLF, addressed the conference and pleaded the cause of his people. "Within the large national family of Vietnam, the Christians of South Vietnam are sharing the same fate as the other strata of the population," he said. "All the crimes of the American pirates and their lackeys against our compatriots are so many crimes against us Christians of South Vietnam."

The conference responded with strong sympathy to Ho Hue Ba's cause. The youth section of the conference sponsored an offering for the support of the NFL. Those not wishing to give had the option to contribute to a fund for medical relief.

The delegates of Asia, Africa, and Latin America — and there were a good proportion present—spoke often of revolution and for its violent support in extreme and oppressive situations.

A theological working group at the

Cross section of delegates at the Christian Peace Conference, Prague.

conference admitted that not every revolution or movement toward social change needed to be violent. Czechoslovakia itself during the days that the conference was meeting in that country showed that nonviolent and often unorganized protest could change a nation.

On the day that the conference delegates arrived in Prague, the Czech parliament elected Ludwig Svoboda as the country's president. He replaced Antonin Novotny, the country's strong man, a Stalinist holdover. Novotny fell before the erupting dissent of writers, intellectuals, and students who demanded more freedom and would not be suppressed by any threats or harassment.

Before the election, students demonstrated in the streets for a presidential candidate of their own choosing. He could not beat Svoboda, a noncommunist backed by the Communist Party, but the youth of the country demonstrated to their elders that nonviolent dissent can change the social order.

Churchmen from other socialist countries, such as Russia, found an unaccustomed amount of freedom in practice. A small art gallery in Prague was brazenly exhibiting a twenty-two year collection of protest art, showing how the artists had mocked and criticized the dictatorship.

But Asians, Africans, and Latin Americans did not always see how the Czech model would apply to their situations where they feel oppressed by the richer countries of North America and Europe. "When considering the theme of revolution," said the conference's theological study group, "we have to remember the real political situation. There is a fundamental difference whether our ultimate concern is directed toward the preservation of peace through the creation and strengthening of coexistence between countries with different social orders, as in Europe—or whether it is directed toward radical changes of power-structures of a social, economic, and political nature as in Latin America."

The major failure of the Christian Peace Conference was its failure to be honest and open. Americans and West Europeans who were often critical of their governments were disappointed that many of the Eastern European churchmen, outside of the Czechs, were unable to be even mildly critical of their governments. In fact, criticism of socialist nations by others was not kindly received.

Julio de Santa Anna, Montevideo, was rebuked by an East German journalist for suggesting that the socialist countries exploited the people of underdeveloped nations as much as did the capitalist powers.

While Americans may sometimes accept uncritically the prevailing political views in their own country, few seem as strongly committed to their governments' ways of saying things as were the Eastern churchmen. And since these groups are dominant in the movement, this is often the color of conference documents. Catch words such as imperialism, capitalism, and aggression appear often. The emotional coloring is often stronger.

Paul Verghese, a leader of the Orthodox Syrian Church of India, and a former staff member of the World Council of Churches, put the criticism directly before the conference. "Though you may be factually correct in your analysis, you may be emotionally dishonest," he said. "Influence outside the East depends on honesty and factuality of analysis."

Though Verghese was elected to the conference's influential and continuing working committee, there was no immediate evidence that he had been heard. Some observers assumed that the churches of the East still need to be more concerned about influence within the East than outside of the East. So the conference remains compromised politically and perhaps even lags behind other forces.

One American indicated that there were differences between the public and private person in situations of this kind. And though certain political lines must be followed in public, there is more freedom in private. If so, the Christian Peace Conference serves the purpose of a confessiona and an aid to loose the tie that binds and suffocates.

It was perhaps to this that J. L Hromadka, the movement's founder and seventy-nine-year-old president referred in his closing address when he said, "Let us help each other. We are responsible not only for ourselves but for our churches."

And he called for sympathy for "the suffering of the millions of our brothers of the third world."

He was referring to the underdeveloped nations of Asia, Africa, and Latin America. A special effort had been made to secure the attendance of delegates at the conference. They were present in a noticeable proportion, though they found it difficult to take part in a meeting oriented toward European interests.

"They feel out of place in meetings of the World Council of Churches," said Verghese, "and that situation has not been totally ameliorated here." His remark was greeted with sympathetic applause from the Asians and Africans and shouts of "Hear! Hear!"

But in even its failures, the Christian Peace Conference may be succeeding in a halting way. It is bringing the churches of the East and West together, and in spite of the frustrations, the walls of separation are being eroded.

"Sometimes I have the impression," says Lukas Vischer, director of the World Council of Churches' faith and order commission, "that the differences between the Eastern and Western traditions are more important than those separating Catholicism from the Reformation. The West shares a common history, but the dialogue between Protestantism and Orthodoxy has hardly begun."

And in the Christian Peace Conference, the dialogue has just barely begun, but it is beginning. It used to be a monologue.

"I see a great improvement," says Harold Row, director of the Brethren Service Commission. "There is more dialogue here than there was four years ago."

The conference gives a lot of at- ıtion to statements which over the ars will have little value. But they /e suspicious Christians time to ok each other over until they learn trust each other.

Until that time comes, there will frustrations. "My impression of is conference is not good," says asahisa Suzuki, moderator of Japan's nited Church of Christ. "It is good have contact with Christians from parts of the world. But I am dis- pointed that there is criticism of nerica—and this is all right—but ere is not the same criticism of what e countries of the East are doing."

But a resolution, quietly proposed Czech theologian Josef Smolik, ay begin to change that. He called r a study of the abuses of power th by the countries of East and est and the countries of North and uth. A majority, including the Rus- ns, voted for the idea. The Chris- n Peace Conference may yet talk out the causes of war.

"The experiences of the last World ar," says the conference, "have aken up the consciences of Chris- ns everywhere in the world." And ey came to Prague from fifty-four untries and many more churches, otestant, Orthodox, and Anglican. irty Roman Catholics were pres- t as unofficial delegates from their oceses except for those from Hun- ry. They sent five. Half of the six- en delegates from France were tholics.

"We are ready to strengthen our operation with all religious and cular organizations which serve the otection of peace, justice, and free- m," was the conference's closing irmation. "We are aware of the ct that we Christians cannot real- this program for saving mankind thout God's help, without seeking giveness for things we have done d for things we have left undone, d without the cooperation of all n."

The Christian Peace Conference s a big job. Peace is still far away. *aynard Shelly.*

Germany is one nation

Despite arbitrary postwar divisions, Germany remains one nation and must work to achieve political unity within a European community, according to a study-memorandum issued by the Evangelical Church in Germany (EKD).

The twenty-page memorandum is the outcome of joint efforts by Protestants from both parts of Germany. Chairman of the drafting committee was Ludwig Raiser, a legal expert from Tuebingen University, who is on the EKD Synod.

In his introduction, Raiser noted that the study had not received unanimous acceptance in the Council of the EKD. But it was not intended to bind the member churches to a declaration of policy. Rather, it was offered as a basis for discussion in the churches concerning relations between the two parts of Germany.

The memorandum, entitled "The Peace Tasks of the German People," says that the present division of Germany "must be reckoned with" but recommends steps toward eventual reunification. One such step suggested was a "political association" between the Federal Republic and the German Democratic Republic (East Germany).

"Since the division line cutting through the country is entirely arbitrary and since both parts are connected by a joint spiritual and historic heritage," the memorandum said, "there is still alive within the people a feeling of belonging together which is stronger than the contrasts emanating from their integration into diametrically opposed social and political systems.

"In the consciousness of other peoples, too, the Germans continue to be one people." To facilitate reunion, it stressed "that neither of the two German states should seek the establishment of full national sovereignty; that coexistence and cooperation between the two parts of Germany would be made easier if all parties presently represented in the West German Bundestag and the East German People's Chamber (Parliament) were allowed, legally, to present their views throughout all of Germany; and that such coexistence should not be allowed to suffer disturbance because of controversies over Germany's former Eastern areas."

LBJ responds to MCC wire

On Apr. 2, the Mennonite Central Committee sent a nightletter telegram to President Johnson expressing appreciation for his ordering the cessation of bombing in most of North Vietnam. (See *The Mennonite*, April 23, p. 295.)

On Apr. 8, MCC received the following letter from President Johnson: "Dear Mr. Snyder: I am heartfully grateful for your kind message. It strengthens my deep faith that Americans will come together in this critical hour, placing the cause of peace and freedom above any personal or partisan concern. This is the paramount interest that my own decision seeks to serve. I am proud to be encouraged by your confidence. (Signed) Lyndon B. Johnson."

The Mennonite Central Committee has been in Vietnam since 1954. In 1965, three organizations, Church World Service, Lutheran World Relief and MCC formed Vietnam Christian Service, with MCC serving in an administrative capacity.

MCC with its long, close involvement with the Vietnamese has been deeply concerned about the effects of the Vietnam war. On July 15, 1966, a seven-man delegation met with one of President Johnson's chief Vietnam aides. Part of the delegation's purpose was to make clear to the government the Mennonites' willingness to serve the Vietnamese while at the same time disavowing and disassociating themselves from the military efforts there.

Again on Nov. 3, 1967, five Mennonite Central Committee officials were received at the White House to present a letter to President Johnson, which defined concerns about the U.S. policy at that time. Both visits hoped to encourage President Johnson to move toward a change of course in Vietnam as a means of stopping the killing and suffering on both sides.

Two views on draft resistance

The following articles represent two students' points of view on a dialogue currently going on at Mennonite Biblical Seminary on the topic of Mennonite participation in the draft. Roy Kaufman, a middler at Mennonite Biblical Seminary comes from Marion, S.D., His home church is Salem, Freeman, S.D. Roger Kaufman, also from Marion, is a junior at Mennonite Biblical Seminary. His home church is the Salem Zion, Freeman, S.D.

Mennonites and draft resistance

The question of Mennonite participation in draft resistance has been raised frequently in Mennonite student circles. Under the assumption that the Selective Service System is itself evil, since its purpose is to man the armed forces, the question has been raised if Mennonites can continue to participate in it, even in their legal alternative position. . . .

Draft resistance in the form of turning in one's draft card or refusing an alternative to military service is avowedly an illegal act. Engaging wilfully in an illegal act carries with it immense responsibilities. Illegal activity undermines the solidarity of the social system and calls for punishment. Assuming draft resistors' willingness to endure punishment, they need also to recognize their responsibility to society in the effect of their act. Unlawful activity usually contributes either to anarchy or to totalitarianism. . . .

The present situation is such that, as I understand it, anyone with pacifist convictions, Christian or non-Christian, is able to do alternative I-O civilian service. It would seem that this alternative of civilian service has accomplished good in the form of MCC and International Voluntary Service, in spite of the fact that it is, perhaps, largely dependent upon the *evil* draft for its maintenance. Hence, given the relative good which can accrue from such an alternative, does the present situation demand a negation of the I-O alternative, especially in view of the drastic implications resulting from illegal action? By choosing the I-O position, we are both contradicting the basic premise of Universal Military Conscription and, in effect, demonstrating by our alternative service another way to dealing with human problems.

Granted, that the Christian must answer to God rather than man and hence, on occasion, disobey man's law, we must still raise the question of the primary arena of Christian activity. Draft resistance, especially for anyone with a legal alternative, is primarily a political action seeking the rectification of a felt social ill. Is that type of activity the primary arena of Christian activity? It seems to me that our affirmations of faith that Christ rules history and that He died for us are affirmations which free us to be responsible to Him for our own existence and which free us to live for Him in those persons nearest us. Hence, even if we feel we must disobey government, our primary objective as Christians will not be to rectify social ills but to be as Christ in those with which we are confronted. Therefore, draft resistance as a politically motivated action would seem to be down the list of priorities for the Christian, given the legal alternative he can choose.

For these reasons, although I am sympathetic with the political objectives of the draft resistance movement, I would not, myself, engage in draft resistance. What we do need to do—all of us—is to witness to all we can reach that there is an alternative to military service. I'm not sure it's Christian business to change the state, but I am sure it's Christian business to witness to the existential decisions of human persons. *S. Roy Kaufman.*

In the national interest

The draft of 1968 is different than the draft of 1918 or 1942, and it is important that these differences be evaluated in terms of our relationship to it. The draft of 1968 is enabling the United States to engage in worldwide, "peacetime" wars of imperialistic intent cloaked in the garb of irrational anticommunism.

This conception of the national interest has hopelessly involved us on the wrong side of a civil war in Vietnam. This conception of national interest enables us to support repressive dictatorships throughout the "free world." The draft is giving the United States the muscle needed to keep the free world free for American economic imperialism. It is only in this sense that the free world is free, and it is for this reason that the United States *protects* it with an international foreign legion.

Nor is the draft only involved in perpetrating American neocolonialism abroad, but at home it serves the same service for white racists against the black man. The black man and other minorities, already exploited economically and socially, are now being plundered of their best young men to fight wars, for which only their oppressors benefit.

In addition, the draft is the worst form of slavery known to man. It is not just a means of cheap labor, which devaluates the dignity of the laborer, but rather, it compels thousands of morally sensitive young men to commit crimes which contradict the very core of their humanity. It is abundantly clear that the preservation and promotion of the United States' economic advantage are the prime goals of our power politics. The slavery of the draft is directed toward the enslavement of the free world under American imperialism. . . .

In the face of the implications of American policies, we need to reevaluate our position within the Selective Service Act. Presently, we are asserting that serving within the selective service system in the national interest (as defined by President Johnson) is compatible with the best interests of humanity, if it does not mean our direct involvement in the massacre in Vietnam. This position has evolved out of our experiences in past world wars. . . .

The Mennonite individualistic approach to morality blinds us to our responsibilities to humanity. As long as our consciences are not imposed upon, we are strangely inactive in protesting atrocities against humanity. We try to relieve the suffering of humanity by the handout, but we are quite unwilling to give them our hand in finding a solution for their problems. This is especially true when we are intimately involved in the causes of their suffering.

The Mennonites have naively understood nonresistance to simply mean passivism. The power of our positive contribution through the draft has become idealized. Our passion to turn slavery into gain has caused us to ose our passion to oppose slavery. We have forgotten that Jesus also came to grips with the authority of both religion and the state by failing o seek an alternative to the cross. Both the New Testament and reason demand that passive resistance (noncooperation) must be the consequent of our nonresistance position when he cause of humanity is at stake.

The Mennonite tradition is in the midst of a new test of its virility. Do we have enough historical distance rom American racist, neocolonialstic policy to be able to stand in udgment over it when its interests un counter to the best interest of umanity? Would such a judgment ead us to oppose our national policy n a decisive way?

In relation to the draft, our choices re quite clear. We can accept alterative service within the national interest, and thereby give our legal consent to the assumptions of our naional policy. Presently, we can acept the national interest clause of the elective Service Act only because we re ignorant of the meaning of the United States, foreign policy, or beause we deceptively give it our own efinition.

We can flee the country, and thus bdicate our responsibility to it and umanity. Or we can refuse to give ssent to the demonic nature of our ational policy by refusing to comply ith the Selective Service Act. The tter alternative must be only one expression of our strong condemnation f United States neocolonialism, but failure to encourage this alternative ight bring greater suffering upon us nd all humanity. *Roger Kaufman.*

RECORD

Baptisms

First Church, Sugarcreek, Ohio, on Apr. 7: Elaine Boyer, Kathie Hecker, Sally Lingler, April Showers, Dawn Weaver, Verlon Ewert, James Miller.

Workers

Milton M. Goering, Wichita, Kan., has been named dean of students for Bethel College. For the last four years, he has been counselor and counselor coordinator at Wichita High School East. Associated with the college from 1952-60 in the physical education department and as athletic director, he will replace Esko W. Loewen, who will complete eight years as dean of students before his resignation becomes effective this summer. Loewen's future plans are incomplete.

Duane and Edith Graber have been assigned to Markham (Ill.) play nursery for a two-year voluntary service term. He is a member of First Church, Pretty Prairie, Kan., and the son of Mr. and Mrs. Jake C. Graber. Her parents are Mr. and Mrs. Albert Enns, Inman, Kan. She is a member of Hebron Church, Buhler, Kan.

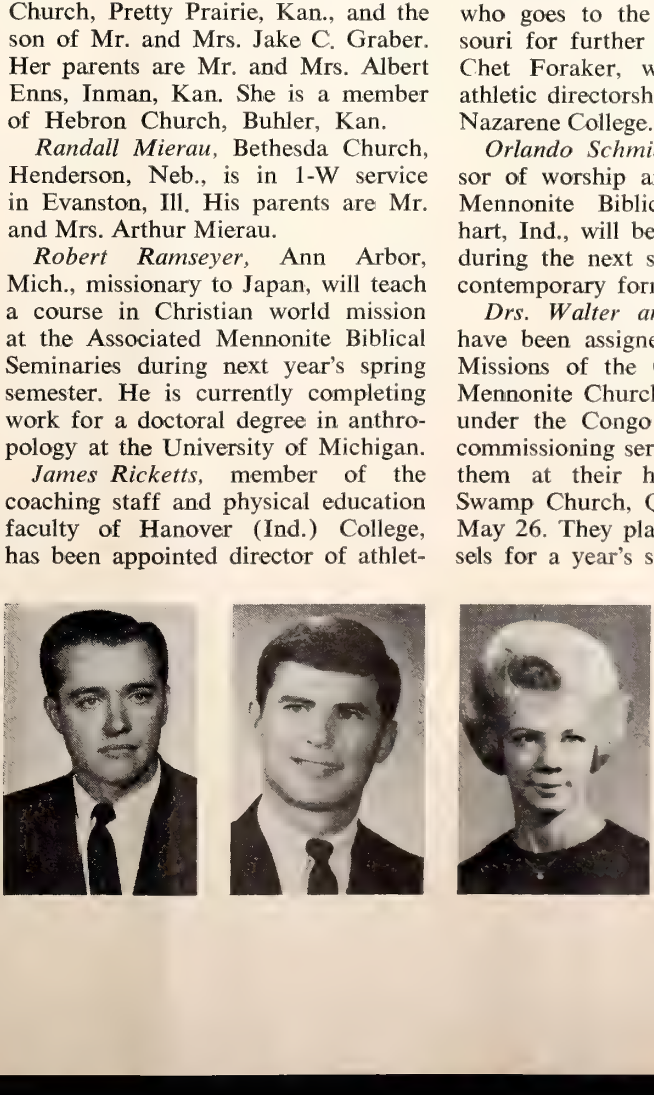
Randall Mierau, Bethesda Church, Henderson, Neb., is in 1-W service in Evanston, Ill. His parents are Mr. and Mrs. Arthur Mierau.

Robert Ramseyer, Ann Arbor, Mich., missionary to Japan, will teach a course in Christian world mission at the Associated Mennonite Biblical Seminaries during next year's spring semester. He is currently completing work for a doctoral degree in anthropology at the University of Michigan.

James Ricketts, member of the coaching staff and physical education faculty of Hanover (Ind.) College, has been appointed director of athletics and chairman of the physical education department at Bluffton College beginning July 1. Assistant football coach and head golf coach at Hanover, he is a graduate of Ohio Northern University, Ada, where he holds the all-time-career scoring record in basketball. He received his master of education degree from Bowling Green State University and has completed an additional year of study for a doctor of philosophy degree in physical education at Ohio State University. At Ohio Northern University he was voted, three times, the most valuable player in basketball and, two times, to the all-conference first team and received the four-year achievement award in physical education. Robert Kreider, in reporting the appointment of Ricketts, states that one of the newly appointed athletic director's responsibilities will be to procure replacements for William Ramseyer, who goes to the University of Missouri for further graduate study, and Chet Foraker, who takes over the athletic directorship of Mount Vernon Nazarene College.

Orlando Schmidt, associate professor of worship and church music at Mennonite Biblical Seminary, Elkhart, Ind., will be on sabbatical leave during the next school year to study contemporary forms of church music.

Drs. Walter and Elizabeth Shelly have been assigned by the Board of Missions of the General Conference Mennonite Church to work in Congo under the Congo Inland Mission. A commissioning service will be held for them at their home church, West Swamp Church, Quakertown, Pa., on May 26. They plan to leave for Brussels for a year's study of French and



M. Goering
D. Graber
E. Graber
(Workers)

JOURNAL

tropical medicine before going to Congo. They spent the years 1961-63 with Mennonite Central Committee in Congo. They were three months at the government hospital in Kikwit. The rest of the time they spent at Mukedi, a Congo Inland Mission station, where they were the only doctors and worked mostly with Congolese nurses. After their return to the United States in 1963, he spent two years in chest surgery residency—he had had one year before going to Congo—at Bethlehem, Pa. They then went to Oakland, Calif., where he spent an additional two years, 1965-67, in chest surgery residency. In Congo, they will be stationed at the Kimpese hospital, where he will be doing general surgery and she will work in the field of obstetrics and gynecology. Parents of the couple are Drs. Harvey and Ella Bauman of Coopersburg, Pa., and Mr. and Mrs. Howard L. Shelly of Steinsburg, Quakertown, Pa.

Robert Wolgamott, M.D., psychiatrist from Portland, Ore., is the new medical director of the Kings County Mental Health Clinic. He succeeds Bertha Stokes, M.D., who resigned effective Jan. 31. The clinic which was opened under contract of the County of Kings with Kings View Hospital of Reedley, July 21, 1964, is now located in Hanford. The clinic provides outpatient psychiatric services, consultation to many of the community agencies including the Superior Court, screening of juveniles and mental patients considered dangerous to self and/or others, rehabilitation, and education and information to the community. The clinic is operated under the Short-Doyle formula. The county provides 25 percent of the funds and the state matches 75 percent of operational expenses for staff and expenses. Wolgamott is appointed by the Board of Directors of Kings View Hospital.

Lewis C. Weber, Preston, Ont., has been elected principal of Rockway Mennonite School, Kitchener, Ont. A member of the First Church, Kitchener, he is currently on the staff of Forest Heights Collegiate, Kitchener.

Calendar

May 19—Rural Life Sunday.

May 26—Commencement, Bethel College.

May 26 — Graduation, Rosthern Junior College.

May 27—Commencement, Bluffton College.

May 31—Commencement, Mennonite Biblical Seminary.

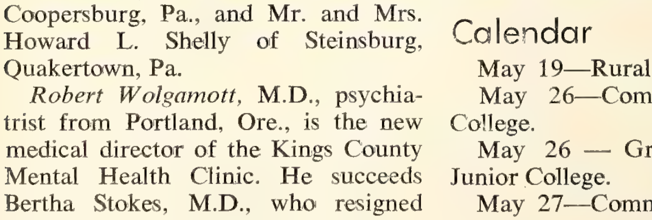
June 2—Pentecost.

June 13-16—Lind, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 7-10—Calgary, Canadian Conference.

July 13-20—Estes Park, Conference.



W. Shelly
E. Shelly
L. Weber
(Workers)

APRIL 8. Geoffrey Murray always sits in the same corner of the cafeteria at teatime, I was told. And sure enough, there he was. The information office for the interchurch aid department of the World Council of Churches had just returned to Geneva after taking a shipment of relief supplies—six tons of milk powder and four tons of medical supplies—to Biafra. How did he get into the rebel Nigerian State? "Clandestinely," he said, which having been spoken with a slight British accent made me think at first that it was the name of some small country's air line. It was an unregistered carrier open to charter. They followed a route along the coast and slipped in at night under the cover of blackout. The little breakaway state is experiencing the severest shortages of every kind. They need medical staff, technicians, and refugee workers. Up to a quarter million refugees are housed in commandeered buildings and many others have crowded in with members of their extended family.

Has the World Council of Churches sent any relief supplies to North Vietnam? Yes, he said. Medical supplies had gone via the Red Cross and via Caritas, the Roman Catholic relief agency. A prefab hospital had been sent via Vladisvostok and had been due to arrive by the end of January. Any report that it had been received? No.

APRIL 9. I had stopped in Geneva to see whether I could sit in on a consultation of Christians (both Catholics and Protestants) and Marxists. It was a small consultation of about forty-five people and it was closed to the press except for one session. So I had a bit of time to gather some information on my own. A number of agencies have their headquarters in this city, and I soon discovered that I didn't have time to see even all of those I wanted to see. First, was the tourist's trip through the Palais des Nations, the former headquarters of the League of Nations, now a part of the facilities of the United Nations and the site of over one thousand meetings each year. Today there was a meeting of international students and a world poultry confab. The guide's story was that the Geneva center would continue to grow in importance since the small nation members of the UN prefer Geneva to New York. A wing is being added. *Maynard Shelly.*

LETTERS

Ethics of relief sales

'he following statement was submit-ed by J. Winfield Fretz, Conrad Gre-el College, Waterloo, Ont., in re-ponse to an article on relief sales in ur April 2 issue. Other letters on the ame subject follow. Additional let-ers will be found on page 351.

As CHURCH MEMBERS involved in romoting relief sales, we of the)ntario Mennonite relief sale execu-ives feel led to respond to questions eing raised about the ethical dimen-ions of relief auctions sales. There re those throughout the Mennonite rotherhood who are raising questions s to whether sincere Christians can onscientiously support relief sales. 'ollowing are typical questions:

1. Are relief sales not a lower form f stewardship than direct giving, that ;, is it not an undignified way for e church to raise money?
2. Are relief sales consistent with e high heritage and traditional Men-onite way of church financing by irect giving?
3. Is the motive of giving genu-ely Christian when one gives in rder to get?
4. Is raising money through relief ales not on a par with church bingos nd auto raffles?
5. Does money-raising, indirectly, y churches not compete with private nterprise such as restaurants and ry goods stores?
6. Do relief sales not undercut reg-lar giving by shifting funds from urch offerings to relief sales?

These questions are all legitimate d should be honestly answered. me of us have come to the conclu-on that we can conscientiously sup-rt the sales. We view them not as substitute for generous and direct ving but as a supplement to it. It an untraditional way for churches raise money but that in itself does t make it either undignified or im-oper. The giving involved in relief les is voluntary. There is nothing mpulsory about it. Persons attend-g the sales and not wishing to buy ything may make cash contribu-ns and receive receipts for tax pur-ses.

Commodities sold are all legitimate and articles in popular demand which people might buy elsewhere, although they might not pay as generously for them as they do in a relief sale. The fact that this is a new way of raising money does not make it less ethical.

Those who are promoting relief sales do not hope to get anything personally in return. In fact, they give much more generously of time and substance than they would likely give if they made direct cash donations. Neither the people who are working hard to make the relief sale a success nor the customers who bid generously can be rightfully accused of "giving in order to get." In most instances, buyers give more than they get. The buyer who buys a quilt for $75, which is worth $25, does not get a tax deduction for the extra $50 spent. This person may be as highly motivated as the person who makes an outright contribution.

Relief sales do not seem to compete significantly with private enterprise nor do they necessarily commercialize the church. Some of those who are most directly affected are among the strongest boosters. If one must speak in commercial terms one may say that the relief sales actually may stimulate business and promote commercial enterprises just as the tourist trade or farmers' markets do.

There is little bona fide evidence that relief sales are undercutting regular giving. Churches and welfare agencies in communities where relief sales have been carried on for some time have not felt a noticeable decline in giving, in fact, in most instances, the giving for general church purposes as well as income from relief sales has been steadily increasing.

People who have opposed relief sales have sometimes compared them with cheap ways of raising money like bingos and raffles. This comparison seems quite unfair. In bingos and raffles, people play in order to get something for nothing. In the relief sales, there is no direct benefit accruing to anybody except the victims of poverty for whom the sales are held. In relief sales, there are no free prizes given for any efforts. Those who buy commodities that are for sale usually pay considerably higher than the market price. They do this because they know they are benefiting someone in an area of need.

Numerous benefits are derived from relief sales, apart from the ultimate recipients of the proceeds. One is the stimulation of the men and women in our local communities who are inspired to their best creativity in areas like needlework, handcrafts, fine arts, and baking. There seems to be little ethical basis for claiming that our women, who devote their time making attractive quilts or baking pies for relief, are spending their time less worthily than if those same women would find employment outside their home and donate their wages for relief purposes.

Many cannot contribute large cash donations for relief but they can make sought-after homemade bread, pies, tarts, cookies, and other items which find waiting customers. These same persons may be motivated by love and Christian concern as much as those who give cash directly. People, who are stimulated to create and express their best arts, do not only multiply their initial investment but are doing it in the name of Christ. They are giving the "cup of cold water" through the things they make for the sale. People so involved feel that they are sharing themselves.

Relief sales have also provided additional opportunities for large-scale inter-Mennonite cooperation on common enterprises. Church cooperation is thus translated from talk into action. For those in the community, who are unconcerned about suffering humanity, relief sales become a means of calling the needs of the world to their attention.

At sales where the self-help projects of the women are displayed and people order or buy such commodities they are helping people in underdeveloped countries to help themselves. Relief sales are, thus, a genuine modern form of mutual aid. They may very well be thought of as modern substitutes for barn raising and husking bees of an earlier day when a larger percentage of our people were agricultural.

In conclusion, one may rightfully claim that relief sales, as such, are neither good nor bad, neither ethical nor unethical in themselves. They are a means to an end and as such are ethically neutral. The relief sale is a new method devised to raise money for a worthy purpose. Like every act, a relief sale must be judged in the light of the motives, the methods, and the consequences of those promoting them.

Pertinent questions

To the Editor: I just finished reading the April 2 issue of *The Mennonite*. In the article "Relief sales multiply" is the question, "Are relief sales a legitimate activity for Christians?" I was surprised at the rationale of trying to justify. It sounds to me as though the writer was not even able to convince himself. I felt though that John Drescher's guest editorial asked some very pertinent questions. *Henry V. Friesen, Box 7, Altona, Man.*

Blessing of relief sales

Dear Mr. Shelly: I am sending a copy of the letter I wrote to John Drescher, editor, *Gospel Herald*.

In regard to your editorial regarding relief sales, I'd like to make some comments for your consideration and give reasons for supporting sales.

First, they have raised a significant amount of money. Illinois sales have sent to MCC $115,000 for overseas relief. This is over and above the offerings going through our church treasuries. I know of no church whose giving has gone down or been curtailed by the sales; it has been entirely a *plus* effort. I realize there is danger in the program, but what program is without its dangers? Some churches in Illinois do not support the sales very much, largely because of the feeling of the leadership. That is all right, everyone has a right to his convictions. But I haven't heard of any of these putting on any positive project to match the giving through the sales. Why don't they promote the giving of a day's wages, for instance, or something similar? It's easy, of course, to criticize.

Second, a sale is something tangible in which we give of ourselves. I'm not sure what you mean by the blessing of regular giving; I must have experienced it for all my life. I've given regularly, according to the system of the church of which I was a member. As the church, following the recommendations of the church conference and stewardship committee has gone to the budget system, it seems to me our giving has become more and more mechanical. It may be more efficient, but I find it less satisfying. I can't speak for others but I get no particular satisfaction out of writing the monthly and yearly checks; I do it much as I pay other bills. We are somehow made so we like to be personally involved in some of our giving. Why does MCC promote the giving of blankets and Christmas bundles? Why don't we all send cash to MCC; they can buy the articles cheaper and it would seem to be better stewardship? I get more joy out of going to the store and selecting the blankets and articles for Christmas bundles than in sending the cash; I've tried both ways. So, evidently, do most other people. Even Paul had this weakness, if it is a weakness. Why didn't he send the Jerusalem offering by messenger and avoid the risk of going himself?

Third, the sales are one of the finest expressions of working together for a cause, and the fellowship that results, that I have ever experienced. All ages work together, and all kinds of abilities and skills are utilized. All too often the church fails to enlist the services of people because they are offered no opportunities for the use of their particular abilities. The sales are the one effort in which all the Mennonite groups of Illinois, from the Conservative and Amish to the General Conference and Evangelical Mennonites, and even including the isolationalist Apostolic Christian, join efforts for one cause. Also, many, many people from other churches have been drawn in because the cause appealed to them and they wanted to become involved.

Fourth, the sales have been a positive witness in the community. I'm sure they have done much to improve the image of Mennonites in this area. We can give to the millions of dollars, but to the average person outside, Mennonites are still only people who are a bit queer, who like to live comfortably and withdrawn, and refuse to go to war. If we wish to attract people from other backgrounds to our fellowship, we must become known as a people with a positive program of service and involvement.

Finally, relief sales aren't raising money for "the work of the church." They raise money simply and wholly for the relief of human needs. I've never thought of the proceeds as "profits," but rather as a means of multiplying our offerings, and in the process, realizing other benefits besides. Personally, my husband and I have found the sales an opportunity for *plus* service. Being retired and aging there are many services in the church we can no longer do. We do have time, and working to promote the sales has given us much joy.

A final observation—I have never heard one word of question or criticism from outside the church; all the criticism has come from within the Mennonite church. *Elva May Roth, 126 Chicago St., Morton, Ill.*

Dilution of witness

Dear Maynard: Thank you for having the courage to publish John Drescher's article on the back page of the April 2 issue of *The Mennonite*. He is saying much better than I could, something that has been bothering me for some time. I am of the opinion that it was a very clearly indicated antidote for the articles on page 240 of the same issue.

We are in serious danger of diluting and compromising our witness as it is now, and why should we help the process along? *Lawrence M. Zuercher, Dalton, Ohio.*

Take your baton

Because what we do affects
he lives of others, we are
called to accept our responsibility toward the world.
Can we so run that the prize
of the "high call of God
n Christ" may follow?

Ward L. Kaiser

THE OLYMPIC GAMES were on, and everybody's hopes were flying high. Runners in the relay held at the ready; nd suddenly the starter's signal split he silence. Every lead man burst orward.

Moments later, something serious appened. The French team's number-wo runner fumbled the stick for a moment, then lost it. Before he could rab it again, one thing was clear; his eam had lost. There on the grass a rown man, an athlete, lay down and ried.

Like a baby? Maybe. But maybe ot. Maybe like a grown man who nows that whatever he does affects he lives of others. One runner's goof, ou see, spoiled things for a lot of people. Like the number-one man, who had run his heart out in vain. Like the runners after him, who had trained for months but never got a chance to show what they could do. Like forty million Frenchmen waiting, hoping, longing, maybe even praying for a victory that would restore some of their nation's lost prestige.

Life is like that. We live in one world, and what one person does is bound to affect the lives of others. Whatever happens anywhere matters everywhere. Brock Chisholm, former director-general of the World Health Organization, says, "Any attack upon anybody in the world now, any attack upon an individual or a nation, is an attack upon the human race itself and just as much an attack upon ourselves as it is on our potential or real enemies. There is no longer any way of providing selective enemies."

Canadian Prime Minister Lester Pearson, in *Perspectives on Peace*, points out that modern media of mass communication give us greater possibilities for worldwide understanding than have ever before existed.

But we have not reached the goal. International peace, intergroup understanding, brotherhood, concord — these are still terribly fragile.

How, then, shall we strengthen what is right? How can we work for peace in the world? Through the UN, to be sure. Its machinery is still the world's best hope for peace in our time. Its peace-keeping mission in the Congo and in Cyprus, its international disarmament talks, its pressures on colonial powers to prepare long-subject peoples for full and early freedom—these and other aspects of the UN's work stand out as splendid examples of jacking up the prospects for peace in our lifetime.

But most young people have little influence on the policies of nations. Even if young people could vote in national elections, some might not escape the feeling that one person's vote cannot have much visible effect on the international scene. Yet, even casting a ballot, for most young people, is an impossible strategy. What can *we* do?

The UNESCO charter offers a clue. It says, "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace have to be constructed. There is no peace in the world today because there is no peace in the minds of men."

What organization, across the cen-

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turies of time, has shown greater interest in reaching the minds of men than the Christian church?

Any Christian who wants to promote world community need not look far to find the channels. The worldwide program of which his local church is a part is as practical and helpful as anything in existence. What the president of a Chinese university said before the communist takeover in his country is still valid: "Until we find a better way to world peace, let us support the missionary movement of the Christian church."

The truth to make you tremble, however, is that many church members—of any age range—don't care. They don't see the faith they profess as making any difference in the world. For them, the *real* world is the here-and-now. Only the material is real; everything else is immaterial—it does not count.

They sense no ugency about letting the world know that the secret of the ages has been opened. To them, half the people in the world can go on living without understanding the most important fact about the world: That the eternal God is deeply concerned about it and about their lives in it. Instead, these church members shrug their shoulders and mutter something about any religion being good enough so long as one is sincere.

If that sounds like criticism from a preacher, it comes from laymen, too. Charles Malik, a Christian from Lebanon and former president of the UN General Assembly, used sharp words as he spoke to a largely-Christian group of Americans:

"You Americans have in your traditions certain invaluable beliefs about man and society and history and human destiny and the nature of God—beliefs that you should feel free to export and to teach others. But many of you have taken life too much for granted. . . .

"The communist world will force you to articulate yourselves. Asia and Africa are going to ask, 'What do you believe?' My deepest fear—if you want it put bluntly to you—is tha you don't know the infinite values that you have at the basis of your own civilization and you don't believe in them enough to put them strongly to the rest of the world."

So American Protestants turn, al too often, from supporting the worldwide program of the church to praising the Peace Corps. Sewers for the world, yes; an open doorway to God and the abundant life for everyone, no

Don't get me wrong. The world needs sewers. It also needs medica care and insect control and literacy programs and a thousand kinds of education. It needs better food, better clothing, better housing. But is tha all? Is not the Christian goal a bigger goal?

Before me as I write is a list of "urgent needs" currently listed by some forty Protestant boards in North America. Among the openings are places for 335 high school teachers 125 nurses, and eighty youth workers There are still others for business managers, evangelists, engineers, and mass communications specialists. Here is a world of opportunity—a world of open doors to understanding and peace through the most significant sort of person-to-person contacts.

Around the world and around home orphans lack love, the poor subsist without food, diseased men live and die without proper care, and sinners exist without knowledge of the Savior The need for the church and its helpful services was never greater: across the street, across the world.

Must we leave the church in the lurch? Must we retreat from our real responsibility toward the world? In the private Olympics of our own minds, when it comes our turn to grab the baton and carry the cause forward, can we so run that the prize of "the high call of God in Christ" may follow?

If we miss, if we fail those who count on us, there may be one thing worse than dropping on the grass and crying like a baby: that would be to walk away as though our goof didn't matter.

LETTERS

Rethinking baptism

DEAR MAYNARD: "The Water That Di-
vides Us" [Feb. 20] by D. D. Klassen
s a helpful investigation that presents
rguments in favor of sprinkling that
ts proponents often overlook. His
all for open discussion between Gen-
ral Conference Mennonites and Men-
onite Brethren comes at a time when
earching is going on within our own
onstituency. I refer your readers to
he *Mennonite Brethren Herald* of
an. 12, 1968, in which a responsible
hallenge is extended to the Menno-
ite Brethren to rethink their posi-
on on baptism to other Mennonites
n the basis of the biblical pattern
f church life. It has prompted sub-
equent discussion in the same journal.
I'm glad that for many MB's the
emptation to look upon baptism as
omething with which we can beat
GC's over the head is part of a re-
rettable past. I think we have looked
pon this symbol without sufficient
erspective. For MB's, immersion soon
ecame *the* mark of the pure and
eparated church; for GC's, sprink-
ng tended to be a formal sacrament
hat represented order and continuity
n the church and which came for
ome to represent a nonconversionist
iew of church membership. What I
m trying to suggest with these gen-
ralizations is that our study of the
neaning of baptism has almost always
een in the form of a subtle reac-
on to one another. Mixed in with
rother Klassen's concern to chop
way at barriers between our two
onferences I find traces of this same
nd of "exegesis by reaction."
For one thing, neither group is as
was in 1860. I have enough faith
say that out of our mutual in-
ansigence the good Holy Spirit has
ought us to see in one another and
are with one another the gifts he
s given us. I'm not saying by this
at there are no differences. I agree
ith P. M. Friesen, the MB historian,
at we are two parts of a greater
hole. Our coming closer to one an-
her should be because the two men-
lities (freedom and discipline, order
d innovation, conversion and nur-
re) genuinely complement one an-
her. In Russia, we had a common culture that provided the context for the continuance of an uneasy but necessary fraternity. We must become more conscious of our need for one another and, at the same time, less sentimental in thinking that really there are no differences.

I propose that concerned brethren in both of the conferences move immediately toward the setting up of a study commission, whose immediate purpose it will be to begin the study of baptism from the Bible and from there to work through church history in general and Mennonite history in particular (the form of baptism was a live issue both in Germany and Holland), to try to understand what baptism represents as a symbol, in relation to the life of the church, and how we must allow the Bible to judge our "exegesis in reaction." *John Rempel, 1700 S. Main St., Goshen, Ind. 46526.*

Postscript

DEAR MR. SHELLY: I could hardly believe my eyes when I read my letter in the April 9 *Mennonite*. If I remember correctly, the last paragraph of my letter as you chose to print it was actually a postscript in the original that I mailed to you. Is this the usual treatment for those who present facts and ideas unacceptable to the editor? I can only guess at your motive in doing this. . . .

Incidentally, my move to North Carolina turned out to be only temporary and I have returned to Wichita. Since you are so considerate and scrupulous in respecting a reader's wishes would you be so kind as to publish this letter as soon as possible and, oh yes, include my address. Thank you. *Pam Mueller, 218 W. Lincoln, Wichita, Kan. 67213.*

We are reluctant to withhold the addresses of our correspondents because we feel that discussion begun in our pages should not be confined only to these pages. Since our present writer asked us to make an exception, we felt that it was appropriate to include the request, especially since the matter was also a reflection on the integrity of our readers. Editor.

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*Supplemental reading for the Sunday school lesson of May 19, "The Task of Reconciliation."

COVER

H. B. Schmidt, Moundridge, Kan., at work at Gulfport, Miss., for Mrs. Katherine Hall: "Young people bring their energy and idealism to voluntary service. Older people bring experience and stability."

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Evangelism in the Congo

John B. Kliewer

I HAVE SEEN the heartrending sights of people reduced to walking skeletons and even less than that: skeletons that had to be carried into the hospital for treatment, and many carried back out for burial because help had come too late.

Many of them were fathers who had provided shelter and clothing for their families, but now were completely exhausted. Many were mothers with a little skeleton of a child who was seeking nourishment at an empty breast.

I have seen their naked bodies, burned houses, and destroyed gardens. My heart cried out for an answer to their need, and God answered at least in part through the Mennonite Central Committee.

"The need is not only for bread and medicine and education . . . the basic need can be satisfied only in Jesus Christ," is a statement in *The Growing Edge of the Church,* by T. Watson Street. This is consistent with the words of our Lord who said: "Man shall not live by bread alone." But if a person does not have enough to eat, his heart will be less open to the Word of God.

The Kwilu section is one of the richest areas of the Congo in natural resources. Its assets include vast natural forests in which the palm nut tree flourishes and in which a rich lumber supply is available.

The greater part of the potentially rich Kwilu was overrun by rebels. Outside contacts were almost impossible for even the most crafty Congolese. Continued use of natural resources was cut off, and the Kwilu became an emergency area. Cattle, chickens, rabbits, and other sources of protein were quickly depleted.

Where they happened to be near some stream and near productive palm trees, they did not fare too badly because they had some protein available. But those in the more barren parts were forced to exist on roots, insects, and anything obtainable. Many did not live through this hardship. With their bodies weakened by malnutrition, thousands died in their places of hiding. Not one family was left unaffected.

We penetrated the nearest refugee camp in May 1965. Shortly thereafter, the Roman Catholic mission deep in rebel territory was opened up by national soldiers. Refugees began finding their way to the state hospital in Kikwit. Many were brought by Catholic mission trucks. What met our eyes was shocking!

Sensing that we had a responsibility to these people, we contacted the Congo Protestant Relief Agency with which MCC cooperates closely and obtained some cracked wheat and rolled oats. About the same time, Elmer Neufeld, who was then in charge of our operation in the Congo, and I visited the local hospital. We were not prepared for the shock we received. Hundreds of skeletons were walking or sitting around while others, too weak to sit up, were lying in bed. The hospital staff told us that each bed was occupied at night by two or three people and that many were sleeping on the floor. They had some cracked wheat, but no meat and very little milk. There was little evidence of blankets.

Over and over, as Elmer and I walked slowly through the wards and grounds, we kept saying to ourselves and to one another, "What if this were my child, my mother, my father, my wife?" We knew that we would do all within our power to seek to get the necessary food if these were our flesh and blood.

Before leaving the hospital, Elmer said he would put 100,000 francs at my disposal if I would buy dried fish and other available forms of protein for these people. This was the beginning of a very close fellowship between relief and missions in the Kwilu emergency. Before the day was up, we had the pleasure of buying some dried fish from a merchant and bringing this to the hospital to seek to save these lives. Later, large quantities of milk powder, wheat, canned meat, blankets, clothing, and medicine began to arrive.

When MCC executive-secretary William Snyder and colleagues visited the Kwilu, their eyes were wide open to the needs, as well as to the opportunities, of stretching out a helping hand still further. "How would you feel if we got Archie Graber to take over relief operations in the Kwilu?" was their question. Wow! This was so far from our expectation that we were almost floored, but were we delighted!

Upon joining us in the spring of 1966, Archie immediately poured his tremendous energy into the relief operations. Feeding centers were put up almost overnight. Archie's soul went out to the people in their physical as well as spiritual needs. He was also a tremendous help in getting Congolese started with cattle, poultry, and agricultural projects.

On the basis of these experiences, I believe that relief and missions should be blended together in a God-honoring ministry of love and evangelism in times and places of physical emergency.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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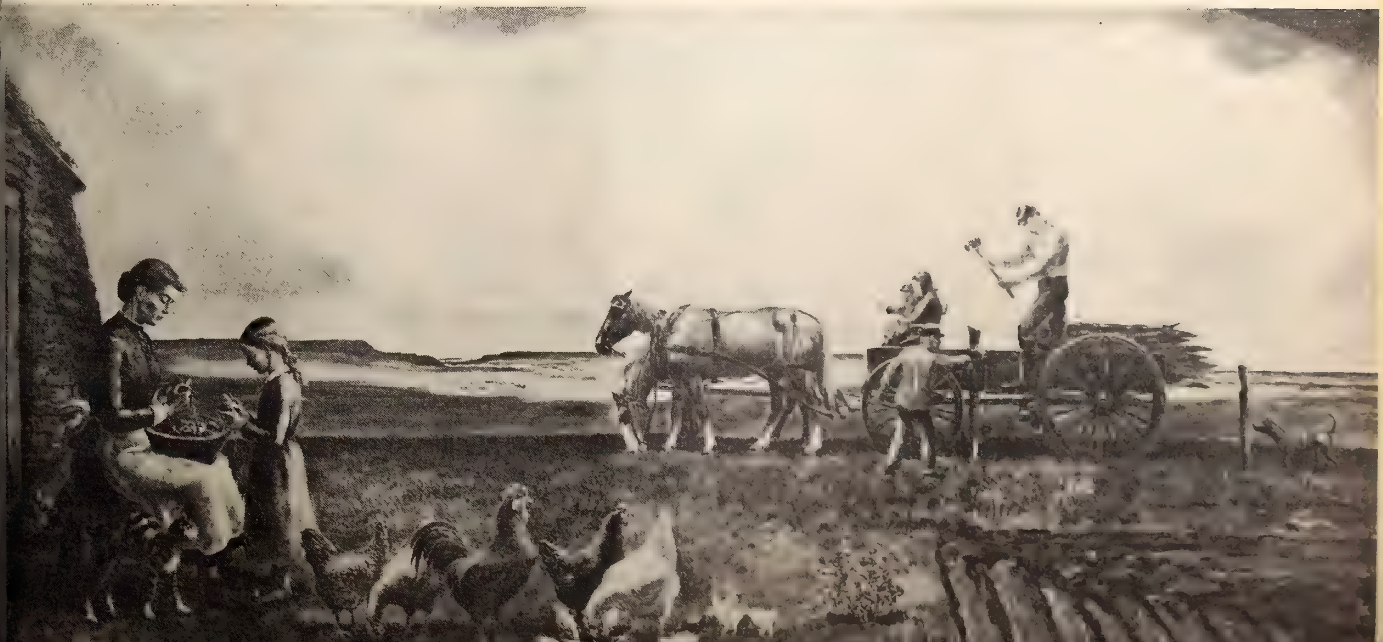

Hard days for the church of east Europe

Alvin J. Beachy

One East German Marxist, when asked how long he thought the church would remain, replied, "I think the church will be around for a good while, for we have not yet found an answer to the problem of death." So the church in East Europe survives because it has a witness to give. While life is difficult, no one is so miserable that it could be said that he would be better off dead than alive. Most Christians have no desire to flee. Their nations would be Godless only if they fled from them and refused to witness to them.

Last summer during the first three weeks of July, eighteen people benefited from the opportunity of a trip into eastern Europe, which covered East Germany, Czechoslovakia, and Poland. The journey was planned by the Peace Section of the Mennonite Central Committee, and the purpose of it was to build bridges of understanding and reconciliation between the communist East and the capitalist West. Included in the group were representatives from the several Mennonite conferences in the United States, Canada, and Holland, as well as from the Church of the Brethren in the United States.

The group learned, through direct contact with Christians living under communism, what their experience had been. Carl Ordnung, a lay leader in the Methodist Church and active in the Christian Democratic Union, was host for the group's stay in what the East Germans like to refer to as the D.D.R. Ordnung was a gracious host and arranged for numerous and helpful contacts with East German Christians and East German Marxists.

Of the three countries visited, our contacts with Protestant Christians in Poland were, in one sense, the least satisfactory. Although our experiences of corporate worship with the Baptist congregations in Warsaw and Gdansk (formerly Danzig), where we worshipped in the former Mennonite Church, were meaningful, contacts with individual leaders did not materialize.

Our medium of communication for all countries visited was the German language. This marked us as possible German spies or sympathizers in a country where anti-German feeling is still very strong. A visit to the former Nazi death camp at Auschwitz helps one to understand this.

Protestant leaders who had been contacted by our leader prior to our arrival in Poland seemed reluctant to keep their scheduled appointments and pleaded unexpected events in the church as the reason. When telephone numbers were requested in order to make another possible meeting time, these were politely, but firmly, declined. It appeared that Protestant leaders in communist and Catholic Poland did not wish to appear too friendly to the delegation from the West.

Destruction of a myth

The West is now committed to a crusade of anticommunism in political as well as in religious circles. This is particularly true among conservatives of a fundamentalist persuasion, where one often hears the slogan, "Better dead than red." This myth is an outgrowth of the American inclination to make a crusade out of everything. With this neat division of the world into bad communists and good capitalists or godless atheists and pious Christians, the groundwork is laid for the fighting of a holy war.

This sharp division of the world into good and bad guys is always an oversimplification, but it is doubly so in an area whose political history is a complicated as that of eastern Europe Here it is not only an oversimplification but becomes, upon firsthan examination, a dangerous falsehood Though the conditions vary from country to country, it would not b correct to say that, everywhere, people are radiantly happy under communism. Nowhere, however, in any o the countries visited did we find conditions so miserable that it would have been true to say that the citizen would have been better off dead than alive.

East Germany, with the coming o communism, has seen the end of th Constantine era. There is now a sharp difference between church and stat and the loss of privilege which th church earlier enjoyed. This loss o privilege is regarded by many as persecution. Yet, interestingly enough, i is not so regarded by the free churche in East Germany, who had themselve arrived at a theology of separation o church and state prior to the presen communist regime.

Though some Christians had accepted the Marxist socialist system and work in it for the common good the possibility of Christian cooperation with the communist regime i limited. While Christians, for example, accept the fact that their young people are taught Marxist doctrine they cannot accept the view that thei young people belong to the state This, inevitably, means that Christian existence under communism is Christian existence in tension.

The state, although atheistic, a least in East Germany, is as toleran of Christianity, and perhaps more so than the Christians were of atheism when the Christians were in power Open criticism of the government, o demonstration against government policy, is not permitted. There is freedom of worship in the inner-life of the church, but such activities as camping, which have added so much to the youth programs of Protestant churches in America, are prohibited

In Czechoslovakia, the salaries o ministers are paid by the state, and i appears that here we have the emer ence of what might be described as a eo-Constantinianism under commu-ism. The fact that ministers' salaries e paid by the state has meant that ey are also equalized, and while this as lessened the temptation of min- ters to flee from the smaller parish urches to the large city for a larger lary, it is also a way in which it be- omes possible for the state to control e number of ministers. This limita- on is overcome, to a degree, by the rotestant Czech Church through the tablishment of preaching stations, here a resident pastor is not re- ired.

Teaching, as a vocation, in the pub- schools by professing Christians, though permitted in some areas, is nited. Political science, for exam- e, probably could not be taught by Christian. Some young people, par- cularly in East Germany, have ex- rienced difficulty in being admitted the university because they were own to be professing Christians. 'e were cited one example, at least, which this difficulty was overcome the student who desired to become engineer and enrolled in a night ass to achieve his objective.

Overzealous attempts by the Com- unist Party and the church to in- ctrinate youth have had negative sults. Consequently, youth in these mmunist countries is now a no- an's-land, listening neither to party r church.

sitive contributions

The end of the Constantinian era in e D.D.R. has meant the emergence of secular state and the freeing of the urch from historically conservative rces. The German nation, said Ord- ng, has never experienced a nation- revolution, and from the time of the asants' War, the forces of revolu- n have always been suppressed. scism arose as an outgrowth of at suppression. The church was too sely allied with this conservative rce in German history to be able to iticize German culture when the ed for it arose. In the new situation ere the state is purely secular and eistic, East German Christians feel that there is at least one advantage, namely, that the church will no longer be used by the state for unchristian ends.

In East Germany, Christians are no longer Christians because that is the popular custom. Christian existence under communism demands conscious Christian confession. Leaders of the free churches felt that the practice of infant baptism under the Constantinian pattern of church-state relationship had given rise to millions of baptized pagans in the church.

East German Christians have also found that living under communism has brought an end to the radical individualism that still plagues American Christianity of the fundamentalist variety where the entire stress is on the salvation of the individual soul for the next world. The Christian, said our East German brethren, is a free man who is to become the servant of all, and he cannot come to Christ except he bring his neighbor with him.

The coming of communism to East Germany has meant for the free churches the end of the acceptance of the Fuehrer principle. In Hitler's time, members of the free churches did not seek political office, but were glad other people were around to accept the political responsibility for them. They think they have now learned the difference between true and false political responsibility.

East German Lutheran Christians pointed out that they have become aware of the inadequacy of the Augs-

Burgscheidungen Castle in East Germany: A visit to build understanding between East and West.

burg Confession insofar as its definition of the church is concerned. The Augsburg Confession defines the true church as present, where the Word is preached and the sacraments rightly administered, but says nothing about the mission of the church in the world.

The Protestant Christians, both in East Germany and in Czechoslovakia, claim to have seen anew the validity and necessity of a Christian eschatology as a result of existence under communism. They stated, "We cannot allow the communists to be more eschatological than we are. We have learned that we must be oriented toward the future. Our Lord comes. All other lords pass away."

This, said our Czech brethren, is not the eschatology of escape but the eschatology of responsible witness to the present government, because it, too, is under the judgment of God.

The Christian brethren in East Germany and Czechoslovakia, with whom we were able to speak quite freely, do not desire to flee from the communist state. This state, said they, is godless only if we flee from it and refuse to witness to it. East European Christians, then, see their Christian duty as being that of seeking the peace of the city where they dwell, that is, to remain in their situation and witness within the limitations imposed upon them by the communist government. The greatest difficulties for the church in the future, said one leading Czech theologian, will not be the atheism of communism, but "the indifference of our own people."

In East Germany, East German Christians, as well as East German Marxists, see the atheism of communism as a part of the passing scene. A Marxist from the former University of Leipzig, now Karl Marx University, referred to the atheism of communism as *Kinderkrankheit.*

In Dialogue with communism

At least in the minds of conservative Christians, Christianity and capitalism are nearly always regarded as synonymous. Christians in East Europe prefer to say that there is no specifically Christian economic system, but that is best which helps most. In East Germany, communism has had a new experience in the confrontation of a church which was predominantly Protestant. Elsewhere, its confrontation with the church has been in its catholic or orthodox form. The atheistic propaganda of the Communist Party in East Germany has been reduced as a result of this. The aim is not now to make atheists but to overcome the political passivity of the Christians.

The dialogue between Marxists and Christians has proved necessary and helpful for both. Marxists are aware that anthropology is much more complex than they have thought. An element of freedom in man makes it impossible to reduce him to the status of a machine or to manipulate him sociologically. Christians, on the other hand, no longer speak of salvation in radically individual terms. Rigid determinism and rigid individualism have both been modified by contact with each other.

Christians who have refused to flee from the communist state have, by their mere presence in a communist society, forced the recognition of the fact that society is pluralistic rather than totalitarian.

Communists are also aware that the church, in the hope of the resurrection, has an answer to the problem of death which they have not yet found. One East German Marxist, when asked how long he thought the church would remain, replied, "I think the church will be around for a good while, for we have not yet found an answer to the problem of death."

Areas of possible cooperation

The communist approach to the solution to the problems of life is through practical work rather than through philosophical speculation. East German communists take pride pointing out that they are now r building the ruined city of Dresde which the capitalists senselessly d stroyed. The statement was ma that when communists and Christia came together at the war's end rebuild the ruined city, the questi asked was not, "Who are you?" b "What can you do?" Communists a Christians have found it possible work together in those areas that r quire practical, technical skill. Walt Ulbricht has stated that there is r conflict between the true goals Marxists and Christians.

In East Germany, through th Christian Democratic Union, Chri tians have formed their own politic party, in order to have some voice political power within the comm nist state. Some East German Chri tians who are not members of th Christian Democratic Union feel th the members of this party have con promised too much with communis Those who are in the party, on th other hand, say that they run th risk of being misunderstood by bo the communists and the Christian One East German pastor not a men ber of any party, has been elected membership in the town council Halle, where he works at the rehabil tation of criminals. "The world," sa this pastor, "is full of tasks, and w must not separate ourselves fro them." He further stated, "We ha found in the socialist state more o portunity to work at common tas than in any other."

This was less true in Czechosl vakia, where the opportunity to pa ticipate was more limited. Yet th experience with, and the attitude t ward, the communist state was n entirely negative for the Czech Pro estant Christians. Conditions for the Christians were definitely improvin and we found them optimistic as the looked forward to further improv ment.

It is my conviction that great goo

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uld come from a continued Marxist-ristian dialogue. One of the five arxists who spoke with the group of sitors from the West in the city of resden confessed in private conver-tion that he would have been afraid meet us alone. He said, "I have time for reflective thought. All my ne and effort are spent in working make a better world for my chil-en to live in."

Continued dialogue would, perhaps, ise some serious questions in the ind of the communists as to whether actical work, after all, is able to lve every problem.

eas of inevitable conflict

There will, of course, always be evitable conflict between the claim the communist state that the in- vidual exists for it and the claim the Christian faith that the individ- l exists for and under God.

The insistence that atheism shall taught in the public schools, par- ularly at the university level, will so be a source of continued conflict.

East Germany, Marxists told us at they do not insist that Christians ould *accept* atheism but that they ould be aware of atheism as one orld view. This continued tension tween what is taught in the home d in the church and in the public hool would tend to create a split dividual who would have two faiths one a public faith and the other a ivate faith.

During the East German part of r sojourn, it was possible for mem- rs of this traveling group to meet th individual Christians in the pri- cy of their homes. Here they ex- essed themselves freely as to the way ey felt about the East German com- nist regime and how they remem- red the bombings of World War II. the whole, the Christians in whose mes we visited were less enthusi- ic about the East German commu- st regime than were the members the Christian Democratic Union. t, although they were less than en- siastic about the regime, they ex- essed the hope that West Germany d the United States would not undertake a blitzkrieg to reunite the two Germanys. These people, who have experienced the horrors of modern warfare, with its bombings and burnings, and are now experiencing the difficulties of living under communism, prefer the latter to the first. Some East German Christians remember that during World War II, as children, they ate potato peelings to remain alive. They prefer the difficulties of living under communism to the difficulties that would be imposed in a war to liberate them from it.

In this respect, the attitude of the East German Christians and that of the East German Marxists seemed much alike. The Marxists pled for the recognition of East Germany as a sovereign state, stated their conviction that neither Germany should have access to atomic armaments, that both Germanys should be free from any political alliance, and that reunification should be sought by peaceful means over a period of time. Said one Marxist, to undertake to unite the two Germanys by force now would mean that so many people would be killed that there would be nothing left worth uniting.

East German Christians who were friendly to the group remembered with bitterness the senseless bombing of the civilian populations of Leipzig, and, particularly, of Dresden.

East Europeans generally, particularly in Czechoslovakia and Poland, though they are not exactly in love with communism, did not seem to fear it as much as they fear a rearmed and re-Nazified West Germany. Visits to Auschwitz and Buchenwald and Lidice helped one to understand this.

At Auschwitz, Buchenwald, and Lidice genocide was practiced as an announced and an intentional policy. East German Christians were of the opinion that the claim of the German people, that they did not know what went on at the concentration camps, was false. So many prominent people were missing that everyone knew that something was wrong somewhere.

"To have admitted that we knew," said our East German friends, "would have been to make us feel responsible."

Somber reminders at Auschwitz, Buchenwald, and Lidice told us that here death had been produced on a mass basis. Buchenwald still has its dissecting tables on display, and nearby are letters from German doctors thanking the *Camp Commandant* for two hundred pairs of human legs. The crematoriums, with their cast iron doors on the furnaces, are still plainly visible with the firm name, Topf & Sons, in raised letters on the doors. At Auschwitz, there is still a huge mound of human hair taken from the victims either before or immediately after they were sent to the gas chambers. Here there are also letters of requisition from the I. G. Farben industry, the firm that made the gas pellets for use in mass execution. The letters asked for more slave laborers, because the firm had found this a very profitable labor supply. It is not necessary to bother with such irksome details as wages and hours.

Both, in the manufacture of the furnaces for the crematoriums and the gas pellets used in the gas chambers, we have a case where the German industrialists willingly cooperated with what they must have known to be a policy of genocide.

In Vietnam, the United States has not announced an intentional policy of genocide. In fact, Dean Rusk, our Secretary of State, has said genocide is *not* our intention. In Vietnam, there are no gas chambers and no crematoriums, and there will be no mound of human hair to give telltale evidence to later generations for years to come.

But how different from the destruction of Lidice is the destruction of an entire Vietnamese village with an airstrike on the basis that it is a "suspected Vietcong hideout"? Is napalm, perhaps, a portable furnace which makes the gas chamber and the crematorium simply an unnecessary step?

My limited contact with communists and people living under communism convinced me that if one must choose between communism or the practice of genocide in order to overcome it, communism is by far the lesser of the two evils.

Broad witness begun in Colombia

A LADY IN Bogota was at the point of extreme despair. Her maid directed her to Mennonite missionaries Howard and Marlene Habegger.

After a time of counseling, Bible study, and prayer, this lady accepted Christ as her Savior and became a member of the General Conference Mennonite Church in Bogota.

She was so thrilled over her new life in Christ that she wanted to be of as great use as possible in the spread of the gospel. She volunteered to work in the national office of Evangelism-in-Depth in Bogota and is making a valuable contribution. And Evangelism-in-Depth has the aim of bringing the same new life to many like her.

Colombia evangelicals have set for themselves an extremely ambitious task in this program: 250,000 believers will attempt the evangelization of a nation of twenty million.

The country of Colombia is about the same area as Manitoba and Saskatchewan together, or as California, Oregon, Washington, and Nevada together. But in this immense country—a land of thick jungles and sparsely settled plains, with about twenty densely populated cities—the morale of Christians is at a peak, and they are confident that the Lord is leading them to great conquests this year.

In their favor is the fact that probably in no other country in Latin America do Christians have a background of working together as unitedly as they do here. Brought together by the fires of persecution in the late forties and early fifties, evangelical leaders and congregations have cooperated in the Confederation of Evangelical Churches of Colombia (CEDEC) for fifteen years. They have come to know and sincerely appreciate one another. And the nation's churches are vigorous and purified from years of persecution.

And nowhere in Spanish-speaking Latin America is the evangelical church growing faster than in Colombia, according to recent surveys.

In 1948, only seven thousand were members of the Protestant churches. Today there are seventy thousand, with a total of 250,000 considered within the "evangelical community." Last year's growth was about 10 percent.

Strong tides of change are sweeping away the superstitions and hostilities of centuries, making Colombians more open than ever before in their history to the Christian gospel. A liberal political regime is now in power, assuring evangelicals that minority rights will be respected.

Evangelism-in-Depth is a united effort by fifteen groups of Christians to reach all their countrymen with the gospel. Its strategy is the New Testament principle that entire nations can hear the gospel if every Christian prepares himself diligently to bear witness and takes seriously his Lord's command, "Go ye . . . to every creature."

Evangelism-in-Depth includes:

1. Nationwide training and mobilization of Christians for their role in a local-church-centered witness.
2. Carefully organized visitation evangelism by the Christians.
3. Special efforts to reach children, young people, university students, factory workers, prisoners, Indian tribes, and other groups.
4. Preaching campaigns on local, regional, and national levels.
5. Extensive use of modern communications media—including newspapers, radio, television, and audiovisual aids—under the leadership of a national committee representing nearly all the churches and organizations working in the country. The Latin America Mission shares the responsibility, in an advisory capacity, for the entire movement.

The General Conference has made Janet Soldner available full-time to Evangelism-in-Depth during 1968. As assistant national coordinator for children's work, she helps in the conducting of institutes to train pastors, missionaries, and other workers. Every church and every Christian is to be mobilized.

Jacob Dyck, Paraguay, is area director in a region of the Andes Mountains toward Bogota. He serves as pastor of the Cachipay church northwest of Bogota. George Ediger is h assistant director. In the same regio John Wiebe has been named to pr mote special activities.

Mrs. Glendon Klaassen assists children's work in Bogota. Her hu band is pastor of the one evangelic church out of only thirty-three churc es in the whole city.

Margaret Ediger is in charge of subregion which extends from An laima to Bogota. Eunice Hernand is promoter of children's work in tl Ibague area.

Jerry Kagele, General Conferen worker, Ritzville, Wash., serves in tl national headquarters in Bogota office manager, manager of fund and official photographer.

Joe Walter, Mennonite Brethre missionary from Yale, S.D., serves advisor to the movement in the Buc ramanga area north of the capit city of Bogota. During the past yea he served as Evangelism-in-Depth c ordinator in eastern Peru.

The schedule for this year is as fo lows:

January and February. Colomb is divided into Atlantic, Central, an Pacific zones. Each zone divided int regions. Regional committees are o ganized. National coordinators are a pointed for work among childre youth, students, and women.

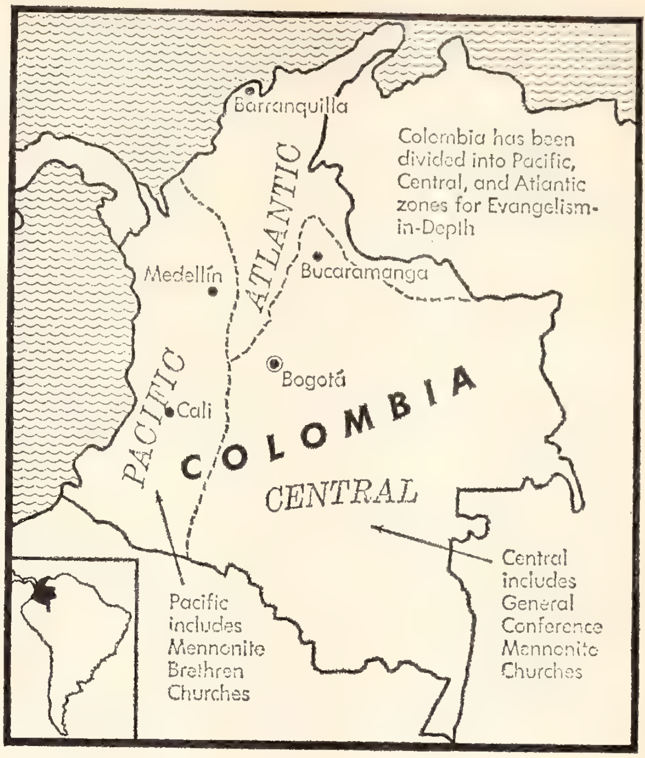
Organizational details include th establishing of prayer groups. Abo five thousand prayer groups are ant cipated. The recommended numb for a prayer group is only four pe sons. In addition to these small grou all over Colombia, regional pray meetings are being held.

March. Institutes train pastor church leaders, missionaries, an workers. This includes workers f the various groups of people amon whom the church works. Women a trained as well as pastors. Trainin includes work with young people.

April to June. Classes in all churc es prepare Christians for the wor Camps will reach youth and unive sity students.

July and August. House-to-hous visitation. Evangelistic campaigns i all churches. Special efforts to reac

Members of the Mennonite congregation in Bogota pray for the evangelism campaign that will touch every region in Colombia.



Colombia has been divided into Pacific, Central, and Atlantic zones for Evangelism-in-Depth

Pacific includes Mennonite Brethren Churches

Central includes General Conference Mennonite Churches

iversity students, professional peo-
e, young people, children, women,
hools, hospitals, jails, rural people,
hermen, illiterates.

The visitation is to be done very
ethodically. It is not to be a quick
ethod of reaching people, but a
tal contact for Christ. The Bible
cieties are cooperating aggressively
making a special edition of a Scrip-
re portion available for this specific
irpose.

"One is deeply impressed by the
ethodology of reaching people," says
ndrew R. Shelly, executive secretary
the General Conference Board of
issions. "They are reached block
block. I was told that people are
ganized for visitation of jails and
spitals.

"The coverage of this type of min-
ry is also amazing. For example,
e goal is to teach one hundred
ousand illiterate persons to read
iring 1968. Naturally, the hope is
at as they read the gospel, they will
cept the Savior."

September and October. United
mpaigns to be held in all large cit-
; with processions and special fol-
w-up efforts.

November. Preparation for nation-
campaign.

December. National campaign,
ess conferences, presidential break-
st in Bogota.

January 1969. Beginning of strong
llow-up by each denomination.

Evangelism-in-Depth has been suc-
ssfully employed in eight Latin
nerican countries. Its program and
ilosophy are now being implement-
in Congo under the name of
nrist for All; in Nigeria, as New
fe for All; and in the Appalachian
ea of the United States.

Says Shelly, "One church leader
els that the historic moment has
come for Colombia. There is much evidence for this.

"In North America, we ought to urge every church, every family, and every individual to join in prayer for the mighty visitation of the Holy Spirit on Colombia. Every aspect of the work in Colombia takes on new meaning this year."

After evangelical leaders in Colombia had laid plans for Evangelism-in-Depth, they learned of the Roman Catholic Eucharistic Congress planned for 1968 which is to be climaxed by Pope Paul's visit to Bogota in August.

On one hand, they did not want to appear to be mounting a campaign merely in opposition to a program of the country's official church. But on the other, they felt that the time is *now* for them to make known the gospel of Jesus Christ through the mobilization of every Colombian believer.

Evangelism-in-Depth leaders have recently talked directly to Colombian Catholic prelates about the program's intentions, assuring them that they are not motivated by a sudden, arbitrary decision to compete with the Eucharistic Congress or the Pope's visit.

The Episcopal bishop in Bogota arranged for evangelicals to meet with Msgr. Munoz Duque, Catholic archbishop of Bogota and ranking prelate of Colombia. Other members of the Roman hierarchy were present for the conversations, which were cordial throughout.

The bishops were told that Evangelism-in-Depth is a program that has been carried out in many other countries and that Colombian evangelicals have been laying plans for years for the current effort. They were also told that no group affiliated with the movement would carry out any form of subversive activities during the Pope's visit under the pretext of being phases of the Evangelism-in-Depth program. The Catholic officials asked that during the Pope's visit in Bogota the evangelicals suspend public activities that might provoke reactions on the part of Catholics.

One Catholic official invited an evangelical missionary to show the Billy Graham film, *Lucia*, to priests and nuns in one of the main churches in the city of Cartagena.

This official was quoted in a respected daily paper in Bogota as warning Colombian Catholics about Evangelism-in-Depth. Generally mild in its tone, the article pointed out the coincidence of Evangelism-in-Depth with the Eucharistic Congress. He accurately pinpointed evangelical intentions of visiting every home in the nation beginning in May as a key feature of the movement.

Churches play Cupid role

"Hunting for husbands is a difficult task for Christian girls," commented an experienced matchmaker. Members of the family life committee of National Christian Council of Japan were meeting with Christian matrimonial agents from various denominations in the Tokyo area.

The committee, which is concerned with the education of young adults who want to establish Christian homes, knows the difficulty young people face in finding Christian partners and realizes the need to make effective use of these agents, who are mainly volunteers from among church women.

Almost all denominations have a few small committees for such a purpose. In the Episcopal church, there are Isaac and Rebecca groups of church women. The Evangelical Lutheran Church deals with the problem in the department of social welfare. These committees make out a card for each client and arrange for a meeting date. Yet, most committees are now unable to make adequate arrangements because they usually have more girls than boys—the rate being as high as six to one.

"Generally speaking, Christian girls want to marry Christians, but Christian boys do not necessarily want Christian girls because they are optimistic about the possibility of their partners becoming Christians," was one observation.

World War I objectors

World War I conscientious objectors, including those who accepted hospital service, will commemorate their fiftieth anniversary at the Colonial House restaurant, Hesston, Kan., on May 28. A family-style dinner will be served at noon. Russell L. Mast, of the Bethel College Church, will be the featured speaker. H. E. Dahl, of Hillsboro, will be the master of ceremonies. Reservations are needed by May 25 and may be sent to Henry Cooprider, Route 2, McPherson; J. D. Thiessen, Inman; or G. R. Gaeddert, North Newton, Kan.

Lodging at Estes Park

The staff at Association Camp, Colo., reports a relatively small number of registrants for meals and lodging as of yesterday, May 13, for the General Conference, July 13-20.

It is apparent that many of you are planning on camping somewhere in the valley. Others have said that the deadline we set for registration was simply not realistic. Farmers, particularly, cannot know now whether or not they will be able to attend the conference sessions. On the other hand, the staff at Association Camp needs to know what to plan for. They have agreed to continue to receive your applications for meals and lodging and then inform you directly as to availability of space.

Therefore, please continue to send your applications for accommodations as soon as you are reasonably sure that you will want to attend the conference sessions. (For registration blanks, see *The Mennonite* for Mar. 12 or Apr. 30). When accommodations are no longer available on the conference grounds, you will need to arrange for these elsewhere. *Wm. L. Friesen, Conference Registrar, Box 347, Newton, Kan. 67114.*

Aids for summer classes

Project materials for Sunday school and vacation Bible school teachers have been printed and are available on request from the Mennonite Central Committee, Akron, Pa. 17501, or 259 Portage Ave., Winnipeg 2.

The Hunger Hurts kit contains three items: a poster for the classroom wall, a coin box for children to take home and leaflet with information for the teacher. Hunger Hurts money is generally used for purchasing, shipping, and distributing food.

Classroom posters and gummed chick stickers for children are also available. One chick can be added to Mother Hen's brood for each quarter the children bring. The quarters cover the cost for MCC to send one chick overseas.

Visit by Covenant Church

Representatives of the Evangelic Covenant Church of America m with members of the Interchurch R lations Committee of the Gene Conference Mennonite Church at t central office of the latter group Newton, Kan., on Mar. 19.

Representing the Evangelical Cov nant Church were two members their Commission on Interchurch R lations, Milton B. Englebretson (al president of the denomination) a Robert Hjelm. The third represent tive was Carl Philip Anderson, edit of the denomination's paper, *T Covenant Companion.*

Members of the General Confe ence Mennonite Church's Interchur Relations Committee were Robe Kreider (chairman), Orlando Waltner (secretary), William T. Sn der, James Reusser, and Willa Claassen. Henry P. Epp was unab to be present.

The exchange took the form of i formal discussion, centering on t two groups' heritage, present pr grams, and particular problems in t ministry of service and witness. Pa ticipants in the consultation we amazed at the similarities of the tw church bodies. They identified pro ects in which mutual effort would feasible and hope that additional co sultations can be scheduled to deci on specific programs in which coo eration is possible.

Words and deeds

Four Bluffton College students ha been awarded music scholarshi from the Theodore Presser Found tion. Louise Basinger, Bluffton, w awarded the scholarship for violi Therese Kline, Rootstown, for voic Janie Walton, Upper Sandusky, f piano; and Celerina Yi, Taichun Taiwan, for voice.

Food and World Hunger was di cussed on radio station KBTO in Dorado, Kan. This was a special Fai and Life broadcast feature for t One Great Hour of Sharing Sunda Members of the panel included Fr mont Regier.

CENTRAL DISTRICT REPORTER

ay 21, 1968

CENTRAL DISTRICT EDITION

CENTENNIAL CONFERENCE STANDS FOR MINORITIES

laude Boyer lays plans for leading the ntennial conference, Apr. 18-21. . . .

The centennial conference of the Central District Conference is now, too, history. The April 1968 conference will long be remembered for President Johnson's withdrawal, hope for peace in Vietnam, new presidential candidates, despair and violence in cities triggered by Martin Luther King, Jr.'s, violent death, and a nation sick with malignant injustice.

In this same April, delegates from the Central District's forty-six churches met under the unusually relevant theme, "Faith in Ferment." They met at Wadsworth, Ohio, Apr. 18-21. This issue of *The Reporter* gives most of its space to reporting what took place there, and in our nation's capital during the Washington seminar immediately following the conference.

A strong subtheme ran below and beside the varied activities—reports, conference sermons, historical drama, unveiling Dr. Pannabecker's history of the Central District, entitled *Faith in Ferment,* discussions, worship, and fellowship. And the resolutions of the conference reflect this subtheme—concern for the minorities among us.

Early in the conference sessions, the executive committee reported that since Ebenezer Church, Bluffton, Ohio, had not sent delegates now for the fourth consecutive year, we regretfully need to consider their action as request for withdrawal from conference membership. But, during the conference a crescendo of concern arose.

L. L. Ramseyer, chairman of the missions committee, also sounded a moving concern. "If we are to continue to do mission work in the modern cities of our land, we will have to repent of our attitudes to racial minorities."

The peace and social service committee presented a resolution express-

. . . while the cordial hosts at Wadsworth, Ohio, confer, "Where shall we house the Heinz Janzens?"

Coffee available down stairs
Registration

HAPPENINGS

INISTERS' CONFERENCE

Our Resources in Christ" was the eme of the third Inter-Mennonite inisters' Conference held at the abash YMCA Hotel in Chicago May -16. About seventy invited ministers om eleven North American Mennite groups attended. Our district nt Walter Regier, Comins, Mich.

CREATION" AT GRACE, PANDORA

he high point in the spring church lendar at Grace Church, Pandora, hio, was the rendition of Haydn's *reation* on May 12 under the direcn of Mrs. Virgil Gerig. An orchesa of local instrumentalists accomnied the choir.

ntinued on A-9

During conference, the new pastors were introduced: David Loewen, Congerville, Ill.; Alvin Voth, Grace, Chicago, Ill.; Jay Shelly, Tiskilwa, Ill.; L. L. Ramseyer, Bluffton, Ohio; David Habegger, Elkhart, Ind.; John Bartholomew, Columbiana, Ohio; Peter Neufeld, Fairview Park, Ohio.

ing concern about the unjust policies of our government to those who are helpless in Vietnam and in American ghettos.

Nearly all the twelve small discussion groups during the conference spent major time with the topics of social (Vietnam, race, poverty) and theological (Ebenezer) minorities.

As a result of these discussions, several of the resolutions adopted near the close of the conference reflect concern for listening to, working with, and learning from the minorities among us. (See pp. 6-7.)

The theme of appreciation for our forebears of the past one hundred years, and for their legacy of faith as well, was presented by Burton Yost, who spoke to us of Jeremiah and his faith. This theme reached its high crescendo during the historical drama Friday night, and was carried on by Pannabecker in his address which followed. He said that three enduring certainties abide within the ferment of change—the abiding love of God, the value of human personality, and the call to human responsibility. Those who read his history of the district will continue to be impressed by our forefathers and how they were able to hold on to the essentials of Christian faith, and adapt them to the always new challenges of change and ferment.

Pastors come and go

Frank Mitchell has resigned his pastoral duties at the Pulaski Iowa Church. This summer the Mitchells will be moving back to his home community, Meadows, Ill. They have lived and served at Pulaski since 1961. At Meadows they plan to assume part-time leadership in the Meadows Home. He graduated from Witmarsum Seminary in 1925, and from Bluffton College in 1931. Since that time, he has had pastorates at Comins, Mich.; Hopedale, Peoria, and Meadows, Ill. Mrs. Mitchell is the former Florence Rhoads of Comins, Mich. They have two daughters, Mrs. R. Dale Miller, Chenoa, Ill., who is presently secretary of the Central District, and Mrs. Jerry Nofsinger, Washington, Ill.

Loris Habegger, director of public relations at Mennonite Biblical Seminary since 1960, will assume duties as pastor of Grace Church, Pandora, Ohio, Oct. 1. He is a 1948 graduate of Bethel College and has attended Mennonite Biblical Seminary. He was formerly pastor of First Church, Halstead, Kan., for seven years; and the Wayland (Iowa) Church, for six years. Mrs. Habegger is the former Evelyn Regier of Moundridge, Kan. They have three children, Arman, Lorna, and Richard.

J. Herbert Fretz has resigned from the pastorate of the Eighth Stre Church, Goshen, Ind. He has serve this church since 1963 and plans t leave this summer to become interi director of public relations at Men nonite Biblical Seminary, Elkhar Ind., replacing Loris Habegger. H received his bachelor of arts degre from Bluffton College in 1943 and h bachelor of divinity degree from Wes minster Seminary in 1946. Forme pastorates include the Deep Ru Church, Bedminster, Pa. (1945-53 and the Salem Church, Freeman, S.D (1953-63). His wife is the forme Helen Habegger of Busby, Mont where her parents were missionarie to the Indians. They have four chi dren.

Delton Franz, who has been pasto of Woodlawn Church, Chicago, sinc 1957, has resigned. He will leave th church in June. He formerly wa summer pastor of First Church, Ha stead, Kan.; and interim pastor a Johannestal Church, Hillsboro, Kan Mrs. Franz is the former Maria Claassen, Whitewater, Kan. She wa a curriculum writer for the Livin Faith Graded Sunday school serie The family will move to Washington D.C., where he will be director of th Washington Office of National Legis lation. This is a new office being open ed by the Peace Section of the Men nonite Central Committee. Amon those responsible for leadership i the area of peace and social concern there is support for such a Washing ton office, which might enable Men nonites to keep in closer touch wit the workings of the federal govern ment. Some of the functions will be to select public moral issues on whic the church can speak unitedly, to b in contact with key officials so tha government will be aware of our con cerns on issues, to serve as a listenin post, to enable the Mennonite peac witness to be made, to arrange semi nars on matters of vital concern. Th office will open this summer.

Delton Franz

J. Herbert Fretz

Loris Habegger

Frank Mitchell

any church of the district would like to ut on the Central District historical drama, pies of the script can be secured by writ-g the historical committee, R. L. Hartzler, 09 N. Evans, Bloomington, Ill. 61701.

oshen youth risk Chicago

s those who have done it know only o well, there is always an element risk traveling with the Camp Fried-swald bus. But this is not likely to eter an adventuresome group—at ast not if they have trusty Don ershberger of Middlebury for a auffeur.

Nineteen senior high youth and ur adults from Eighth Street and leasant Oaks congregations made a eekend trip to Markham and Chi-go Mar. 15-17 for the purpose of rvice, fun, and fellowship. Friday as spent painting, digging foundations, and putting on siding at the y nursery which is operated by the ommunity Church.

The highlight of the day occurred henever there was an opportunity "mess around" with the forty chil-en at the day nursery. The young ople had seldom experienced so uch joy and appreciation in so short time. Furthermore, as one of the ung people put it, it was a revela-n "to see how the children (white d Negro) could get along and it dn't matter what color the kids ere." Another said, "We're really l equal."

Certain parts of Marshall Fields ere thoroughly inspected by our oup on Saturday morning, but ex-oring Old Town in the vicinity of 500 North Wells received the biggest chunk of our time. In the evening, *Gone With the Wind* kept us busy for four hours. Sunday morning the group sang several folk songs at the service of public worship at Markham. Larry Voth gave a compelling sermon on the relevance of the gospel to our time.

In evaluating the weekend, several of the young people said that they had learned a greater measure of responsibility. One person felt we had achieved our goals "because we had fun ourselves and helped other people." Except for a few minor shortcomings and complaints about the bus, "everything else was great!"

Friday evening conference hit the high point when the historical drama was presented by the Bluffton College drama department, under the direction of Gene Caskey. After an enthusiastic curtain call, members of the cast pose with the writer, William Gering, and S. F. Pannabecker, author of *Faith in Ferment*, upon which the drama was based. Standing are: Sheila Quillen, William Gering, Mary Jane Weaver, S. F. Pannabecker, Diane Hofstetter. Seated are: Gene Caskey, John Hofstetter, Lowell Miller, and Joe Sprunger.

The Reporter expresses appreciation to Loris Habegger, who is the photographer for all Centennial Conference and Washington Seminar photos in this issue.

Faith in Ferment, a history of the Central District, by S. F. Pannabecker, now sells for $6.50. Copies can be ordered by writing to Faith and Life Bookstore, Berne, Ind. 46711.

Following S. F. Pannabecker's speech Friday evening, Claude Boyer conveyed the love and appreciation of the conference by giving him the presentation copy of *Faith in Ferment* which he authored.

968 election results

ecretary—Mrs. R. Dale Miller*
rustee—Hiram Diller*
rogram committee—Gerald Stucky, 3-year term; Harry Yoder, 1-year term
inisterial Committee—Heinz Janzen, 4-year term; Ward Shelly, 2-year term
issions committee—Mrs. L. C. Kreider,* L. L. Ramseyer,* David Ewert*
eace and service com.—Dennis Lehman, Alton Shelly*
istorical committee—Harvey E. Nunemaker*
amp Friedenswald com.—John Eicher,* Melvin Funk,* Joe Sommer
ducation and publication com.—Helen K. Habegger, 3-year term; Ellwyn Hartzler,* 3-year term; James Yoder, 1-year term
luffton College Board [of Trustees]—Ted Sommer*
Indicates reelection

"Was Ramseyer too hard on us when he said, 'If we are going to be able to continue to do mission work in our cities today, we will have to repent of our racial attitudes'?" Howard Baumgartner, Berne, Ind., leads discussion group 11. Did you hear the delegate from your church give his report?

Memorial Day is . . .

FRIEDENSWALD DAY

A chicken barbecue, tours of the camp (especially the new dining hall addition), recreation, and waterfront activities, meeting old and new friends —all this and more awaits those who come to Friedenswald Day on Memorial Day, May 30—at Camp Friedenswald, of course!

The camp annually sets aside one day to entertain all friends of the Central District and the community. To any who have never been to Friedenswald—would you believe there are a few!—and to all who have come as campers, staff, or visitors, the camp committee and staff extend an invitation to this year's Friedenswald Day.

Overnight lodging and breakfast are available by advance reservation. The chicken barbecue will be served at noon; donations welcome. Advance reservations for the barbecue will also be appreciated.

Chef Dan serves the favorite Friedenswald delicacy—barbecued chicken! Come and get yours on Friedenswald Day, May 30.

ALSO, SPRING CAMP-O-RAMA

The second Camp-O-Rama will be held at Camp Friedenswald on Memorial Day weekend, May 29 - June 2. Families are invited to bring their trailers, campers, or tents and pitch camp on Friedenswald's lovely grounds. Cabins and guest rooms are available for those who do not have their own camping facilities. Bathhouses and recreational facilities of the camp will be open to all.

The cost is $3 per day for a cabin or for tent or trailer space, or $4 per day for guest rooms. Most campers cook their own meals, but the camp will serve meals at the regular meal rate, for those who prefer this arrangement. It is expected that the aroma of chicken floating over the campgrounds from the barbecue grills will lure most families from their campsites on Thursday noon, when other visitors join them for the activities of Friedenswald Day.

There will be a campfire each evening and a Sunday morning worship service. Folders describing the Camp-O-Rama, including a registration form, have been sent to all Central District churches. Ask your pastc for one or write to Camp Frieden wald, R.R. 3, Cassopolis, Mic 49031.

100 scholarships needed

Camp Friedenswald is planning f a Martin Luther King Memori Camp, July 15-24. It will be sponsore by Camp Friedenswald and Cassopol Public Schools. This camp is for u derprivileged children of souther Michigan, for all races and creeds.

The camp will provide a grou climate in which young people ca grow and actualize their potentials i healthy human relationships.

It will provide a setting where yout can build a new image of themselve develop new values, and take steps i overcoming personal problems to liv in today's world—to grow in fav with God and man.

All contributions are tax deductibl If you can contribute sheets, swi suits, or other things, please infor the camp. The approximate ages c the children will be from ten t fifteen.

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100 Scholarships Needed for Memorial Camp

I pledge ________________ toward sending a boy or girl to camp in 196

$250 will send 10 campers for 10 days.
$100 will send 4 campers for 10 days.
$ 25 will send 1 camper for 10 days.

Name________________________________

Address______________________________

Send your contributions to: CAMP FRIEDENSWALD
R.R. 3, Cassopolis, Mich. 49031

YOUTH PAGE

A smoldering ash

forewarned us upon reentry
as to the plight of our world
brought on by some still wondering queer
who must have thought he was only buying a safe
as he pressed that button and played at being god

a day of cobalt flowers growing under shining lights
and a second coming which we could not see

oh, men who laughed at napalm's hungry flames
you cannot turn away and neither
can i

A peace contest winner, Hans Howshower, First Church, Bluffton, Ohio.
(Other winning entries will be published later.)

io what are you doing, uh?

nswered by Gayle Gerber, member of
he YPU *Faith in Action Team.*

The other morning Rick walked in-
o the room. "Guess what, guys. We
ravel an average of 128 miles a day,
r one mile every twelve minutes,
wenty-four hours a day."

"No kidding?' I said.

"Yeah, it's rough getting up every
welve minutes to go a mile." (That
vas George.)

Traveling is a big part of our lives
–muddy road in Henderson, Neb.,
usty roads in Hillsboro, Kan., hilly
nes in Dallas, Ore., wet ones in
learbrook, B.C., snowy ones in Ros-
ern, Sask. (I couldn't think of any-
hing unique to call the Berne, Ind.
oads.) At any rate, traveling means
ots of change, lots of country, church-
s, and people.

Speaking of people, (that's always
good way to introduce a subject)
eople are our direct concern this
ear. We five team members: Richard
pp, Drake, Sask.; Ted Koontz, Hills-
oro, Kan.; Elaine Schroeder, Ros-
ern, Sask.; George Lehman, Berne,
nd.; and myself, Gayle Gerber, Bluff-
on, Ohio, spend most of our time
vith high school young people in a
ew specific youth groups. This means,
mong other things, that we ask a
ot of questions—"What does it mean
o love? What is meaningful in life?"
–and that the young people ask a lot
f questions—"What's the value of
rayer anyway? How can we be more
han just *superficial* with kids at
chool?"—and that all of us together
ool our ideas and feelings about them. Since we feel that honesty and openness are rather important, and since Sunday school classrooms are sometimes less than inspiring, we've found that housegroups, groups of five or six youth group members and one of us who meet in a house, have provided a more relaxed atmosphere.

Sharing with the youth group, or opening ourselves up to each other, doesn't happen, of course, only in structured programs or housegroups, but in all kinds of situations. Each of us on the team stays in the home of a youth group member while we are visiting the church. Dialogue is very much a part of life—late at night, tobogganing, washing dishes, and on and on. Parents, too, often share themselves and turn out to be rather interesting, concerned people! Being a transient between youthhood and adulthood is a weird experience.

Sharing questions and concern is definitely a part of the Christian life, but it doesn't mean that we, as Christians, spend all our time contemplating ourselves. Jesus related to all kinds of people at their point of need—demonstrating God's love. As a team, with the youth group, we keep discovering how blind we often are to the needs of people in the community around us. To help overcome this blindness the young people interview adults from varied levels of work and involvement in the community to learn about the needs and problems of the people there. The young people then evaluate this information and decide how they can, and want to, become involved. We, the team, youth sponsors, pastors, and other adults serve as resource persons.

I imagine the next question is, "Well, what's happened? Is the program successful?" We haven't been able to figure out a good answer to that question—sometimes we say that when you work with people you can't point out many concrete results, and usually we add that we know we're learning more than anyone else.

And it is true. My motives for deciding to become a part of the team were varied—one being that it would be a learning experience. Travel, adventure, risk, experimenting in group living, focusing intensively on what Christianity means to me *now*—are all a part of that experience. I suppose I've lost an amount of idealism this year about what group life (with Christians) is like. It involves a lot of work, hurt, and frustration, more than I'd ever imagined, but at other times, we feel a degree of closeness (perhaps communion?) when we glimpse the nature of God.

At the moment, we are "keeping on keeping on" (until the conference this summer at Estes Park Colo., *plug*!), and perhaps we are too much "in it" to evaluate much more now.

eturning from the Washington, D.C., seminar, the Central District youth repre-
entatives descend the plane stairs at the Akron-Canton airport. They are: Marty
renneman, Hans Houshower, David Smucker, Jim Heiks, Jean Gerber (the new
outh Page editor), Sue Dick (assistant editor).

Material for the Youth Page should be sent to Jean Gerber, Bluffton, Ohio 45817. Seminar participants are prepared to give reports in conference churches upon request. Their names appear in the April Reporter.

On Saturday morning, the resolutions committee (Leland Gerber, Mrs. Mark Hilty, David Habegger, Heinz Janzen, Eldon Graber) presented what they heard the discussion groups saying. . . .

Where the conference Action is. . . .

. . . *On financial matters.* Resolution 13: RESOLVED, that the conference change its fiscal year to the calendar year, and to implement this decision, a nine months' budget be adopted to cover the period from Apr. 1-Dec. 31.

Resolution 31: RESOLVED, that the executive committee prepare a proposal for a unified budget to be discussed at the 1969 conference, for possible adoption for the 1970 fiscal year. Such a proposal should include provision for designated giving, for study of the determination of priorities, and for proper review of budget proposals.

. . . *On the second hundred years.* Resolution 25: Standing at the end of a century of conference life, . . . that we affirm anew the lordship of the risen Christ over His church, that we call ourselves to a renewal of faith in the power of the Spirit of Christ to transform persons from self-centeredness to a life of Christian discipleship, and that we call ourselves to prayer that the power of Christ may be at work in us despite our weakness, ignorance, and prejudices.

. . . *On conference priorities:* Resolution 26: In the light of the many urgent spiritual and social needs in our land, be it RESOLVED, that we ask our committees to analyze seriously our present program, considering a) whether there needs to be a shift in priorities, b) what should be done to minister to the hard problems confronting our cities, both in terms of finances and personnel, c) the advisability of assisting some programs without retaining control of them, and that recommendations for implementation be brought to us at the next conference sessions.

. . . *On ecumenical relaxations.* Resolution 27: WHEREAS, our conference minister has been approached by state councils of churches, inviting participation on the part of our congregations . . . be it RESOLVED, that we encourage our congregations to explore the programs of various ecumenical bodies encouraging them to participate at the level best suited to continued faithfulness to Christ. And be it further RESOLVED, that on the local level, we encourage congregations to become active in cooperative interdenominational witness and action. . . .

. . . *On minority voices.* Resolution 28: WHEREAS, we sense a need to listen more carefully to the minority voices at conference, be it RESOLVED, that we have the secretary record in the minutes, the concerns, of the minority as well as the majority, so that the total concerns of our churches may be reflected.

. . . *On Ebenezer membership in conference.* Resolution 29: RESOLVED, that our conference rescind the action of the executive committee (". . . in view of the fact that the Ebenezer Church has again voted not to send delegates to conference making this the fourth consecutive year for such action, the executive committee interprets this action as an official request for withdrawal from the district conference. . . .") and continues to consider the Ebenezer Church as a member of the Central District Conference. Be it further RESOLVED, tha
our conference seriously attempt t
find ways to learn from and work wit
those groups and churches that disagree with the majority.

. . . *On witness to governmen*
Resolution 30: WHEREAS, the peac
and service committee has planned fo
persons to attend the Washingto
Seminar immediately following thi
conference: be it RESOLVED, that w
prayerfully support those who hav
consented to represent us, that w
invite the persons, upon their retur
to share their experiences in our congregations, and that we share th
Vietnam Statement of Concer
(adopted at conference, see page 1
of April *Reporter*) with our congregations, encouraging them to use i

. . . to the entire conference dele
mittee (some of which appear

s a means of witness.

. . . *On laymen in ministerial committee.* Resolution 32: Be it RE-OLVED, that we request the executive ommittee to bring a recommendation o our next session revising our contitution to include laymen on the ministerial committee.

. . . *On appreciation.* Resolution 33: RESOLVED, that we express our appreciation to our hosts, First Church, Wadsworth, Oak Grove, Bethel, Saem, and Summit Christian Fellowhip for the excellent arrangements nd warm hospitality; and that we xpress our gratitude to our confernce speakers for their insightful mesages and to those who prepared and resented the historical drama.

Resolution 34: Recognizing the many hours of labor given to the writing of our conference history, be it RESOLVED, that we express our ppreciation to Dr. S. F. Pannabecker for his careful and honest recording of our past one hundred years.

. . . *On 1969 conference.* Resolution 23: Invitations to host the 1969 conference were received from First Church, Bluffton, Ohio; First Church, Berne, Ind.; and Flanagan-Meadows, Ill., congregations in that order. The executive committee recommends that we accept the Bluffton invitation.

. . . while others watched from the sidelines. Paul Diller, Fairview, Mich., helps distribute the daily newssheet.

ting 43 of the 46 conference churches. On Saturday afternoon the delegates acted on the resolutions presented by the com-

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen an laywomen of the Central District. While certain individuals are invited t respond each month, any reader is encouraged to send his comment on nex month's "consideration" which appears in this section. Responses in 200 word or less should be sent to the editor, 3003 Benham Ave., Elkhart, Ind. Question for "consideration" are also welcome. The ideas expressed do not necessaril reflect the position of the Central District Reporter, *because we stand for fu discussion of anyone's sincere Christian concern.*

ANY SUGGESTIONS FOR THE SECOND HUNDRED YEARS?

CONSIDER . . .

At the Wadsworth, Ohio, Apr. 18-21, annual Central District Conference we made the one hundred-year mark on the district's lifeline. From your observations at this conference, what concerns do you think deserve first attention as we enter the second one hundred years of Central District history?

MORE CONCERN FOR PEOPLE

It is with mixed feelings and many unanswered questions that one leaves a conference. We are thankful for the past one hundred years which we were privileged to be a part of and share in the work and witness of the Christian church. On the other hand, with the many urgent spiritual and social needs in our world today, have we somehow failed or been neglectful in our discipleship?

Entering the second one hundred years of Central District history, one feels inclined to think our attention must be given to concerns quite different from the past. Living in a world of changing conditions, our concerns must be flexible. We should, however, keep in mind the unchangeables such as, value of human personality and love as the basic quality of God.

Jesus "went about doing good." His first concern was for people. I hope we will follow in His steps. *Mrs. Leland Gerber, homemaker, First Church, Bluffton, Ohio.*

MORE CREATIVE LEADERSHIP

A concern that comes to me as we enter the second one hundred years is the need for well-trained and dedicated pastors. Many young people who are doing graduate-level work are entering fields other than the conventional church ministries. It would appear that this is very desirable and certainly has broadened our scope of service but, meanwhile, some of our local churches find it difficult to secure the services of a pastor.

It seems to me that our conference has had some dynamic leadership with vision and relevancy to our day. There also needs to be strong leadership on the local level in order to acquaint and challenge lay persons into action. Although numbers are not necessarily important, it would be desirable as we raise our sights as a conference, that we would also grow in strength and number. Again, this requires creative leadership.

Perhaps local churches need to reevaluate the role of the pastor, and also the responsibilities of the congregation to the pastor. If we would take a realistic look at their position and responsibilities and if we would respond accordingly, perhaps the pastoral ministry would be more appealing to some of our young people who are seeking to follow Christ. *Edward Stucky, postmaster, First Church, Berne, Ind.*

MORE INTROSPECTION AND PROCLAMATION

Two things demand our attention. The first is that of taking a good, long, honest look at ourselves as a conference. We need to ask ourselves what is the *real reason* why two of our congregations have severed relations with the conference in the last few years? Why are some of our church members leaving our churches for other churches?

Maybe there is something essential that is missing. If our love cannot hold our own, can we expect it to win others? This condition certainly calls upon us to repent, return to the Lord, and confess our sins and failures.

Such an experience would naturally, then, lead us into the second task, a vital proclamation of the good news of what Christ has done for all mankind. We need the conviction that we must share with all mankind the message that in His one sacrifice for sin Christ has "perfected forever those who are sanctified" (Hebrews 10:12, 14), thereby making it possible for all to know the "righteousness of God" (2 Cor. 5:21).

We need to call all men (ourselve included) not to a loyalty to politica social, or ethical systems but to Person, Jesus Christ, for as the ol Anabaptist confession puts it, "T command virtue in reliance upon hu

CONSIDER FOR JULY

(Please send your responses to the editor by June 8.)

Richard Tschetter made the following point on the conference floor at Wadsworth during the discussion of the Vietnam Statement of Concern presented by the peace and service committee:

"There is one thing that disturbs me about this Statement on Vietnam. It seems to me that it is based on the assumption that our basic task is to remove poverty from the inner-city and our armed forces from Vietnam."

"Having just recently read the book of Deuteronomy, I have been impressed with God's message to His people Israel. He said that complete obedience to Him would remove poverty and war from the land." (Deut. 15:4-6).

"Hence, I conclude that our poverty and the war in Vietnam are just symptoms of our problem, and not the basic problem. Our effort is thus going to treat the symptoms but not the real cause of the problem. Our real problem is that we as a nation are not obedient to the Lord. Our task, therefore, ought to be that of calling our nation back into the path of obedience to God, that is, evangelism."

What is your response to this well-stated concern?

man strength, is nothing else than o command one to fly without wings." (Quoted from The Problem With he Pulpit by Robert H. Lauer, *Chrisianity Today*, Apr. 26, 1968, page 9.) *Richard Tschetter, pastor, St. John Church, Pandora, Ohio 45877.*

MORE COOPERATION

t was a very thoughtful and challenging conference. One could not come way from this meeting with the hought that business as usual will uffice to see our conference through nother one hundred years.

Several major concerns I heard hould be given our attention. First, would say a positive cooperation ith Christians of all denominations o bring the fringe Christians, or droputs, back to a positive acting body f love and concern for our social nd moral problems.

Second, develop more sharing of oncern between youth and older embers, and of all who may have ifferent opinions.

Third, a concerted effort for service hrough use of time, talent, and money n attacking ignorance; ignorance of od's word and ignorance of God's ay for a better world. In a world here business is not as usual, we ust go forward as positive witnesses. *ark B. Hilty, dentist, Grace Church, andora, Ohio.*

APPENINGS, from A-1

HURCHES OBSERVE LENT

he Reporter has learned that many our churches observe the Lenten eason with some kind of special eries of meetings. Following were ome of these this year:

St. John, Pandora: Nelson Kauffan, Mar. 24-31
First, Bluffton: Russell Mast, Apr. 9
Comins, Mich.: Otto Dirks, Apr. 10
Congerville, Ill.: Clyde Fullmer, pr. 7-10
Grace, Pandora: Jacob Friesen, pr. 7-11
First, Nappanee: Loris Habegger, eekend of Apr. 7
Carlock, Ill: Joe Atherton, Apr. 10
Wayland, Iowa: J. J. Hostetter, ar. 3-7
Zion, Donnellson: Walter Neufeld, ar. 31 - Apr. 2

FOR DISTRICT WOMEN

Theme . . . "and come, take up the cross, and follow me" (Mk. 10:21).

What will the answer be?

As I write to you today, millions in our country and around the world are startled and saddened that a human being saw fit to take upon himself the right to settle a score, or pound a differing opinion, or for some reason turn a violent deadly weapon upon Martin Luther King, Jr. With what sadness, Christ must look upon us that after these many years, we who bear His name, have failed to love our neighbors as ourselves and bear one another's burdens. I don't mean our next-door neighbor nor the members of *our* church. We profess and, outwardly appear, to do this. I mean, do we speak out against any injustice being accorded a fellow American, white, black, brown, or yellow?

White racism is blamed for the city riots. Mennonites *have* the answer to this racism as well as to the hate of black power. But are we willing to *be* the answer? What has your church been doing to cultivate better understanding? Have you had a pulpit exchange? Have you had a Bible school staff or children exchange? Would we welcome other racial groups into our church? Could these people become members of our church?

Have you tried a family fireside or summer cookout, inviting a Negro family to your home? How about a scholarship for a Negro child to Camp Friedenswald the same week your child attends? Are you giving support to the Equal Employment Opportunity Commission by talking with your fellow employees and employer about opening employment to Negroes? Are you working with open-housing commissions in your area?

You say the problem is too far removed from your community. Probably no Central District church is further than thirty miles from a city where Negroes live. Many people commute that far every day to work or school. What direct action are you and your church taking toward understanding and brotherhood?

By the time you read this our district conference will be over, our executive board for WMA will have met. We will have heard about and reviewed *Faith in Ferment*. Where there is fermentation, something is happening; changes are taking place. What change will you make this summer, this year, to overthrow apathy and seek ways for person-to-person encounters with those of other racial groups? *President's corner, Mrs. Edward Brookmeyer.*

Area WMA meeting

The annual union meeting of the Mennonite Women's Missionary societies of Bluffton, Pandora, and Lima area was held Apr. 5, at Ebenezer Church, Bluffton. Approximately one hundred ladies were present. Edward Burkhalter, missionary to India, showed slides and spoke of the work in India. This was followed by light refreshments.

Report from Wadsworth

The CDWMA business session was held Apr. 20. The results of the election are: vice-president, Mrs. Dale Schertz, Remington, Ind., Zion Goodland Church; Bluffton College women's advisory council, Mrs. Loris Habegger, Elkhart, Ind., Hively Ave. Church; Mrs. Bruce Stauffer, Stone Creek, Ohio, Sugarcreek Church; district advisor to Young Mission Workers, Mrs. James Moser, Berne, Ind., First Church.

After the reports, luncheon was served. In the program Mrs. Edward

Burkhalter, missionary on furlough, took the audience on a trip to India, showing slides of their work there.

Mrs. Peter Neufeld, Cleveland, Ohio, then told of the very new work in Fairview Park. The Neufelds moved to the city in January. They found an apartment with a nice central area for the children. Children form contacts with other families and give opportunity for forming friendships and starting to work right in the neighborhood. They are working to win the confidence of the people near them.

Correction

In listing some of the gleanings from your reports in the last issue, we stated that the eighteen members of the Goodwill Circle in Donnellson collected 209 pounds of used clothing. This should have read "209 pounds of used soap." A doubting Thomas somewhere along the line thought this couldn't possibly be correct, and changed it to "clothing."

Some of you may wonder what is meant by used soap. The MCC can use small pieces of used soap that so often go in the wastebasket. When they are completely dry, they can be stored in a glass jar. If you have a contact with a motel, make arrangements to pick up the small bars which are left, and in a short time, you will have pounds of used soap.

April 1968 makes history

In years to come, our children and grandchildren will study textbooks relating to the history-making events of the first week in April 1968. As I write this, the happenings are very fresh in our minds: President Johnson's announcement not to be a candidate in the election, his order to halt a substantial part of the bombing of North Vietnam; the glimmer of hope that North Vietnam was showing some interest in possible peace negotiations; the assassination of Martin Luther King, Jr.; the eruption of rioting, looting, and killing in the cities.

Shortly before this, the mailman brought an appeal from Mrs. Elbert Koontz, vice-president of GCWMA, urging our women to do something about the social concerns of our day. Surely, the past week has demonstrated the crucial needs for involvement in these issues. Her specific appeal was that our women make themselves heard in protest of our continued involvement in Vietnam. Some of you learned of this at the conference at Wadsworth. We trust you have written to your congressman.

You may ask, "But, does my letter *really* do any good?" The answer is "Yes." Congressmen often say they are encouraged to introduce or support legislation because of the mail they receive.

Pass on your addresses and encourage others to write. In your cor versation with others, tell them ho you feel about the Vietnam issue, an explain your stand. Often, I've hear someone say, after they were con fronted with a different opinio "Well, I never thought about it i that way before."

If church people are to be effec tive in public issues, they must registe Christian opinions with persons mak ing decisions, before they are mad

Perhaps your children and granc children will be studying histor which you helped to make. *From yo district advisor, Mrs. Leslie Lehma*

Markham Church dedicates New addition

On May 19, during the morning worship service, the Berne Mennonite Men's chorus participated in the dedication service for the newly-completed addition to the Markham Church. After the service, members and guests had dinner together.

The first church unit was completed in 1959, with 2700 square feet of floor space of brick and frame construction. The second unit, dedicated Sunday, provides additional floor space of 4000 square feet, at the cost of $40,000.

May 19 climaxed a year of labor. Most of the work was done by volunteers, many coming from other churches of the Central District. The new addition provides space for doubling the size of the day nursery to over fifty children, also adds room for Sunday school class space, fe lowship hall, recreation rooms fo youth and senior citizens, and a stud for the pastor, Larry Voth.

The Markham Church wishes t express thankful indebtedness to th many, many who have helped wit money, time, and talent to make th greatly needed addition possible. will make possible an expanded mi istry to the local community. Th Markham congregation receives ai from the district regularly through th missions committee.

District members who were not ab to attend the dedication are invite to visit at their convenience. Th church is located at 16200 S. Kedzi just a few blocks from the Highwa 6 exit, off the Tri-state Tollway goin through Markham.

Markham (Ill.) Church.

Material for this page should be sent to Mrs. L. L. Ramseyer, Bluffton, Ohio.

And after the conference . . .

Four days that grabbed Conscience and resolve

After spending four packed days in Washington, some of the thirty seminar participants share their responses.

Glen Esh (Columbus, Ohio), what id you hear in Washington which sets n agenda for the American church?

"We must continue to press in the hurch for responsible involvement n politics through one of the political arties" (Ferwerda). "One percent f the gross national product of vealthy nations should be considered reasonable contribution to the development of the underdeveloped nations, yet our nation contributes half hat much" (Catchings). "The riots nd serious social unrest are the result of white ignorance and apathy, nd black ignorance and restlessness" Nicoll). "There is now sufficient gislation to provide full civil rights. he next step is to insure enforcement f the law" (Chaplan). These statements are still rolling around in my ind.

This experience in Washington has nderscored what I read recently in he October issue of *Concern*, p. 3, The role of the church now is to onvert the white suburban mind nd I add the affluent rural mind). hat may be its only role. That may e the only thing left for it to do."

I felt the Washington seminar was terrific experience, and I hope the hurch will feel the effects for years come.

The Washington Seminar

Mrs. Dan Graber (Cassopolis, Mich.), what grabbed you?

After hearing numerous statements regarding the huge military expenditures of the U.S., and the tremendous influence of the military establishment upon the administration of foreign policy, Lowell Nissley asked Senator Gruening's assistant: "Do you feel we will ever return to a civilian state?" The answer was "No." How can this be? Where have we failed?

I was also grabbed by the cry of one of the young ministers in our group during our evening buzz session, "How do I tell my people all I have heard and all I feel, knowing there are some who disapprove even of my association with a peace seminar?" Perhaps the answer came from the last speaker of the day, "Encourage and support your minister in speaking forthrightly on the issues of the day."

The seminar was a tremendous experience for me. Now I am home, and the problems we studied exist here—in my community, in my church. What shall I do? God willing, I shall pray, I shall speak, I shall act!

Mrs. Willard Hunsberger (Wadsworth, Ohio), what was your reaction?

The U.S. does not have sufficient money to continue the unjust war in Vietnam and also to alleviate the world's terrific poverty. More money is being spent to train foreign military officers than we spend in our AID program. Legislation for, and organization of, the poor are needed to assure the eligible of at least minimum assistance. A mixture of suggested programs—the negative income tax, children's allowances, or the guaranteed annual wage—should be passed immediately to help to get to the grass roots of riots. Equally essential is a display of Christian love to all our brethren, and helping each person develop a feeling of dignity and worth.

Seminar participants are prepared to give reports in conference churches. Their names appeared in the April Reporter.

LaVerne Graber (Wayland, Iowa), what got to you?

The State Department comment that the U.S. came out of the World War II richer than when it went in surely would not reflect the feeling of the mothers who lost their sons, or wives who lost their husbands. Also, I can't forget the comment by Dr. Nicoll at HEW, "Today poverty is worse in Mississippi than in any time or place in the history of the U.S." The week I spent in travel and study seems an insignificant contribution to a cause, when I realize that Martin Luther King, Jr., and others, have given their lives.

Jim Heiks (Bluffton, Ohio), what did you hear in Washington?

I heard conflict there. These statements are examples: "We should spend at least $750,000 in India and Pakistan. They are starving."—U.S.

After the president says "anytime, anywhere" now why all he stallling in the Vietnam peace negotiations? Such questions were addressed to Indiana Senator Birch Bayh's assistant. The Indiana delegation seen in this conference are Sue Dick, Gordon Neuenschwander, Lois Rensberger, Gordon Dyck.

State Department, AID; "The social level of the U.S. must be raised. We have starving people in our country. We cannot afford to spend money on foreign aid"—HEW. Now as if this conflict were not enough, there are those back home who say that neither program is good, taxes are too high."

Here is another conflict I heard: "A constructive program would certainly be more effective in winning the hearts of the people than a military effort."—Senate Foreign Relations Committee. "We need to give constructive aid, but first we have to clear the area with our military means. You can't play ball until you have the ball park." Dept. of State, AID. Vietnam needs foreign aid. But the State Dept. says we must "clear the area" first with our guns. But when this is done the need for aid is greater still. In this kind of conflict in Washington, the influence of the Pentagon looms over everything.

Mrs. Melvin Rensberger (Middlebury, Ind.), what was your reaction to living in a city which is 80 percent Negro?

Sunday morning I listened to Basil, a brilliant student from the West Indies. He spoke of his reaction to Dr. King's death, his first surge of rage, his fierce satisfaction in the looting of an oppressive white merchant, and finally, of his realization that he could not be a Christian and feel this way. I knew that I could no longer say, "It's not my problem. It's not happening here." Basil has made the effort to love his white brothers in Christ; I must love, and show my love for, all the Basils of the world.

Later, as I sat in a Negro theater and watched *In the Heat of the Night,* I became so tuned in to the audience that I forgot what color I was. I could feel their hurt at lines no white person would understand as an insult. Their applause and laughter and jubilation in the Negro detective's triumph was mine, too.

On still another day, I heard that any child who is chronically undernourished suffers permanent mental damage, that the poorest of the poor are the Appalachian white, Mexican-Americans, and Mississippi delta Negroes, and that 15,000,000 of the poor are children.

How can I help them?

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 3003 Benham Ave., Elkhart, Ind. 46514.

Washington is
four eagles on their flagpoles
high-perched in golden lonely pride.
no one knows they are there.
no one looks up.

Washington is
trees, azaleas, tulips, and rare beauty,
kindness and bitterness between colors.

Washington is
a black stare of hatred on a streetcar
burned-out ruins on Fourteenth Street
and a Negro cab driver laughing with your friends.

Washington is
many years of continued fighting
long period for negotiations
this was an unfortunate statement
sorry, the senator is in committee
cut the Mississippi kids out of the budget

words reasons excuses inertia
words
words

Washington is
my city.

Mrs. Melvin Rensberger, Middlebury, Ind., Seminar membe

After waiting nearly fifteen minutes in the rain while photographer Loris Habegge got permission from the sergeant at arms, the Washington seminar poses here fo a quick picture on Capitol Hill.

JOURNAL RECORD

APRIL 10. Albert van den Heuvel had a crowded schedule today. The young Dutch theologian moved from he World Council of Churches, youth department to the information office ast October. He had no previous experience working in the communications media, but he is learning fast. And he is a good communicator. The author of several books, he is in demand as a speaker. He recently returned from a speaking engagement in Oklahoma.

I complimented him on a recent nterview-article he had produced on he forthcoming assembly of the World Council of Churches this sumner in Uppsala, Sweden. In the aricle, he said a number of bold things uch as that the day of the World Council of Churches may soon be over.

"I almost lost my job over that one," he said.

Why?

"Mainly because people like you iked it."

Also involved was the confusion of the official position of an agency with the personal opinions of members of the organization, a question hat comes up in our office too. He considered the risk of having his personal opinion mistaken for official pronouncements a bother.

As to the makeup of the World Council of Churches, he feels that here is much more conservatism in t and in its member churches than most people realize. "There are the iberal things that get the attention and the headlines," but the council is nterested in the same things that conservatives are most concerned about. He held up the *Ecumenical Review*, a publication which he edits and which gave its entire issue over o a discussion of conversion. Billy Graham contributed an article and was very happy about the project.

No doubt about it, "that the World Council of Churches grows out of a iberal theology." The conservatives have shown little interest in church unity, so "you meet with people who know they need it."

The council gives special attention to conservative groups, both those within its membership and those without. Special meetings have been held recently with the Pentecostals. "We need them badly," says van den Heuvel. "We are so Christo-centric in this house. We need a little more of the Holy Spirit." He also values the Pentecostals for their spontaneity and, in some cases, their ability to round out the gospel witness.

"Some of the Pentecostals seem to have found a combination between direct evangelism and social work," he said. "That's the type of health we need."

APRIL 11. Agape Verlag began its work in Basel with the translation and adaptation of the Herald Summer Bible School Lessons for German Mennonite churches. Editions have been small and even so, over half of the material is bought by non-Mennonites, according to Lothar Fromm, who recently became manager of the young publishing house. Summer Bible school does not have a large following in European churches. Camping, especially for the older children, tends to interfere.

But Agape Verlag has branched out into publishing Sunday school lessons that it has produced on its own both in German and in French. It has translated a number of American Mennonite books and has developed its own list of publications.

Agape Verlag's offices are quartered in a large house at Starenstrasse 41 which was also my home during the several days I was in Basel visiting nearby Mennonite communities. The building once also housed the European Mennonite Bible School which has since moved out to larger quarters on a hill overlooking Basel. Here the school took over the buildings of Bad Bienenberg, a resort once known for its drunken brawls. Now, the only sign on the outside of the building advertises an *alkolfrei* restauraunt. Besides serving the Bible school's forty students from October to April, the building also becomes a vacation home and conference center for the public on weekends and during the summer. *Maynard Shelly.*

Calendar

May 23 — Commencement, Freeman Junior College.

May 26 — Commencement, Bethel College.

May 26 — Graduation, Rosthern Junior College.

May 27—Commencement, Bluffton College.

May 31—Commencement, Mennonite Biblical Seminary.

June 2—Pentecost.

June 13-16—Lind, Wash., Pacific District Conference.

June 20 - 23 — Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 7-10—Calgary, Canadian Conference.

July 13-20 — Estes Park, Colo., General Conference.

Northern

June 9—Sioux Falls, S.D., Good Shepherd Church, tenth anniversary, Walter Dyck.

Marriages

William Bardner, St. Luke's Luthern Church, Dublin, Pa., and *Linda Frei,* Flatland Church, Quakertown, Pa., on Apr. 27.

Joe J. Goering and *Elma Stucky,* both of Eden Church, Moundridge, Kan., on Apr. 19.

Gary Jay Harms and *Linda Ruth Klaassen,* at Grace Hill Church, Whitewater, Kan., on Apr. 26.

Gerald Harris and *Barbara Harms,* both of First Church, Aberdeen, Idaho, on Mar. 23.

Herbert Huether, First Church, Aberdeen, Idaho, and *Delores Harvey,* Portland, Ore., on Apr. 26.

Ralph Langford, Havertown, Pa., and *Barbara Fosbenner,* Flatland Church, Quakertown, Pa., on Apr. 20.

Lloyd Nickels, Bradshaw, Neb., and *Twila Jane Friesen,* Bethesda Church, Henderson, Neb., on Apr. 26.

Harlin Gene Nikkel, Burrton (Kan.) Church, and *Kathryn Delaine Epp,* First Church, Newton, Kan., on Apr. 26.

Edward Schierling, Grace Church, Dallas, Ore., and *Connie Larrew,* Old Mennonite Church, Beaver, Ore.

Baptisms

First Church of Christian, Moundridge, Kan., on May 5: Sharon Jantz, Randy Stucky, Jim Wedel, Joetta Wedel, Sara Goering, Jim Graber, Pat Niehage, Bradford Stucky, Cindy Stucky, Jeanne Stucky, Steve Stucky, John Richard Wedel, Eunice Wedel.

Zion Church, Kingman, Kan., on Apr. 28: Richard Jantzen, Mark Zerger, Janet Schrag, Lois Zerger, Paul Zerger, Kenneth Boese.

Workers

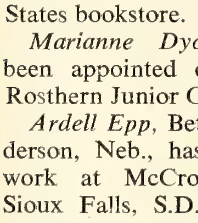
Curt Claassen, missionary to India who is currently on furlough, has begun a one-month training period in the Faith and Life Bookstore in Newton, Kan., in preparation for returning to the mission field this summer. Evangelical Literature Overseas directs the training, using a United States bookstore.

Marianne Dyck, Saskatoon, has been appointed dean of women by Rosthern Junior College.

Ardell Epp, Bethesda Church, Henderson, Neb., has been accepted for work at McCrossan Boy's Ranch, Sioux Falls, S.D. He will begin his two-year 1-W earning service in June.

Ernst Harder, president of the Seminario Evangelico Menonita de Teologia, Montevideo, was seriously injured in an automobile accident in downtown Montevideo on Apr. 18. Latest reports state that he is at home and doing well.

Robert W. Neufeld, a graduate student at Iowa State University, Ames, will join the Bethel College faculty as assistant professor of mathematics upon completion of his doctorate degree, possibly by spring quarter, 1969.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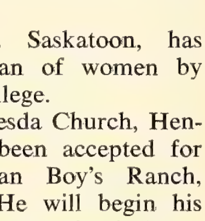

Neufeld

Deaths

Peter J. Albright, First Church, Pretty Prairie, Kan., was born in Swan Lake, S.D., Feb. 29, 1876, and died Apr. 24.

Baugher

Norman J. Baugher, the top administrator of the Church of the Brethren and a leader in ecumenical church affairs, died on Apr. 20 in Elgin, Ill. The fifty-year-old church leader held high elective offices in both the National and World Councils of Churches. He has been the general secretary at the Church of the Brethren since 1952. A fourth-generation Brethren minister, he led his denomination in major efforts in renewal and Christian unity along with the church's traditional emphases of peace and service. Nationally, he gave leadership to inter-church ministries related to peace, race, and poverty. He was the current head of the general planning and program committee of the National Council of Churches. Among major Brethren developments during his leadership were ecumenical conversations with such groups as the American Baptist Convention, Churches of God in North America, Evangelical Covenant Church, the Brethren Church (Ashland, O.), talks with such other historic peace churches as the Mennonites and Quakers, theological study conferences, ecumenical exchanges with the Russian Orthodox Church, the opening of fraternal mission work in Indonesia, establishment of a network of processing centers for relief clothing and medicines.

Katherine Hiebner Bergen (Mrs. Henry), Bethesda Church, Henderson, Neb., was born Sept. 22, 1900, and died Apr. 19.

Menno Bixel, First Church, Bluf ton, Ohio, was born Feb. 16, 188 and died Apr. 24.

Katherine Krahn Buhler, Bergtha er Church, Spencer, Man., was bor Dec. 9, 1897, and died Apr. 18.

Jake A. Gering, Salem-Zic Church, Freeman, S.D., was bor Jan. 13, 1886, and died May 5.

John J. Graber, First Churcl Moundridge, Kan., was born July 1897, and died Apr. 24.

Donald W. Haury, First Churcl Halstead, Kan., was born Aug. 1918, and died May 1.

Burl Hyde, First Church, Lim Ohio, was born Apr. 4, 1892, i Huntington, Ind., and died Apr. 2

Jacob H. Klassen, Zion Churcl Elbing, Kan., was born Jan. 17, 189 and died Apr. 7.

Helen G. Claassen Kopper, En maus Church, Whitewater, Kan., wa born Oct. 21, 1878, and died Apr. 2

Gustav A. Krehbiel was born Au 2, 1889, at Halstead, Kan., and die Apr. 11 at Drake, Sask.

Anna Nickel (Mrs. C. H.), Herol Church, Cordell, Okla., was bor July 14, 1886, and died March 24.

Cornelius A. Peters, Bethesc Church, Henderson, Neb., was bor Oct. 6, 1909, and died Apr. 19, in a automobile accident.

Mrs. Katharina B. Rempel, Grac Church, Dallas, Ore., was born i Henderson, Neb., Dec. 7, 1882, an died Apr. 23.

John J. Ries, Salem Church, Fre man, S.D., was born Dec. 11, 187 and died May 2. In 1956 he retire from faithful service as custodian c the church.

Alexander Sartschenko, Beth Church, Lancaster, Pa., was bor June 23, 1891, in South Russia an died Apr. 26.

Emil Schroeder, Alexanderwol Church, Goessel, Kan., was bor Sept. 4, 1884, and died Apr. 21.

John J. Thieszen, Bethesda Churcl Henderson, Neb., was born Aug. 1904, and died Apr. 19, in an autc mobile accident.

Louise Wedel (Mrs. Howard), Zio Church, Elbing, Kan., was born Fel 4, 1922, and died Apr. 14.

Susan Epp

Motherhood: a never-ending career

God, in His great wisdom, saw fit to withhold children rom my late husband and me for the first eight years of ur married life. We suffered defeat, knew tears and eartache. And then when our babies were born, we did ot live happily ever after as in a storybook. Into our ome came illness, serious illness such as we had never eard of before. Where could we go but to the Lord? Who was our refuge? Only He! What a time of testing ur faith in God! This faith is what we must teach our hildren.

When God did bless our home with a child, our appiness knew no bounds. One thing for which I was nprepared was the responsibility that went with it. By is time, I had become quite used to my business world. When I filed letters in the office where I was employed, ey stayed filed until they were needed again. The undle that we had received, wriggled and cried, and ometimes even after she had received much attention nd care, the crying did not cease. There were many reas of frustration for me, a new but not so young other. I learned to depend upon and to appreciate the dvice of my friends and family.

Now my children are rapidly growing into adults. I an give them no better advice than to appreciate and respect their fellowmen and to build friendships that ill bridge a lifetime. Children need to gain a true sense values in the things and activities about them. How ill our children know what direction to take in their ves away from home if we as parents have made every ecision for them? I feel that they must learn to make their own minds with our guidance, of course. They ill surely make mistakes, but even that is a privilege. It a privilege because when they see their errors, they ust learn to admit that they are not infallible. They ust learn to correct mistakes, and, above all, they must arn to say, "I am wrong, I am sorry." This, in my inking, is an art that must be learned at an early age. ty the adult who cannot see his error or at least will t admit it if he does.

How often I think of my life; how often I see my own rors and shortcomings. I am so guilty at times of not ing able to do the very thing that I am trying to teach y family. How wonderful that when I err I may go to od, ask Him to forgive me, and know that I am forven—not seven times but seventy times seven.

I came to the realization sometime earlier in my otherhood that my training and teaching will not end hen the children reach a certain age. Even as my avenly Father admonishes me constantly to make and mold me, I will have to continue to admonish my ildren, probably for many years to come. When I ally reached this step in motherhood, I found I had ached a milestone in my life, and the constant traing was not such a burden. It is not that we as moth- want to change our children. Far be it from me to ange what God has created. But mold we must, for s is our God-given right and duty.

When I was in my teens, I remember vividly the illustration with which you are all familiar: the story of the man whose footsteps led him to all sorts of places of ill repute and whose son tried desperately to match his footsteps into those of his father, following him wherever he went. Even to this day, whenever I see freshly fallen snow with a huge expanse of unmarred beauty, my mind sees my life and the life yet before me, and I think of my children trying desperately to follow me. Yes, vaguely I see their children struggling to follow them.

This picture has always frightened me, for I realize its importance. I'm not afraid of the big decisions, for I feel reasonably confident that I will not commit major sins. But I think of my day to day, hour to hour example and witness.

God saw fit to take the father of my children at an age when the responsibility of training was probably at its greatest. God took my partner, but in this great empty space God left himself. With God's help, I carry on and feel confident that He will not forsake me. My children have been a wonderful comfort to me. Together we are constantly searching and building, searching for new areas to continue to build a happy home that our departed loved one would approve. In spite of the care and effort that certainly go with motherhood, I am thankful that I have this twenty-four-hour-a-day, seven-day-a-week, never-ending career.

Material for this page provided by the Women's Missionary Association.

LETTERS

The sickness of violence

DEAR MR. SHELLY: I shed no tears for Martin Luther King for God has taken him by the hand and has led him to the mountaintop. My tears are shed for those of us who are left behind and, especially, for those who have let the seed of hate, racial injustice, and pious complacency fill our hearts. One of King's associates put it this way: "One of our sick white brothers has fired the shot that killed our leader." In a memorial service Sunday, the Rev. Sam Williams asked the question, "What made this man sick?" It's a very disturbing question that points a finger to me, to my church, and to my solid white, Mennonite community. How often have we, in our fine churches, offered up pious prayers for racial justice and the brotherhood of men and at the same time refused to take part in any decisive action in that direction? How often have we prayed for peace in Vietnam and yet have refused to take any direct action to help bring this about for fear that we might be misunderstood, it might cause agitation, or that we're simply too busy with church work? Have we become so busy with church work that we've left out the work of the church? Did the message of Christ bring peace and tranquility to the church and the countryside in His day?

Recently, during the holiday season, the members of a church decided to go into the city where impoverished Negro families lived and hand out turkeys to some of the families who lived there. As they went from door to door with their gifts they were met with refusals to accept the turkeys and the statement: "We don't want your turkeys, all we want is a job so we can buy our own turkeys." The bewildered churchmen went back to their church carrying their turkeys.

In a recent article in *Look* magazine it states: "Demonstrations have served as unifying forces in the movement; they have brought black and white together in a very practical situation, where philosophically they may have been arguing about Black Power."

Finding the enemy

DEAR MR. SHELLY: I am writing in response to the letter in the April 9, 1968 issue of *The Mennonite* entitled, "Other Side's Atrocities." The callous implication that it is immoral to send medical supplies to "the enemy" cannot go unanswered. I would be interested to know just who this person considers as the enemy. How can a Christian reject another person to the extent that he would refuse to bind that person's wound? Didn't Christ die for all men? Didn't He die for the Vietnamese peasant *and* the Kansas housewife? This fact means that there can be no distinction between political ideologies in our responsibility for the welfare, the healing of others.

This act of sending medical aid was an act of compassion, a reaching out in love to those unfortunate victims of this destructive war. The fact that many of those suffering people were killed and wounded by our bombs and napalm gives an agonizing sense of urgency to the shipment.

But to some Christians, these people whose plight cries for creative acts of love, are considered the enemy. These people are the undeserving recipients of an immoral act. Their wounds do not deserve our bandages. *David Smucker, Hirschy Annex, Bluffton, Ohio.*

When referring to the assassination of Martin Luther King, the mayor of Cleveland states: "I feel a terrible hurt inside and I weep, especially for myself and those of us who are left." I, too, feel a real agony and hurt in the event of last Apr. 4, but that hurt in me is multiplied many times by the cold, unfeeling, and self-satisfied reaction it brought about in my church and in my community in too many instances. For me, it is very hard to love those who are condemning King and to forgive those who are rejoicing over his death; but I know he would want it no other way and I know Christ would say there is no other way. I don't believe God willed this tragedy to take place, but I believe He permitted the life of this man to be taken, because of the sinfulness of man and the desire that i will transform hearts filled with hat and indifference into hearts filled wit love. A real love that will manifes itself in selfless, nonviolent action t bring equal opportunities for all me everywhere. This is the greatest tribute we can pay. We can do no less.

"I have a dream and in that dream all men are brothers." This is wha he lived and died for. *Mrs. Raymon Brandt, Route 1, Hillsboro, Kan.*

Conscientious choice

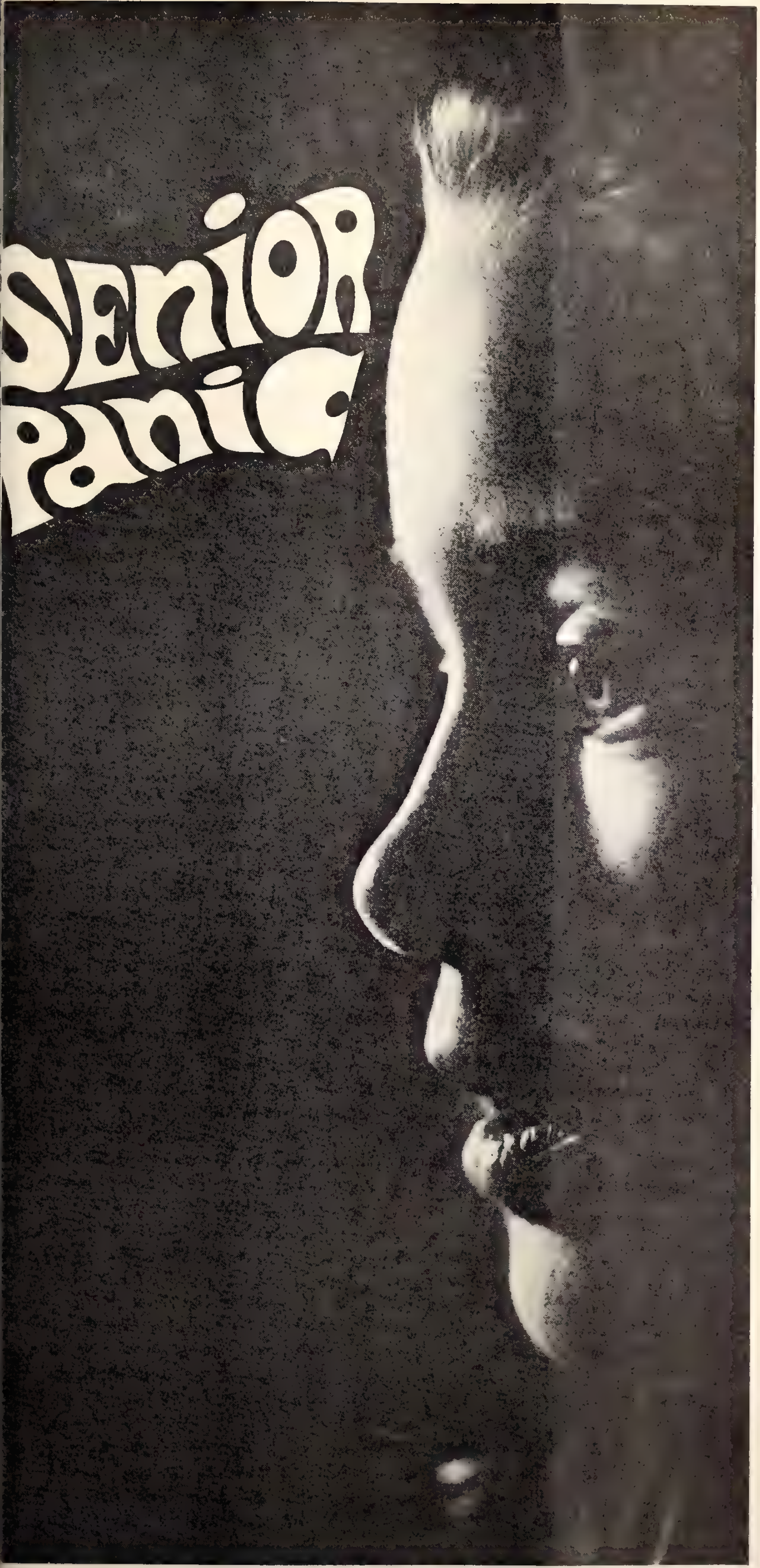
DEAR EDITOR AND READERS: Certai readers of this publication wonde why there are not more stirring ar ticles on soul saving instead of a the criticism of the Vietnam Wa which it is said we cannot chang anyway.

Well thanks to a season of unusu politics, now there *is* something th we can do about the war: suppo Senator Eugene McCarthy for nomi nation and for the presidency. He i a Democrat; most rural Mennonite are Republicans. But this issue trans cends party lines. McCarthy may b the man who can oust a presiden grown deaf to our moral outrage Johnson has disqualified himself fo his role. Nixon says he'll "end th war," without telling us how. Mos suspect escalation. Bobby Kennedy i against the war, but not to the exten that McCarthy is.

That leaves it very plain, we think that the most obvious choice for Mennonite (or for anyone with conscience) in this election is Mc Carthy. He will stop the bombing, h will start negotiations with any poli tical group that has the power t end the war (including, of course, th NLF), and he will restore some mea sure of confidence in the United State from a world that frankly consider us its most hated enemy country.

McCarthy is an honorable man. H is honest. He tells the truth as h sees it. . . . In view of the peace mis sion of the Mennonite church, sup porting Eugene McCarthy *is* some thing that we *can* and *must* do. *Mr and Mrs. Ronald Conrad, 130 Colleg View, Bluffton, Ohio 45817.*

Senior Panic



Joy Duvall Johnson

To many, graduation from high school means acceptance of responsibility for one's own life, and it is a frightening prospect. How can we handle our fears without doing anything rash?

DEBBY DASHED INTO the kitchen, threw her books down on the table, grabbed her mother around the waist, and danced her around the room.

"I've done it, Mom," she exclaimed, "Bob asked me to marry him!"

She hurriedly went on to explain that they wouldn't marry now. Bob would go away to college as he had planned, and she would complete her nurse's training.

To her mother's questioning eyes, Debby blurted out, "Don't you see Mom, now everything is set."

Debby is suffering from senior panic. This is a need to have the emotional part of life established—at least for a while—before one graduates from high school. There is good reason why so many senior high school students suffer from senior panic. For one thing, graduation from high school is a turning point in the lives of many students. After graduation, you are emotionally on your own. Whether you are going to school or taking a job and living at home, a high school graduate is expected to be able to take care of himself, and not to lean as heavily as before on his parents for love, support, and advice. Thus, to many, graduation means acceptance of responsibility for one's own life, and it is a pretty frightening prospect.

Difficulty in separating from childish dependence on your parents may be complicated by their need to keep you a child. It is difficult for parents who have made an investment in you to help you become less dependent,

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SENIOR PANIC

especially if you have leaned heavily upon them while you were in school. The mother, for instance, who has devoted her life to keeping her boy fed well, dressed in style, and who has patiently seen him go from one girl friend to another—probably finding something wrong with each one—has trouble thinking of her life without him around. She may urge him to go to a school closer to home, so that she can continue to take care of him.

Another difficulty the graduating senior must face is a lack of knowledge about what is ahead. While Jim was in high school, for instance, he came to expect certain things. He had class at certain times, and knew what his teachers expected of him. He had baseball practice, and knew what his coach expected of him. Even his social life was somewhat predictable, and there was security in this.

As he anticipated graduation, however, questions arose. "Will the fellows on my new job like me?" he wondered. "Will I be able to do the work?" These and many other questions made this an anxious time for Jim. Yes, high school graduation is a turning point. One reflects on past failures and successes and looks ahead with lots of questions and anxieties.

Bill wanted to get engaged so he would have some security in his coming life of uncertainty. As he entered a new job, it was good to know his girl felt the same need. He gave her a ring, but wasn't thinking about marriage, at least not now. There were lots of things he wanted to do before he settled down. Yet, giving his girl a ring meant she was taken, and he did not have to compete—at least in this area.

Some girls who plan to go on to work after graduation want to rush into engagement because of their fears of remaining single. The women outnumber the men where I'll be working, they lament. If I don't latch onto a man now, I might not get another chance.

Every high school senior faces some degree of senior panic. Some, who have had successful experiences in coping before, are able to handle their fears without doing something rash. Others cling to each other, following the lead of others, and attempt to avoid taking responsibility for their own actions. Still others make some desperate move to avoid facing the future alone.

Many marriages are forced because of pregnancy. In some communities, it is assumed that if you get a girl pregnant, you marry her. Other girls feel it is glamorous to be married. They think the other girls will look up to them and that they will feel older if they are married. This thought is accentuated by the promises in TV advertisements of how easy housework is if certain miracle products are purchased. It is only a game.

Still other young people marry right after high school because they cannot grow up at home. An unhappy homelife is often given as the reason for young marriages. Marriage frequently offers the promise of a special kind of love, a new intimacy, and t need for this may lead to prematu relationships.

Some young people get marri right out of high school because th feel they cannot wait. One girl marked, I've been a child and c pendent upon my parents long enoug now I want to grow up." She thoug that getting married meant growi up overnight, and she had not thoug of the responsibility and work volved. Some girls like to date olc men, ones who are often ready settle down. Thus, even though a g right out of school may not want get married yet, she may be pressur by her beau who is older.

Thus, not every senior who g engaged or married does so becau of senior panic. But many high scho seniors feel a frantic need for emotional attachment before, or ju after, high school graduation.

The young man who anticipat going immediately into military ser ice may feel more able to hand his stint if there is a girl back hor waiting for him. To this young ma getting engaged offers some prote tion against loss of his girl; some s curity in a world of insecurity. many instances, of course, this a tempt does not work out. Being e gaged, or newly married, while mil apart often makes one feel imprison rather than free, and insecurity heightened as one wonders what t other is doing."

Much the same thing is true f young people who head for colle right after high school. For the you person unsure of himself, or his gi it is safer to get engaged. This offe him some protection against bei expected to date other girls—if l decides he wants to he probably w anyway—and offers some securi against the possibility that his gi might fall in love with someone els Research has shown that these secu ity engagements often break dow Sometimes the break is mutuall agreed upon, or the couple agre to break temporarily until closer the time when they can marry. Th mature agreement does not mean th

ple will not eventually marry.
Often, however, the breakup is
re stormy and one or the other
s deeply hurt. It can cause hurt
one or more of the persons in-
ved. Also, there is an increasing
ger of intimacy beyond what either
ty wishes, and the engagement
g sometimes becomes so restrict-
it feels like a noose. Any engage-
nt, however, does provide an es-
e hatch; if it is too confining, or
threatening, or not satisfying, it
be broken.
Some young couples who marry
e happy lives. They may go on to
ege and, with help from their fam-
s, complete their educations and
on to happy, meaningful lives.
ers find marriage a real disappoint-
nt and feel less well-off than they
e before. How can you tell? Is
e any way to understand whether
not your plans will work?
Perhaps the best test of the firm-
s of an engagement or marriage
he question: *why now*? For what
sons do you want this commitment
ake place now? What will happen
it does? Will any other plans
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ational plans? When you think of
riage, do you think of what is
ad, or what you will be getting
y from? Asking yourself why now
save much difficulty later.
here is seldom a reason for rush-
into engagement or immediate
riage when a couple will be sepa-
d for some length of time. In
e instances, the ability of the cou-
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riage right after high school is
r own ability to take responsibility.
v long have you been on your
? Have you been earning your
money? Have you proven your-
able to take care of yourself?
e you been able to think ahead?
you able to postpone something you want now for something better later? How about your fiance'? Can he or she follow the above? Will your pending marriage help or impede what you want out or life? To get ahead in life today, a college education is almost essential. Will your marriage interfere with this?

No engagement or marriage will last happily unless both partners are aware enough of themselves, and each other, to be able to fill their own needs. Before making a commitment, ask if you are beyond the petty jealousies which can be so destructive. Do you know enough about yourself to know what you need, as well as which of these needs your intended mate can help fill? Do you know enough about your fiance' to know what he or she expects of you? Has your relationship stood the test of time?

Of course, some of the most important factors in determining a successful marriage are workable plans. Have both of you made plans in terms of your goals for your own life, the other's life, and your life together? Do your family and friends go along with your plans, and are they ready to help if you need it? Do your plans allow for a sudden upset, without endangering the marriage? An unexpected child, or draft notice, has been enough to cause the breakup of a shaky marriage.

Most young people are not mature enough to assume full responsibility for marriage until they are out of their teens. Many young people who marry too young miss out on much of the fun of adolescence, and resent it for years to come. Decisions such as these must be based on a careful working together in terms of the possible implications for all concerned. They cannot be based on panic or fear and be successful. Thus, for a meaningful marriage young people need first to know something about themselves, take responsibility for their lives, have a relationship that has stood the test of time, and have a workable plan for their marriage. A marriage which meets these tests is worth the wait.

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*Supplemental reading for the Sunday school lesson of May 26, "The Christian's Responsibility."

COVER

"Spring Plowing" by John Stuart Curry, a mural in the United States Department of the Interior.

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Harvey R. Bauman, M.D., Rt. 1, Coopersburg, Pa. 18036, and his wife, recently served as chaplains of Mennonite Hospital. Both have been medical missionaries to India. His article is adapted from a devotional message given to the annual meeting of the Eastern District Conference at Quakertown, Pa., on May 3.

CREDITS

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The humble prayer

Harvey R. Bauman

ON AN AFTERNOON in December (our next to last day in Mennonite Hospital, Bloomington, Ill.), a radiant middle-aged lady came to the chaplain's office and asked whether I remembered her. I could not place her at once. We saw many patients in the hospital, many only once. She said she was the woman who came to my office last fall and asked me to look up two Bible verses. Then I recalled a thin and depressed woman who had appeared to be suffering from a malignancy. According to our nurses, she was in the last stages of a cancerous tumor.

One of the verses she wanted to hear was Isaiah 38:5: "Go, and say to Hezekiah, thus saith the Lord, the God of thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." The other verse I have forgotten.

She took those Bible verses and went to the little chapel next to the chaplain's office and wept before the Lord. While praying and crying she said she heard a voice saying: "I have heard your prayer, you are healed." She believed, was discharged soon after, and went home. The chapel has only five small benches, seats not more than twenty, and can be called a prayer closet.

She had been to her doctor recently who said that he could not find any trace of the lump anymore. She was now a woman in radiant health, rejoicing in her Lord, strong in the faith. We rejoice with her.

The churches in India used the twenty-four-hour prayer vigil several times in times of spiritual crises. It proved very effective. One, two, or three Christians would be in the church all the time for twenty-four hours, praying for a special problem. One notable occasion was after India's independence, when the federal constitution committee was working on the constitution for the new India. We prayed that the constitution would guarantee freedom of religion for India. The Hindu Mahasubha wanted a Hindu India. The Lord heard our prayers and a clause was inserted guaranteeing freedom of religion and the right of the churches to call for help from abroad if they needed it. This permitted them to continue to call for missionaries.

The day the constitution was inaugurated, all India, including the native states, was opened to the gospel. Surguja State, where Puran Banwar is working, was opened and became a part of our field. Efforts were made to circumvent the constitution. A British Disciples of Christ missionary was arrested and imprisoned on a false charge of smuggling rice across the state border. He was later exonerated. We now have a live church of over 125 members, with a dozen or more national evangelists in Surguja.

Madya Pradesh (Central Provinces) made a ruling that anyone desiring to change his religion had to appear before a magistrate and be examined as to his sincerity of intentions. Most villagers are very scared of magistrates; hence few had the courage to do so and the conversions to Christianity decreased markedly for a number of years. Recently, this was declared unconstitutional. This we had declared openly. Now villagers are again responding to the preaching of the gospel. Prayer had a great part in bringing this change.

Writing to our congressmen and state officials has its place and is probably more effective than petitions by groups or organizations. How many of us have prayed to the shedding of tears that people might turn from their wicked ways?

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14): humble, pray, seek, turn—will hear, forgive, heal. How strong is our faith?

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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All of these traditions

Dwight Platt

I, UNLIKE MANY of you, was not "born a Mennonite," although many of my relatives were Mennonites. I was baptized as an infant by my father, a Congregational minister. My father died when I was six and I grew up in a liberal Christian home with my mother and a younger brother and sister. I first joined the Congregational Church but have been associated at various times in my life with Mennonites, Methodists, and Quakers.

All of these traditions have contributed to my religious ideas and beliefs.

I became interested in science very early, particularly in the study of the world of life. When I began to grow out of Sunday school ideas, my concept of God and the religious life became colored by this interest.

In a paper written for Basic Christian Convictions at Bethel College, I described this period in my life: "About the time I reached junior high, I developed an avid interest in science. I read any book I could get hold of on the sciences. I began to think that I had a pretty complete knowledge of how everything worked. And I began to see how full of superstition the Bible is. And so I considered myself an atheist" . . .

In high school, the rebellion eased off and I became greatly attracted by the moral and spiritual aspects of religion. In early high school, I joined church although I was still not clear on my faith. The idea of an anthropomorphic God bothered me and so instead I built up a concept of God as a moral and spiritual order underlying the universe. He was the essence of moral and spiritual laws that I considered to parallel the physical laws of science. I entered Bethel College with this mechanistic concept of God and the universe, but the next four years saw a steady growth and change in my ideas.

Most important in affecting my ideas about God at this time were three things: contacts with many persons, especially some of the faculty at Bethel College, but, particularly, with the late Dr. J. H. Langenwalter, who was my spiritual counselor for many years; the writings of the Christian mystics and especially the Quaker idea of the Divine within each person; and the period between my junior and senior years in college which I spent in prison where I was forced back on my own resources.

Portions of a letter written to Langenwalter from prison reveal the direction of my quest at this time: "I have about forty-five minutes for Bible reading and other religious reading between breakfast and work. Then about sundown, I usually have a little time while I am out tending the pigs for a short vesper service. I would like your thoughts on how to make devotional periods more meaningful. What about the mystic approach? I am still groping for the most effective techniques and attitudes; and my philosophy of worship is still inadequate . . . . I have found that one of the hardest things for me in spiritual growth is conquering self-regard and its companions, pride and fear. Just as one has grown above some of the obvious and base forms, one finds it showing itself in more subtle and dangerous forms. The whole secret, I believe, lies in a deeper devotion at the center. . . . It is hard to let go of oneself down to the very center and devote one's whole self to God.

This period in my life was also described in a paper that I wrote as a senior at Bethel: "The last two or three years and, especially, the last nine months have seen a great development in my religious faith. I hav organized my faith around certai basic concepts which have meanin to me, such as the spirituality, morality and love of God, the purposefulness of the universe, the dual natur of man with his divine potentialitie and yet his mortal weaknesses, th unity and absoluteness of final truth and the infinity of God. I have com to see that in order to have a standard from which to reason, one mus take certain things on faith. . . . see God in nature, in good deeds, i kind thoughts, in inspirations and nev ideas. But I am just on the threshol of this [the Christian] life. I feel ther must be spiritual resources which have not tapped, spiritual power which I haven't found. But I a searching."

In graduate school at the University of Kansas, I joined the Wesley Foundation, a Methodist young people's group, and attended a close fellowship group (like a seminar) tha met one evening a week. Here i discussion with other searching persons, my ideas were refined and my faith strengthened. Prayer and worship gained new meaning. It was here also, that I met my wife.

Three years in India in village development work in close associatio with Hindus and Quakers provided new stimulation. Sitting in our daily morning worship with an old Hindu man from the nearby village, living in the home of a village weaver, meeting Vinoba Bhave and living with others who had been active in Gandhi's movement—all of these provided stimulation that strengthened and matured my ideas.

I had previously felt that Christians spend too much time in disagree-

have a strengthened appreciation for the Christian tradition and find its oncepts and interpretations meaningful in my search for spiritual eality. . . . His purposefulness as well as His intimate spiritual presence re characteristics of a personal God, the God revealed in Jesus Christ.

wight Platt in the classroom: "A strengthened ppreciation for the Christian tradition."

nents over words or formulations of octrine—all symbols only of a spirtual reality that is more important. his received confirmation when I ved with Hindus that I felt had a reater understanding of and fellowhip with God than some Christians itting in the pews of American hurches and saying the correct docrinal formulations. I became coninced that there is more than one pproach to God, although I gained new appreciation for the Christian adition.

The last few years I have been usy with rational activity, and alhough my faith has matured I have ot made much spiritual progress. I have a strengthened appreciation for the Christian tradition and find its concepts and interpretations meaningful in my search for spiritual reality. God has become for me a God of purpose, of love, and of truth. He is the author of the orderly universe and His purpose is mirrored in moral, spiritual, and physical laws, but He transcends this universe. His purposefulness as well as His intimate spiritual presence are characteristics of a personal God, the God revealed in Jesus Christ.

I am firmly convinced of the necessity for the "leap of faith." One cannot develop an airtight rational case for belief in the kind of God revealed in Christ but this is something on which I have decided to bet my life.

I still find myself drawn toward the mystic life. I have had those experiences when I felt the presence of God, but I am still searching for the type of life described by the Quaker Thomas Kelly in *A Testament of Devotion*, a book that has had an important influnce on my thought: "There is a way of ordering our mental life on more than one level at once. On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship and a gentle receptiveness to divine breathings. . . .

"He who is within us urges, by secret persuasion, to such an amazing Inward Life with Him so that, firmly cleaving to Him, we always look out upon all the world through the sheen of the Inward Light, and react toward men spontaneously and joyously from this Inward Center."

For me, religion has always had a social imperative as well as personal dimensions. This was early instilled by my mother who was active in social causes such as peace and civil rights. My ideas were particularly shaped by contact with persons in the ecumenical peace and civil rights movements, especially the Fellowship of Reconciliation—by men such as John Swomley, A. J. Muste, Bayard Rustin, and Cecil Hinshaw whom I heard at FOR National Conferences and in meetings of Peacemakers, a radical pacifist group, during my high school and early college years.

A belief in the power of love as a redemptive force in society and a conviction of the immorality of war developed early in my thought. In 1948, the Selective Service Act was passed. This Act provided exemptions for conscientious objectors, but some Mennonites, like Eldon and Ralph Bargen and Austin Regier, refused to register under this military conscription. I had to decide what action I could conscientiously take.

After much thought and prayer, I wrote a three-page letter to President Harry S. Truman in the summer of 1949, in which I said, in part: "I believe that war is immoral and evil. Any system which spreads violence and mass slaughter, the warping of human character and personality, and the wasting of our God-given natural resources as war does is a sin against heaven and earth. It contradicts the heart of Christ's teachings and puts faith in physical power ahead of faith in God. . . . I have come to feel that I cannot cooperate with this system . . . I cannot conscientiously register with the proper authorities of the Selective Service System when I become eighteen on August 4, 1949. I have come to this decision after much meditation, thought, and prayer for I know it is a grave decision."

For this action, I was sentenced in May 1951, to a year and a day in prison and I served six months of this sentence in the Federal Prison at Springfield, Missouri. I took this action because I believe the Christian must accept responsibility not only for his personal acts but also for the acts of the country of which he is a citizen. Corporate acts must come under the scrutiny of the individual conscience, otherwise they are under the control of no conscience.

This belief in the immorality of war and of the necessity for Christian love and self-sacrifice in meeting evil is the root of my troubled concern regarding our response to the Vietnam war today. Our country is ravaging another country in the most savage manner and we sit here in an ivory tower. We have our little demonstrations, but we are more concerned about student deferments.

In a letter to the editor of *The Mennonite* I read, "Our government recognizes our objections to war anywhere by giving those who so desire, the opportunity to serve in alternative service. By allowing us this great freedom, I don't think we have the right to object to its actions in Vietnam" (Nov. 22, 1966). Is this right?

I have become convinced that some Mennonites believe that war is necessary but it is a job for the government or non-Mennonites. This to me is wrong. If we are not against war or feel that it is a necessary evil, and do not oppose the war in Vietnam, then we should help fight it. And if accepting a privileged position prevents us from voicing our objections to this war, then maybe we should not accept a privileged position.

A belief in the power of Christian love and nonviolence as a redemptiv force in meeting human problem whether it be in international relations or race relations, has been pivotal in my thought and action and ha led me, from early youth, to participate in a limited way in the civi rights and peace movements.

But I have become more and mor convinced through experience that th effective redemptive life is the disciplined simplified life and the redemptive action is one that springs no from hopes of success but from devotion to God. The undisciplined life the life that is a slave to too man concerns and passions, the life that i frittered away at the edges, whethe it be with too many meetings, to many responsibilities, or the collection of too many material things cannot be as meaningful or as effectiv as the life that is centered down.

In India, I learned to appreciat the unhurried life and I learned, whil living on ten cents a week in a village, how little a person really needs I wrote in a letter home: "My experiences here in India are very different from Thoreau's wilderness experiences but they serve a similar an worthwhile function in pointing ou the necessities of life and in portraying very different methods of supplying them. Mud houses, earth floors thatch roofs, mats on the floor instea of chairs—all these things serve th minimum functions as well as you more elaborate dwellings. The beaut and cleanliness that can be achieve with a little mud is truly amazing.'

Social action springing from an uncluttered life, rooted in a deep fait in God and growing out of discipleship and devotion to Christ and Hi Way—this for me is Christian socia action. I find this difficult in America, for we Americans are concerne to do many things and consider success and results so important. But th Christian, after he has given his bes in devotion and faithfulness to Go leaves the results in God's hand.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

NEWS

Conference will act on new constitution

FTER EIGHTEEN YEARS with its pres-t constitution, the General Con-rence Mennonite Church will look a new one this summer in Estes ırk, Colo.

The proposed constitution was pub-hed in our issue of Apr. 9. (Extra pies are available for those who ant to study it.)

Because the document is long and ues are not immediately evident, e will publish several articles dur-g the next few weeks in which the atures of this constitution will be scussed. We will be using the com-ents of conference board members, nference workers, district confer-ice officers, and ministers whom we terviewed by mail on their reactions the conference. Further reactions om our readers will be welcome d we will try to publish as many of em as we can between now and the eeting of General Conference, July to 20.

"The whole thing is too complex, mplicated, and confusing," says El-n R. Souder, a member of one of e present General Conference ards. "Even a Philadelphia lawyer ll experience difficulty with it."

The new constitution is probably ore involved than the old. The 1950 strument attempted to simplify con-rence operations, after the work of e church had been assigned to what emed to be a large number of inde-ndent committees. All conference ork was brought together and as-gned to one of four boards.

The system of four boards has orked well, usually as far as the ards were concerned. But, as time nt on, concerns developed as to w the boards might coordinate their ork. The old constitution seemed more hopeful than specific at this point.

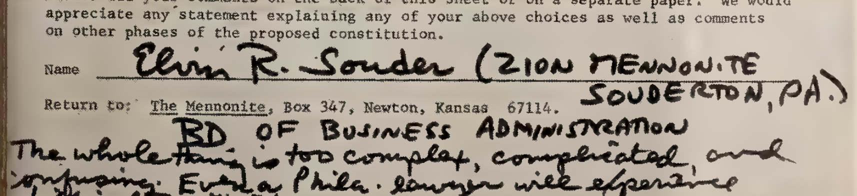
A constitution and polity committee has worked steadily at the problem since 1950. Revisions were made to the constitution from time to time. But, finally, the time came for a more thorough reevaluation.

With the help of a grant from the Schowalter Foundation, a management consultant firm, Fry Associates, Chicago, was engaged. The firm helped the conference set up a self-study program which was instituted under the direction of Erwin C. Goering, and completed by Arnold Nickel. The self-study involved extensive interviews and consultations with people in every section of the church. A mail survey was also conducted.

The results of the survey along with other suggestions were used by the constitution and polity committee to draft a new constitution. An early draft was discussed by the conference executive committee last July. Another draft was presented to the Council of Boards in December and still another draft returned to the executive committee this March. In between, smaller and larger groups examined and discussed it.

The final draft was published in *The Mennonite* on Apr. 9 and will be discussed with district conferences and congregations until the time of the July meeting.

Will the new constitution, after all this refining, be adopted in July? The answer awaits the action of the delegates of our congregations, but a survey of the people closely involved with the work of the conference, indicates that a majority approve of all the major changes that have been made.



Please add your comments on the back of this sheet or on a separate paper. We would appreciate any statement explaining any of your above choices as well as comments on other phases of the proposed constitution.

Name Elvin R. Souder (ZION MENNONITE SOUDERTON, PA.)

Return to: The Mennonite, Box 347, Newton, Kansas 67114.

BD OF BUSINESS ADMINISTRATION

The whole thing is too complex, complicated, and confusing. Even a Phila. lawyer will experience difficulty with it.

note added to our survey on the constitution.

This doesn't mean that they have no questions and qualifications. Of the sixty that responded, many had suggestions for improvements. Others had misgivings and objections.

A major feature of the constitution is the provision of a general board that will have expanded responsibility to act for the conference and approve the plans of the various units of the conference. These units were formerly called boards, but in the new system will be referred to as commissions.

The general board will be served by a general secretary.

About these and other changes, Carl M. Lehman, Bluffton, Ohio, said, "I believe these are forward moves but I do not expect any miracles from them."

John A. Esau, a pastor from Minneapolis, feels that improvements have been made. "Whatever misgivings I have would be along this line: people make systems work more than systems make people work."

He adds, "This makes me wonder how substantially this change of constitution will affect and contribute to the renewal of the church and to the fulfilling of our mission. I have doubts about this."

Virgil M. Gerig, a pastor from Pandora, Ohio, is hopeful. "There are some questions that come to mind when looking over the document, but it is my feeling that the committee has done a thoughtful and thorough job. We should have the courage to give the new constitution a fair trial in recognition of the committee's work."

"No doubt most people have some suspicions in regard to the new," said Elmer Wall, Sioux Falls, S.D., pastor. "There is always the question, will it work any better? Since the old constitution is rather streamlined, we can become too reluctant in regard to the new."

Others felt no need for a new constitution. Andrew R. Shelly, executive secretary of the Board of Missions, was one of these. "My position is that basically there is no need for a new constitution. The present constitution may need revision, but it can serve well. Compared to other denominations—and I am acquainted with many—I know of no unusual issues. Denominations which are organized as the new constitution suggests face issues, too, and probably do not resolve differences more easily than we do."

A major concern as reflected in our survey has been on the issue of coordination of conference work, a task that would fall to the new general board and its general secretary. While 70 percent of those surveyed approve of the general board, they approve of it less strongly than they approve of other features of the constitution, one of which received 90 percent support (the proposal for districts to elect members to General Conference boards). And many comments were made about the proposal.

Yet the main request that came out of the conference self-study was a concern for a framework that would coordinate the various areas of the General Conference witness.

Says Howard Baumgartner, Berne, Ind., "I firmly believe the proposed constitution will serve this purpose.

"All divergent viewpoints will have channels of communication, but those on the general board should be in a position to be objective in balancing priorities."

Elbert Koontz, North Newton, Kan., secretary of the Conference and Western District Conference minister, says, "I feel there is a definite need for more adequate control and direction from a central group."

He adds, "I believe also that there is enough flexibility in the [proposed] organizational structure to provide ample opportunity for creative work and action in the various commissions and divisions. I believe we could function more effectively and unitedly with the adoption of the new constitution."

R. L. Hartzler, Bloomington, Ill., and former field secretary for the Central District, is also in agreement, though recognizing that it will be a hard decision to make. "More coordination and centralization are the inevitable price of growth in size and program if there is to be concerted effort and progress," he says. "This is true in all areas of human concern and action. If we want to grow, this is the price to pay."

While a majority of those we contacted approved of a general board that will coordinate and review the conference's work of missions, service, general Christian education, and publication—the questions raised were significant.

Erland Waltner, president of Mennonite Biblical Seminary, noted that the proposed constitution gives considerable attention to the general board and scant attention to the tasks of the program commissions (the present boards).

"This is a movement in the direction of centralizing responsibility and authority," he says, "which is probably the result of too much freedom and independence having been exercised by the conference boards and their executives in the past. However, in the attempt to improve an unsatisfactory status quo, I feel that the proposed remedy runs counter to the best in current ecclesiology which stresses shared ministry and shared authority and group decision-making.

"Recognizing that one can go to extremes in any direction and also that assuming ideal conditions, the proposed pattern may work better than the present; I doubt that over a long period of time the General Conference Mennonite Church with its strong tradition of congregational freedom and brotherhood decision-making will be satisfied to place so much responsibility and authority into the hands of so small a group as the proposed general board would be."

The general board would have a minimum of twelve members (the present executive committee now has eleven) and a maximum of twenty. Apparently speaking of the maximum membership, Howard Raid, Freeman, S.D., observed that this could be rather large.

Implied in Waltner's statement is the admission that past experience has often found the boards and their executives acting independently. The management consultant firm studying tl conference structure observed that tl present pattern of operation gave tl effect of three or four general co ferences rather than one.

Clearly, the constitution write have moved to cut back on this i dependence.

"Checks and balances are bas in human endeavor. This includes tl church," said Andrew R. Shelly. " strongly object to selective control In my judgment, the constitution wi have a tendency to control in regar to areas of greatest need and grar greater freedom in areas of less need

He adds, "Modern business is fo lowing the policy of diversification c control. Within guidelines, this neec to be our direction."

Says George Groening, Calgary, " seems unfortunate that after year of emphasis on the congregation, w should now lean and move towar a central power structure."

Another question is about efficienc about which Aaron J Epp, Goesse Kan., comments. "Enlarged membe ship is often no guarantee of bette representation. Enlarged boards ofte bring a lower percentage of respor sibility and attendance."

Others would want to make th general board more representative an perhaps larger. According to preser plans, the general board would includ six members at large elected by th General Conference. The Eastern District Conference suggested that thes six members be elected by the six district and regional conferences. (District conferences will, according t the new constitution, be represente on the program commissions — th present boards.)

Another suggestion is to eliminat the general board altogether. Say Herman Enns, Hamilton, Ont., "I seems to me that by distributing som of the functions of the general boar between the executive committee an the council of boards and commissions, this body could be entirely dispensed with."

He adds, "For twelve persons t have full responsibility over a million plus budget seems somewhat presump uous. It would weaken the basis of upport making it depend entirely on romotion rather than commitment."

It might be noted, however, that nder the present structure, one welve-man board already has a budet of over a million dollars. The proosed constitution would not place all esponsibility on the general board ince the program commissions would bviously continue to do most of the vork done previously. Therefore more ersons are involved rather than ewer.

And others ask whether the general oard as proposed will be strong nough. Asks Marvin H. Ewert, adninistrator of Bethel Deaconess Hosital, Newton, Kan., "One wonders vhether the new constitution adeuately centralizes authority and conrol. It appears that this is attempted n the general board and the general ecretary."

He adds, "Most organizations can unction effectively and with purpose nly when authority and control are learly centralized."

R. L. Hartzler adds a further comnent. "The need of some adminisrative or executive body which can ct with more objectivity in evaluatng and approving proposed new deartures in our program is a necessity. 'here is almost no end to the length o which a church program could be xpanded, but somewhere worthwhileess and practicability must come toether, and this can be determined y a body which can make an assessnent without too much vested interest nvolved on the part of its members."

The agent of the general board will e its general secretary who will carry ut the policies of the general board. t is interesting to note that while e sixty people who responded to ur survey gave 70 percent approval the idea of a general board, approvl for a general secretary was a more estrained 60 percent. It should be oted that present conference workers nd board members were generally ore positive than district officers and astors.

Frank K. Isaac, Steinbach, Man., alled the office a "staggering responsibility." He added, "It appears wise to spread responsibilities of the executive among a larger body [general board]. But it appears to be inconsistent in regard to the general secretary. One man could very easily, it seems, set the tone for the whole conference."

Walter H. Dyck, Henderson, Neb., says, "I am strongly opposed to this. I have served in this position myself. We do not need a dictator. Persuasive love is still the highest force in a brotherhood."

Leo L. Miller, Beatrice, Neb., saw the matter of authority differently. "The general secretary needs a good bit of authority," he said, "or else the position can be somewhat superfluous."

This is then one of the issues in the proposed constitution. Other features in the constitution include representation on General Conference commissions from district conferences, reduced terms for conference officers, frequency of conference meetings, restructuring of responsibilities for missions and service, and higher education. These will be discussed in a later article.

Words and deeds

"*Protestant ministers* are also dropping out of pastorates at an alarming rate—in favor of social service, urban aid, youth work, civil rights, and other outreach efforts. The reason: A recent survey indicates that Protestant clergymen *are far ahead of their congregations in their awareness of crises in our society.* Affluent congregations don't want their pastors to disturb their comfortable estates. The pastors want to be a part of society's renewal," according to Charles A. Wells in the May 15 issue of *Between the Lines.*

Prairie View Mental Health Center, Newton, Kan., has received provisional accreditation to provide clinical pastoral training. The first program under the direction of the Center's chaplain, Robert Carlson, begins on June 3. Accrediting group is the Association of Clinical Pastoral Education.

Bethel Deaconess Hospital Association, Newton, Kan., in its annual meeting at the end of April, reported an increase of operating expenses for its home for the aged and hospital of about 25 percent. Main cause of the increase was the need to increase salaries to conform to the requirements of the federal wage and hour law for hospitals.

The Mennonite Central Committee of Canada is making a special $35,000 appeal this year for relief needs in the Middle East, over and above its regular budget.

A pre-draft Boot Camp for over one hundred young men was held at Watonga, Okla., Apr. 19-21 sponsored by the General Conference peace and social concerns committee and directed by Palmer Becker, Clinton, Okla. Purpose of the camp was to help young men, regardless of their convictions, to make responsible decisions concerning the draft. Information was given to them on draft classifications and alternatives open to conscientious objectors.

Cross-Lines Cooperative Council in Kansas City, Kan., has sponsored a fresh-air program for city children for the past few years. This year they have need for farm homes at which children could spend the two weeks from Aug. 4 to Aug. 17. Anyone who is interested and is able to have children in the home under the fresh-air program may contact Gary Schrag, Rainbow Boulevard Mennonite Church, 3950 Rainbow Boulevard, Kansas City, Kan. 66103.

Ed G. Kaufman, president emeritus of Bethel College, was awarded an honorary doctor of divinity degree by Bethel College at its seventy-fifth annual commencement on May 26.

Sydney, Australia, was the scene of a nine-day Billy Graham Crusade during April. Of the 22,420 who responded to the appeal to "commit their lives to Jesus Christ," 70 percent were first-time decisions. According to Graham's information office, "this is a very high percentage of first-time commitments as compared to other crusades that Mr. Graham has held."

JOURNAL

April 13. I knew I had made a mistake as soon as the train started climbing out of Basel and up toward the Bernese highlands. The light rain was becoming heavier and snowflakes began to appear in greater numbers the higher we got. I could see that where we were going, the snow would be deep. And then I thought of my new overshoes neatly packed in a box, safe and dry in my room in the city. When I got to Langnau, they said it had begun to snow the night before. Why not? It is only April. It just hadn't occurred to me that they would have different weather in the Alps than in Kansas. My hosts were sorry that we couldn't see the mountains through the haze, but that was not the purpose of my visit. I was interested in meeting the people in the oldest Mennonite community in Switzerland, whose origins like the view of the mountains are obscured in the mists—this time in those of history.

Hans Rufenacht has been pastor of the Langnau congregation of five hundred members for twenty-five years. The congregation has three meetinghouses plus ten other small meeting places in the homes of ministers scattered throughout the Emmenthal.

I soon discovered that I had something in common with Pastor Rufenacht. He is the editor of a weekly publication for the Swiss churches called *Der Zionspilger*. The journal was founded in 1882, making it three years older than *The Mennonite.* Rufenacht has been its editor since 1934.

During the course of our conversation, he told me that Hans Jutzi, one of the congregation's young ministers, had spent nine months in London recently to learn English. And why did he want to learn English, I asked? "Why to greet all our brethren who come from America to visit us," I was told.

But in my later visit with Jutzi, who lives with his family in an apartment in the Langnau church, I discovered that perhaps more than anyone else that I met in Europe, he had a desire to visit the United States. He had been in the States in 1961, but much to his regret, had not been able to speak English then. It was in 1961 when he was a member of the choir of the European Mennonite Bible School. After that he began his preparations for the ministry. He became a minister of his home congregation last year and supports himself half-time as a carpenter. The modernistic desk in his study had been manufactured in the shop in which he works.

April 14. The other major Mennonite community in Switzerland is in the Jura Mountains of eastern Switzerland. In these hills, a combination of the Rockies and the Appalachians, the Mennonites of the sixteenth century took refuge from persecution as others did in the Bernese highlands. But Mennonites are moving in another direction now. They are leaving the farms on which they have lived for generations. They are moving into the towns of the valleys. One of these families is that of Joel Gyger and his brothers-in-law who have entered the ranks of the Swiss watchmaker. Three years ago, Gyger and his associates began marketing their own line of watches under the name of Men-Sim. It is an economy line as would be appropriate, I suppose, for a product named after one of our church fathers. Selling has been slow, Gyger says, in a field in which some of the giants sometimes allow margins of less than fifteen cents on some of their operations. The European Mennonite Bible School at Liestal has been marketing the watches in Switzerland and to tourists passing through. That's where I bought mine. (Now you know that the price is reasonable.) An outlet is being set up in the United States.

Mr. Gyger is one of the deacons at the Sonnenberg Congregation which met this Easter afternoon for its communion and baptismal services in its largest meetinghouse at Les Mottes. Six hundred people crowded into the second-floor assembly room to hear a ringing sermon on the resurrection faith with a major digression on the community's language problem. Samuel Gerber, the elde of Sonnenberg, pleaded in German the cause of the baptismal class of fifteen, only three of which had eve attended a school in which the language of instruction was German. For the rest, their major language was French. That the congregation was divided in its language was obvious to me already during the Scripture lesson. As Luke 24 was read in German, young people on either side of me followed in their French versions.

Speaking about the doubts of Thomas, Gerber classified the disciple as first a no-sayer who later became a yes-sayer. And the digression on language came when he asked the congregations whether they were not no-sayers to their children if they failed to give them religious instruction and worship in French, the language in which they were schooled. He used the analogy of the missionary going to Africa or Asia where we accept as natural that the gospel should be preached in the language of the people.

I have heard the same arguments in a context where the struggle was to change from German to English. But my soul was wrenched in this situation in a new way because I felt that the change would be a loss for the larger Mennonite brotherhood whose major working languages have been German and English. And during the entire day at Sonnenberg I didn't speak a word of English and neither was any English spoken to me. Feeling the weakness of my communication in German, I was still happy that we had a way of communication. But had it been in French, I would have been completely isolated.

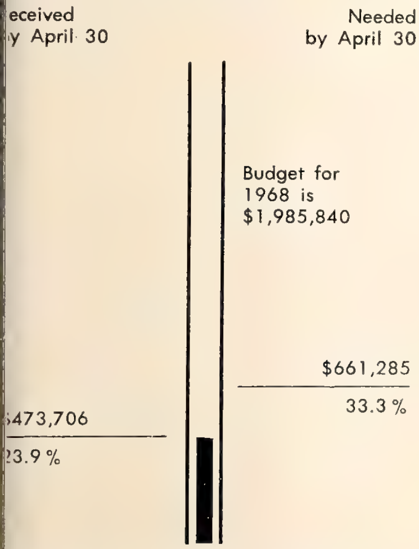
But this is the experience of our people everywhere. The substance of the change may not always be the language of words. It may also be the language of attitudes, values, and ideas. And as our people come down from the hills (both literally and figuratively), they will meet new conditions and our souls will be wrenched over and over again. *Maynard Shelly.*

RECORD

aptisms

nman (Kan.) Church, on May 5: oAnn Klassen, Sara Reimer, Shirley Villems, Jim Martens, Ronnie Regehr, elmer Regehr, Wayne Reimer, Quenin Reimer, Gail Wiens, Mark Wiens.

onference budget



third of the year is behind us. Fiancial support for the General Conrence program, as measured by dolrs received, stands at a little less an one-fourth of budget. Percentgewise, it is almost exactly what it as last year. Missions has fared mewhat better, Christian service is ehind. The seminary is also expeencing a deficit in receipts.

We would encourage you, particurly church treasurers, to remit funds s they become available. We have aleady begun to borrow at the bank carry us over the summer slump. onies lying idle in your treasuries uld help us save interest costs if emitted immediately. *Wm. L. Friesen, onference Treasurer.*

Marriages

William Dyck and *Elizabeth Giesbrecht,* both of Cedar Hills Church, North Surrey, B.C., on May 4.

Jerry A. Edmonds and *Barbara Jo Landes,* Grace Church, Lansdale, Pa., on May 11.

Jimmie Dean Ensz, Bethesda Lutheran Church, Marion, S.D., and *Bernette Albrecht,* Salem-Zion Church, Freeman, S.D., on May 4.

Frank Fitzgerald, Goldhill, Ore., and *Lorna L. Schrag,* Menno Church, Ritzville, Wash., on Apr. 2.

Ronald Franz, Menno Church, Ritzville, Wash., and *Sharon Smith,* Omaha, Neb., on Apr. 11.

George W. Funk, Zion Lutheran Church, Newton, Kan., and *Delora Hiebert,* Alexanderwohl Church, Goessel, Kan., on May 9.

Harlin Gene Nikkel, Burrton (Kan.) Church, and *Kathryn Delaine Epp,* First Church, Newton, Kan., on Apr. 26.

Lynn Johnson and *Ilene Joyce Plett,* on Apr. 2, at Inman (Kan.) Church.

Gary Miller, First Church, Normal, Ill., and *Cheryl Childer,* Park Methodist, Bloomington, Ill., Apr. 13.

Donald John Peters, Kleeseld (Man.) Church, and *LaRita Yvonne Penner,* Herold Church, Cordell, Okla., on Apr. 13.

Gilbert Wade Regier, Inman (Kan.) Church, and *Barbara Sue Cook,* First United Methodist Church, McPherson, Kan., on Apr. 28.

John Spencer and *Sharon Delp,* Grace Church, Lansdale, Pa., May 4.

Stephen J. Rigby, Pentecostal Holiness Church, Eloy, Ariz., and *Rebecca Nickel,* Casa Grande, Ariz., on Feb. 13. The bride was a missionary to migrants for the General Conference Mennonite Church, 1951-66.

Ministers

Norman Bartel announced his resignation as pastor of the Bethel Church, Hammon, Okla., on May 5. Except for a year of furlough and a year of study, the Bartels have been with the Hammon church since September 1958. They plan to remain with the church until August.

Perry Beachy will become pastor of First Church, Geary, Okla., in July. He is a member of the Old Mennonite Church. He was principal of the elementary school in Abbyville, Kan., last year, and has taught for fourteen years. He received his bachelor of arts degree from Goshen College, attended Goshen Seminary for one year, and earned his master of arts degree from the University of Indiana. Robert Schmidt, Bethel College senior from Clearbrook, B.C., was interim pastor of the Geary Church during the last year.

Roland R. Goering, pastor of the First Church, Reedley, Calif., since 1961, has accepted the pastorate of the First Church, Hillsboro, Kan. He will take his new charge in the fall. Previous pastorates include congregations in McPherson, Kan., and Halstead, Kan.

Paul F. Goossen, pastor of Hutterthal Church, Carpenter, S.D., has accepted the pastorate of Richfield (Pa.) Church. He received a bachelor of arts degree from Grace Bible Institute in 1952 and a bachelor of divinity degree from Grace Theological Seminary in 1955. He has also attended Mennonite Seminary.

Henry Isaac, Waterloo, Ont., has been reinstated as pastor of the Waterloo-Kitchener Church until the end of 1970. He had resigned last January because of illness, but is now partially recovered from an inoperable brain tumor. John Rempel, Kitchener, will be the summer assistant pastor.

Emil J. Krahn, currently pastor of the Immanuel Church, Delft, Minn., has accepted the call to become pastor of Glendale Church, Lynden, Wash. He will begin in September.

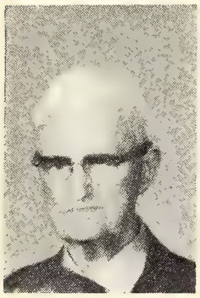
Menno Pullman, Mennonite Brethren Church, will be interim pastor of Hutterthal Church, Carpenter, S.D., beginning in June.

	Budget	**Receipts to April**		
		1967	**1968**	**%**
issions	$1,306,000	$265,706	$313,905	24.0
hristian Service	357,040	109,666	94,973	26.6
ducation and Publication	129,600	18,153	23,094	17.8
eminary	193,200	34,076	30,485	15.8
here most needed*	—	15,134	11,249	—
	$1,985,840	$442,735	$473,706	23.9

To be distributed at the end of the year.

Roland Goering
(Ministers)

Paul Goossen



A. S. Bechtel
(Deaths)

Workers:

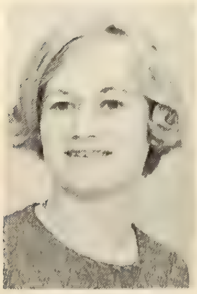
Harvey Goossen

James Ewert

Eileen Ewert

Larry Goering

Margaret Goering



Lois Klaassen

Archie Schmidt

Workers

James and Eileen Ewert, North Star Church, Drake, and Eigenheim Church, Rosthern, Sask., have accepted an assignment from the Mennonite Central Committee to work in Haiti at Hospital Albert Schweitzer for two years.

Larry and Margaret Goering, Bethel College Church, North Newton, Kan., have begun a twenty-seven month MCC assginment in Mexico in agriculture and home economics.

Harvey Goossen, First Church, Beatrice, Neb., has begun a two-year MCC assignment at Laurel (Md.) Children's Center.

Lois Klaassen, Eigenheim Church, Rosthern, Sask., is serving a one-year voluntary service assginment in Atlanta.

Richard and Fay Krause, Mountain Lake, Minn., have been appointed unit leaders of the Fort Wayne, Ind., voluntary service unit. They will live in the unit house where they will serve as host and hostess. Projected length of service is two years, beginning July 1.

Emil Kreider, Carbondale, Ill., went to Bolivia in February to work in the field of manpower research for U.S. AID.

Archie Schmidt, Tabor Church, Newton, Kan., is serving a Pax assignment in Bolivia.

Calendar

May 31—Commencement, Mennonite Biblical Seminary.

June 2—Pentecost.

June 13-16—Lind, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 7-10—Calgary, Canadian Conference.

July 13-20—Estes Park, Colo., General Conference.

Central

June 2—Chicago, Ill., First Church, fiftieth anniversary.

Northern

June 9—Sioux Falls, S.D., Good Shepherd Church, tenth anniversary, Walter Dyck.

Deaths

Angeline Althaus Alspaugh, First Church, Lima, Ohio, was born June 2, 1902, and died May 10.

Mary Amanda Anderson (Mrs. Hilding E.) Alberta Community Church, Portland, Ore., was born Aug. 13, 1906, and died May 8. She was sponsor of Young Mission Workers of the Pacific District.

Andrew S. Bechtel, Summerfield, Ill., was born May 1, 1874, in Boyertown, Pa., and died Apr. 11. He was a minister and evangelist from 1919 to 1945 serving churches in Normal, Ill.; Pulaski, Iowa; Summerfield; Deer Creek, Okla.; and Hanston, Kan. In 1924, he graduated from Witmarsum Theological Seminary, predecessor of Mennonite Biblical Seminary.

Earl Hixson, East Swamp Church, Quakertown, Pa., was born Nov. 6, 1887, and died May 8.

Daniel Schwartz, Bethany Church, Kingman, Kan., was born Apr. 9, 1888, and died Apr. 19.

Allen P. Voran, Bethany Church, Kingman, Kan., was born Nov. 30, 1913, and died May 5.

Katherine Funk Voth (Mrs. Ferdinand), Bethel College Church, North Newton, Kan., was born Aug. 4, 1892, in Neubergthal, Man., and died May 5.

Workers wanted

United Mennonite Educational Institute is looking for a history and geography teacher for the term beginning this September. Salary schedule ranges from $6200 to $8500 depending on experience and qualifications. Applications should be addressed to the school secretary: Harold Thiessen, Route 4, Leamington, Ont.

New addresses

Harlan Friesen, Box 432, Montezuma, Iowa 50171 [43]

Emil Kreider, USAID, Casilla 673, La Paz, Bolivia [133]

John Willis Pankratz, 4290 N. Nevada, Colorado Springs, Colo. 80907 [43]

LETTERS

Translate black power

Dear Maynard: I had planned on writing a letter concerning an article in the Apr. 16 issue, but before I had time, the Apr. 23 issue arrived. Since I am writing anyway, I wanted to thank you for including that bit in "Words and Deeds" concerning Billy Graham. I have been uneasy in considering Billy a true brother and this was stated so devastatingly.

My main purpose in writing is to lend support to the article by Fred Zerger concerning black power. Though Fred says it in a condescending and condemning manner, what he says about black power is quite accurate. It is in the true tradition of angry young men and relevant young prophets that they attack in this manner. Any half-alert Bible student would be aware that there exist real parallels between the style and message of young men such as Fred and that of the prophets, Amos, Jeremiah, and the author(s) of Isaiah 40-66. I am also afraid there is a real parallel between our responses to our clear-seeing young critics and the Israelites' response to the prophets. They persecuted and killed the prophets because they pointed out to them the sickness of their society. We most often use more sophisticated methods to make our prophets ineffective. We simply ignore the message we do not want to hear. Sometimes we couple this with a character assassination to justify our lack of response. Perhaps the truth has not been spoken in love, but the truth has been spoken and it is crucial that we hear the truth in love. If it is true as Fred implies that some of the readers are not informed about what is happening in the world to understand what he is saying, the message is important enough to obtain a translator. If we are serious about reconciliation with our black brothers, we have to understand black power. A good place to start is by reading Stokely Carmichael's *Black Power.*

It seems to me the future of our church just has to be brighter with our young adults studying, speaking out, and acting on the most vital issues of our day. Thank you, Maynard, for giving these voices a chance to be heard. *Gary Schrag, 3000 S. 8 Terrace, Kansas City, Kan. 66103.*

Nausea on white hate

To the Editor: The two articles under the title "Students Study Society" cause a great nausea within me.

When man turns against man—love has no part in the relationship. So when you turn against the Negroes, or when as white men you have turned against the white man, you have no love in you. These people who were quoted, and you, Fred Zerger, sounded contentious, not toward the Negro, but toward the white people. Is there a difference? Is hate toward white people less damaging than hate toward the black people? You sound as though you hate the white people. I can find no love in your article, at any rate.

We are a small-town people—we have no colored people in our town. But my family lived in Detroit, Mich., until we were in our late thirties. So we know Negroes—by the big-city standard. We knew those, like some whites, whom we would not have chosen for neighbors. We also knew some who chose to live in a white neighborhood who were like their neighbors, clean and careful householders, and they preferred not to live with their own color. Do not all of us have this choice; or would you give the choice to the black men and restrict the white? The white community inhuman? Genocide? These are your words—as are the names bracketed together—Hitler and Johnson and Rusk—to your shame.

I read in these pages a glory in hate of the white man; an evident desire to put in some "good kicks where it hurts" under the guise of Christian love for the black man.

We can pray—as we do pray for the racial unrest—for men like you who foment the situation by your unjust attacks on white people.

I have often wondered why wrens live with wrens, cardinals with cardinals, and blue jays with their own kind; by God's order? *Erma I. Neuen, 405 Columbia St., Berne, Ind.*

Relating to other people

Dear Editor: The growth of the existentialist movement reflects the fact that today man is more likely than ever before to confront his existence on its own terms, rather than to explain it in terms of essence such as God, spirit, or soul. Along with this philosophical shift, the increased dehumanization and depersonalization of life in a technological society has contributed to the identity crisis facing man today.

In the words of the poet, I am "a stranger and afraid, in a world I never made." How then to resolve this identity crisis, i.e., find meaning for my existence? The only way out seems to be by relating to other people in a meaningful way.

In view of the foregoing, it distresses me to see the article "A Little Bit of Soul" attacked by well-meaning readers. The article illustrates well our inability to relate satisfactorily to others in our face-to-face encounters, and what problem is more important! *Gerald S. Weaver, 606 Dodge St., W. Lafayette, Ind. 47906.*

For more sound Christians

Dear Editor: Awhile ago I attempted to write to *The Mennonite*, but the longer I wait the more I have to write about. I, too, would like to know what you are trying to prove by printing such stories as "A Game for Two" and "A little bit of Soul." What do I care if two girls exchange boyfriends and kiss by the railroad tracks, or if a girl drinks a watered-down Pepsi instead of a beer? To top it all off, right across from "A little bit of Soul" was the large printed letter from Becky Harder about your "truly Christian paper." If this is a Christian paper, I'd hate to see one that isn't. I have compared *The Mennonite* with church papers of other denominations, and, while they have good Bible studies, helpful stories with morals, guides to the way of salvation, and interesting studies on the fulfillment of Bible prophecy in our day, it is a big letdown to open your paper, where there is mostly just news on Vietnam, race riots, and the General Conference; and the Youth section stories full of stupid language that's supposed to be *in* these days. If this is all we Mennonites think about and stand for, then Mennonitism is not for me!

I would also like to comment on the poems, "You Might Have Known" (Mar. 26), and "The Eternal Word" (Apr. 2). In the first one, instead of picturing Jesus as the sweet Savior who came to die for our sins so we could have eternal life, and thanking Him for it, it makes Jesus sound like a criminal. (Would a new Christian just born again and trying to serve Jesus in the best way he can like to read something like that? It could be very disappointing and confusing for a new Christian to serve the Jesus pictured here.) In regard to the second one mentioned, it must be there to fill space because it is totally meaningless; it's written in the modern language that might be found in a hippie-type protest paper, or something of that sort. Poems like these two leave me with a cold feeling.

I know this is a modern day we're living in, but if *The Mennonite* was a Christian paper at all, it would have no business printing these things. I guess all this modern language is supposed to appeal to people, right? Well, it doesn't appeal to me, and it can't be because I'm too old! I'm just a junior in high school, but I am aware that in this day of confusion, what this world needs is more sound Christians who want to serve Christ and *only* Him! I believe that Paul has something to say to this: "And be not conformed to this world; but be ye transformed by the renewing of your mind. . . ." *Fran Ratzlaff, Box 162, Goessel, Kan.*

Geared for world needs

DEAR SIR: Thank you for sending *The Mennonite*. It has been a constant source of inspiration and hope that a failing church may not fail if it gears itself to the world's needs, rather than remaining piously aloof and losing all effectiveness. *Edward Andres, 804 - 14 St. E., Saskatoon.*

MEN

Planning for conference

Much planning is being done for the various aspects of conference activity as the time for the General Conference approaches. This year Mennonite Men, along with other conference auxiliaries, will meet on Monday evening, July 15. Recently the officers of Mennonite Men met at the YMCA Hotel in Chicago to make final plans for their triennial meeting at Estes Park.

Just a year ago, the laymen's council, which consists of the General Conference officers plus representatives of the six district organizations, met in the same hotel to make preliminary plans. At this meeting, a comprehensive evaluation of the role that the laymen's organization should play on the General Conference, district conference, and congregational level was discussed. It was agreed that the General Conference organization should be, largely, confined to planning of the inspirational, triennial session, consult with the leadership of the district organizations, and undertake a minimum of money-raising projects since it is difficult to coordinate and generate enthusiasm for such a wide area.

On the district level such events as rallies, retreats, workshops, special studies, and money-raising projects for district and worldwide needs would be quite relevant. District organizations could use events of this nature to carry out an effective program. Local or congregational men could concentrate on fellowship, outreach, talent scouting, and money-raising projects for needs within the community, projects within the district, or needs that go beyond. These projects could be carried out by the local groups themselves or through the district organization, depending on the resources of the group or the size of the project.

Often, comparatively inactive local members can be inspired to become interested in projects when the need is presented effectively and the opportunity is made available.

Following is the tentative program for the Mennonite Men's program at Estes Park, July 15, at 7:30 P.M.

Welcome—president.

Devotions, hymn sing.

Elections—president.

Treasurer's report and presentation of budget—secretary.

Offering for Mennonite Men budget. The panel discussion: "Should Mennonite Men Continue? Why?" a) report from each of the six districts by district chairmen; b) review of past triennium activities—secretary; c) should Mennonite Men continue on a General Conference level? Pro and con; d) Open discussion on the role of Mennonite Men.

Proposed budget for 1968-71 triennium:

National office of MDS	$4000
Administration	2000
Boys League promotion	1500
Promotion and publication	500
	$8000

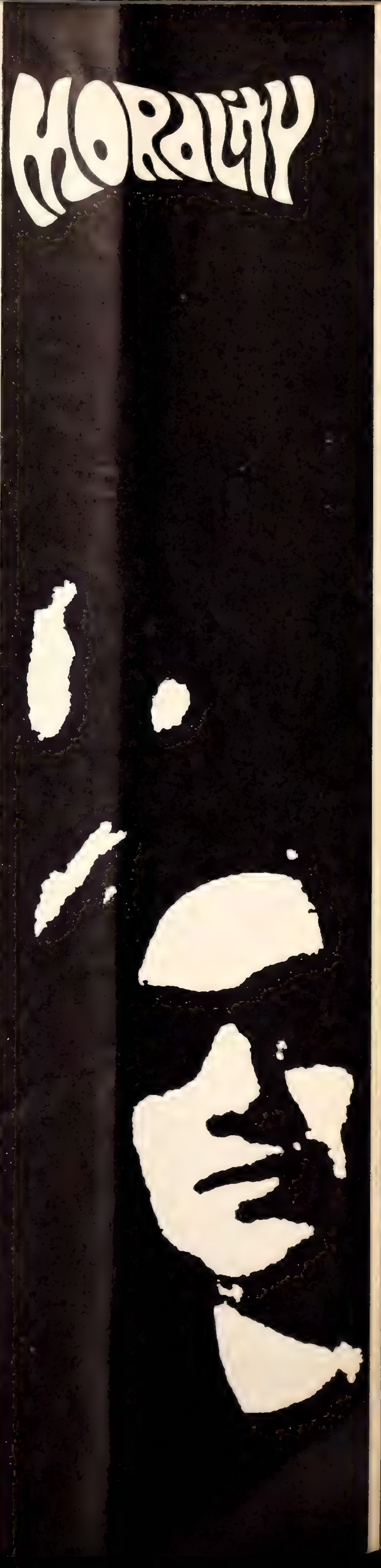
Editor, Richard F. Graber, Moundridge, Kan.

A noble confession

The following report was written by H. T. Unruh, Friendly Acres, Newton, Kan., who provides it as a supplement to our current study and discussion on the witness of the church.

Two elderly mothers recently came to call on an elderly Mennonite minister. He asked them to come in. They said they had come to make a confession. They told the minister that when he had served the church in their community they had been young high school girls, fourteen or fifteen years old. They loved sermons, so quite often they slipped away after the Sunday school of their church and then went to his church, found a seat in the balcony and listened to his sermon. They took a great deal with them after the services. If our churches were packed with such thieves, would our churches be more powerful and influential? God bless these now elderly ladies who in their sweet, kind, and friendly way planted a rose into that minister's life to bloom as long as he will live.

New responsibility for



James Laney

'oung people are looking for a new kind of moral life which /ill be adequate for a new world, yet sensitive to what they be-eve God is really asking of them. They want an ethic which reats them as adults, which expects something of them ther than mere obedience to what others say.

o SUBJECT IN the church is as hotly ebated as the "new morality." Its hampions extol it as the emancipa-on from legalism and irrelevance. ts opponents see it as the handmaid f the devil. And the press is having field day at all the consternation ie debate has caused.

Just what *is* the so-called new mo-ality? What is meant by the term and, iore importantly, what is it pointing) in contemporary life? In the first lace, it points to the enormous hanges in the behavior patterns of ie younger generation which have ccurred in the last few years. Many f these changes have been a long me in the making, but their impli-ations have burst upon us with dev-stating force quite recently.

One of the factors influencing these hanges in behavior has been the in-rease in physical freedom—what so-iologists call greater mobility. Where nce one grew up in a small town or eighborhood under the watchful eye f parents and older friends—people 'ho had known you all your life—it unusual today for a person to live i the same place among the same eople very many years. If one hasn't ioved, himself, his neighbors have.

Still another kind of mobility has een introduced by the ready avail-bility of cars. A young person can et away from all authority with ease. here in the tight little world of a ir he is the master of the situation, least for the time being. Thus this eedom is an emancipation from all inds of adult chaperonage and an pportunity for conduct and behavior y young people beyond what their ders would allow.

Another factor in this moral revolu-on stems from the broader exposure the world, which has become a part of modern life. Not only can we go places and see things firsthand, but through television and movies we see a world beyond our own locale with many kinds of standards—or lack of them. On the surface at least, this makes for a kind of cosmopolitan sophistication in which home and community appear somewhat provincial. The larger-than-life heroes brought into the living room challenge prevailing concepts of behavior. And by contrast, the church and church school often appear archaic and out of date.

This combination of greater freedom and broader exposure to the world has placed severe strains on traditional forms of behavior. It is no longer convincing to be told, "This is the way it must be," or "This alone is right and that is wrong." This all has resulted in a search among the more sensitive for a new basis for moral behavior. A new world requires a new kind of life. But what kind? Will anything do?

A revolt against legalism

In this context, the new morality has emerged. Primarily, it is a revolt against legalism in ethics. Legalism here is an insistence upon certain patterns of behavior inherited from the past and now imposed on the present without regard to changing situations. Legalism is often buttressed with an appeal to authority which overrides personal responsibility. As such, legalism is also a mental and emotional attitude, a slavish dependence upon the expectations and opinions of others to the extent that one cannot exercise his own judgment.

In revolt against such legalism, many young people simply do what they want to, more in defiance of authority and rules than in the joy

1968, Graded Press

YOUTH

of a newfound freedom. Many of the titilating excesses attributed to the new morality are only a kicking off of a too tightly imposed legalism.

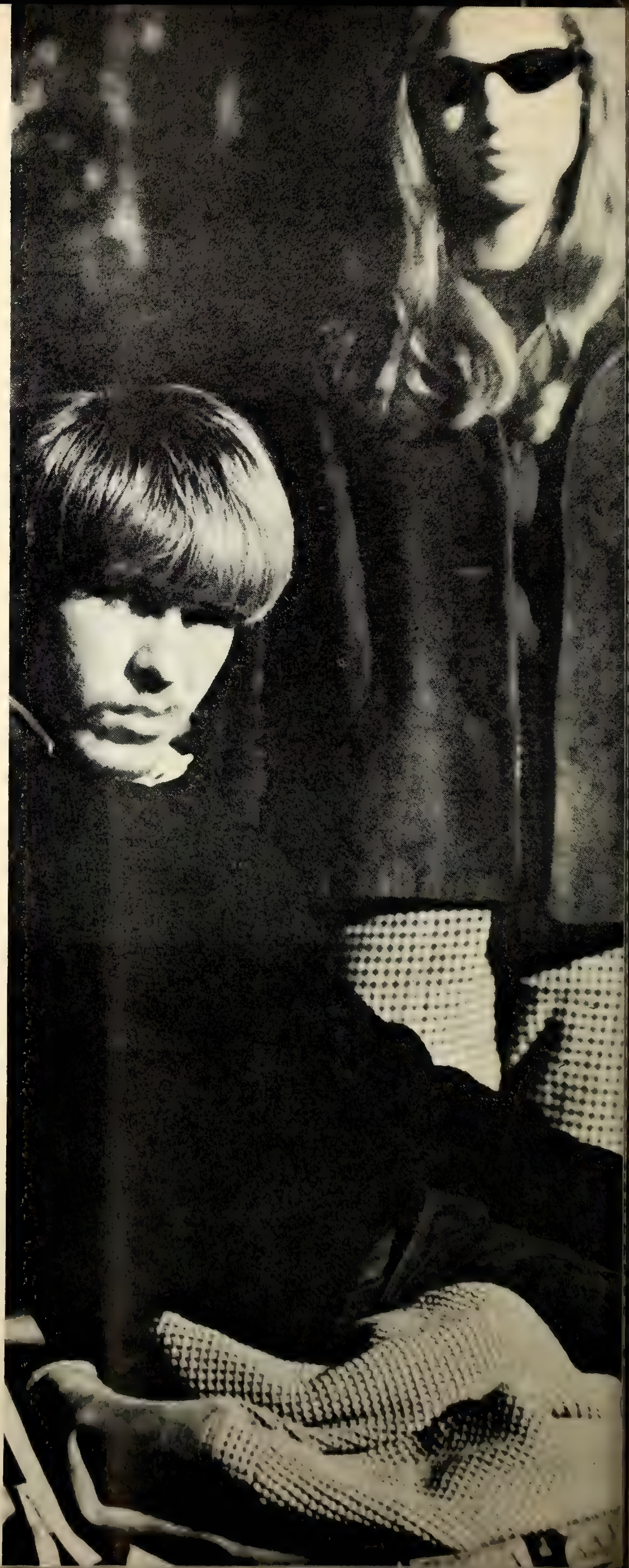
Instead of new freedom, though, there is a new kind of bondage: that of doing the opposite of what others expect or demand. This kind of emancipation, of course, has always been a part of becoming an adult. The major difference today is the earlier age at which it begins, and the much greater freedom for doing and deciding than was ever available before.

Thoughtful young people have found, however, that there is not much mileage in simply breaking with traditional rules and patterns. They are looking for a new kind of moral life which will be adequate for a new world, yet sensitive to what they believe God is really asking of them. They want an ethic which treats them as adults, which expects something of them other than mere obedience to what others say. This can be seen by the Christian as the emergence of the concept of responsibility, a primary characteristic of the Christian life.

Thus the essence of any genuine new morality is the capacity to be responsible not only for oneself but on behalf of others—in a world where many of the old certainties are gone and ever fresh decisions are required.

Basic to the idea of responsibility is the realization that all our actions have consequences. Everything we do affects ourselves and, often, our neighbors. Critics of the new morality have often, justly, complained that only chaos can come from acting with a total disregard for what happens.

One kind of maturity includes weighing the costs of our decisions and action to *ourselves* (to decide not to study may mean not getting into college). Another level of maturity comes with the sober appreciation of the costs *others* must bear for what we do. Sexual experimentation, for example, can lead to pregnancy and a lifetime of regret for another. If freedom is to lead to greater moral sensitivity, then questions which will always be a part of our response to any given situation will be: Am I



ware of what may happen as a reult of this act? And: Am I not only repared to bear the cost, but am I repared to have him or her bear it r me?

For the Christian, still another queson should be asked to be responsile. To whom am I responsible? We re not answerable alone to ourselves. esponsibility is a relationship beveen ourselves and others.

The observation, for example, that ohn is a responsible person means mply that he tends to take life very eriously. More positively, it may ean that he keeps his promises and onors his commitments—that is, he ibordinates his own inclinations and esires enough to do what others have eason to expect.

A more serious question is: To hom is John committed? What dues and opportunities does he acnowledge? It is not enough to speak f the kind of morality, or responsiility, a man may exercise. All of us emember the old adage that there is onor even among thieves. The norious Nazi, Adolf Eichmann, who as charged with murdering the Jews, aimed he was responsible to his uperiors.

The decisive question is to whom what are we responsible? Augustine nce said a man is as his greatest ve. By that, he meant that to disover where one's final loyalty lay as to learn how one would act in itical situations. And we can easily e the difference it makes whether e understand ourselves to be responble to God both for ourselves and hers, or whether we claim no highr end for our actions than ourselves.

One of the convenient things about aditional ethics—the old morality—as that the terms of our responsility to God and neighbor were comonly understood by all. Life's patrns and rules were well established, nd there was little confusion about od's will in it all. Living in a world hich is constantly changing, as well one in which there is increasing eedom, on the other hand, has erod l these clear-cut lines. We are thrown uch more upon what we understand the situation and the needs of oths in our assessment of our responsility.

The basic rules are not gone. Honty and fair play, consideration and ve, respect for the rights of others—ese remain, transposed now into a sitive mood from the prohibitions of the Ten Commandments. But the ways in which these rules are to be exercised require sensitivity and a creative mind.

This should not cause us too much concern, even from the standpoint of the Bible. Jesus rarely spoke in terms of right and wrong, or even good and bad. His parables, rather, are full of what is wise and foolish, terms quite in agreement with the notion of responsibility. And, of course, the fundamental commandment of love for God and neighbor involves a *caring*, a concern, which is altogether sympathetic to our understanding of Christian responsibility.

It was Paul who spoke so strongly of the new freedom in Christ, a freedom from all legalistic prescriptions and prohibitions. This "new" morality which he proclaimed distinguished, however, between what was permitted and what was helpful. Christian love—that is, responsible concern—would seek only what builds up and assists another, not what indulges oneself.

One of the glowing aspects of increased freedom and exposure to the world is the awakened conscience of many young people to the needs of the poor and disenfranchised around the world. This is not just selfish indulgence, as many have claimed. It is sacrificial identification, whether in short-term mission work or the Peace Corps. No longer content merely to play it safe, young people are venturing out into new paths of service, demonstrating that for some at least the new morality has opened up a new and deeper responsibility.

What guidelines emerge as we seek a new understanding of Christian responsibility today?

First, to recap, mature responsibility is possible only within the context of commitment; the quality of our responsibility will be no greater than the one to whom we owe that responsibility. To acknowledge our responsibility to God in Christ provides a constant corrective to the tendency to act for ourselves alone.

Second, responsibility means appreciation of the consequences — a clear look at what we are doing, and a sober evaluation of its costs to all concerned. Third, responsibility means we develop the capacity to identify with others, that is, to care enough to know their needs and longings. This means moving beyond timid piety to a robust concern for people.

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*Supplemental reading for the Sunday school lesson of June 2, "Witness to the Government."

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Dwight Platt is professor of biology at Bethel College, North Newton, Kan.

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My hopes for Estes Park

William T. Snyder

MY WIFE THINKS that I attend too many meetings. She assumes that the world should show more improvement if the number of meetings I attend has anything to do with it. She does not give me much credit for the meeting invitations I turn down because the residual number still seems large. Last week I mailed a reservation for the General Conference at Estes Park but before depositing it in the letter drop, we reflected on the question of whether it will be worth the time, the energy, and the money. "Yes," was our conclusion, despite the likelihood that much of the conference will resemble a combination family reunion, summer camp, and church rally which in themselves are enjoyable but rather far removed from the acute problems that we confront in a world far removed from the beautiful Rocky Mountain setting of the conference.

We are living in a time of stress when our conference weaknesses as well as our strengths are brought into sharp focus. I am more interested in examining ourselves at Estes Park for ways in which we might be more effective disciples of Christ than I am in reflecting on how much we have accomplished in the past triennium. I believe that we have the spiritual vitality to examine ourselves and to confess our deficiencies. Whoever we are, each of us has had a certain degree of insensitivity, indifference, and a tendency to resist doing some of the things we know we should do as Christians. There is the need to take more seriously the importance of righteousness and justice in human relationships, especially in our own communities in the United States. We must also confess that we have been too silent in proclaiming the primacy of the kingdom of God in relationship to the national government and its policies that have led the free world to the brink of political and economic disaster.

Many of our best young people are asking the church whether it really wants them to be contemporary Christians in complete obedience to Jesus Christ. I have had the privilege in MCC of working with many General Conference young people, including those who will be risking their lives in South Vietnam on missions of mercy while we are meeting at Estes Park, and I believe that they take their faith more seriously, and are ready to put more on the line for it, than any generation of young people in our conference history. The challenge to those of us in the older generation is not on the level of authority but on the levels of honesty and commitment. It is becoming increasingly difficult for our young people to understand the older generation's desire to maintain the status quo.

Estes Park YMCA campground will be a sharp contrast to the wretchedness of the *have not* people who will be camping near the Lincoln Memorial in Washington and it will also be a contrast to the slums of the inner city and the makeshift shelters of the Vietnamese refugees. I don't think we should apologize for the conference setting nor for our great wealth as a people but perhaps we should have a few minutes of silence at the conference to ponder the words from the Scriptures: "Everyone to whom much is given, of him much is required" (Lk. 12:48). Whether we emphasize personal salvation more than social action or vice versa, none of us can be excused from the tremendous responsibility on us as believers in these revolutionary days. It is my deep belief that the Christian faith must be both personal and social, or it is not Christianity.

I am going to Estes Park because I belong with the kind of people I will meet there. Where else can I go to find a group of people with the same degree of love and concern for the world and for the lost persons in it? My hopes for Estes Park are that we will not spend those precious days in a spirit of criticism of each other, or of hand wringing about the conditions of the world, or of splitting hairs on peripheral matters. Rather, I have hopes that we may contemplate prayerfully what it means to be a contemporary General Conference Mennonite and to share those thoughts with each other in a spirit of freedom and helpfulness so that we may each carry back to our congregations live coals of insight and inspiration that will burn brightly in all our congregations. I also hope that there will be moments in the program when the Holy Spirit may break through with fresh visions of our task as a conference. I am going to Estes Park with that expectation.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

BIBLICAL SEMINARIES
HART
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Homes in a healing mission

A way of helping people stay in touch with normal emotional and social environment in what the community home program means to the emotionally troubled. Those who open their homes find it is wonderful for them, too.

Esther Groves

When Mr. and Mrs. Marion Lehman first began to have psychiatric patients live with them in their home, neighbors told them that they themselves "couldn't under any circumstances go into something like this because they just couldn't adjust to it."

Yet four years later, says Marion Lehman, Goshen, Ind., "I believe three other homes on our street are in it now. Once they saw it could be done and they heard us talk about it, this became very real to them, too."

The Lehmans had begun to feel they should become more involved in the needs of their community. "We felt," recalls Marion, "that the past had been too much a matter of discussion, and we felt that if we could only learn to know [people in need] in a more realistic way . . . this was what we wanted."

So they took the first step and called Oaklawn Psychiatric Center, Elkhart, Indiana, asking if they could be part of Oaklawn's community-home program. Their home was approved and the first of many patients came to stay.

This experience, says Marion, "has been gratifying in almost any way you want to look at it. These patients living with us [never more than one at a time] have helped us to understand ourselves a little better. We have learned that the line between those who are well and those who are sick is rather thin, and perhaps we, also, at times have been in that place where they are, only, probably, temporarily or momentarily.

"It's a little difficult to tell you what [having psychiatric patients in your home] is, exactly. Once you live with it and it becomes a part of your life, you wonder why you weren't in something like this long ago."

Oaklawn Psychiatric Center has had a community-home program for five years. Patients are in homes only in the evening and overnight, according to Robert Hartzler, the Center's administrator. He says that patients "are here in the day-care Center during the day, that is, from nine to four, and then they go to the community home . . . for supper, the evening, overnight, and for breakfast. Then they come to the Center in the morning. If they don't have their own car, we pick them up so that the community-home people don't have to provide transportation.

"Of course [the community-home people] have to meet certain requirements," he points out. "One thing: they have to have a bedroom; we don't put patients in a setting where they have to share a bedroom with somebody. Then we bring [the community-home people] in for a series of orientation sessions with members of our staff. We have a social worker who's responsible for training, orienting, supporting, and supervising these homes.

"In addition, the people who have patients in the home come into the Center routinely, once a month, for lunch with members of our social work and day-care staff, to talk about kinds of problems they've been experiencing, and to develop their sense of security and capacity to serve effectively in this way. Of course, our entire staff is available at any time to any community-home parents who get in trouble, although we've had very little of that type of thing."

Margaret Jahnke, the social worker in the community-home program, adds concerning home-Center relationships, "As soon as a patient goes into one of these homes, our appointment secretary makes an appointment for the family to come in within two or three days after the patient is with them, for the purpose of discussing any problems or concerns. Thus, they can better deal with situations as they come up. This also gives them an opportunity to ask questio about what the patient is doing, ho they should respond to the patien They report back to us whether th patient is sleeping well, whether th patient isn't eating, and differe things that we really need to kno about them."

Community-home expenses are pa by the Center: four dollars a nigh plus ten dollars a day over weekend if the patient is not able to go hom for the weekend, as many of them d A little more than a hundred patien have been placed in the communit home program each year, with a pa tient's stay in a home averaging thre weeks, sometimes less, and in a fe instances the greater part of a yea

Dennis Rupel, psychiatrist and d rector of the day-care program a Oaklawn, sees the community-hom program as "just one aspect of th whole philosophy of what we ca 'community psychiatry'—the attemp to provide adequate care and help fo people, who are emotionally troubled right in the midst of their own com munity. Thus, they can continue th family and community relationship that they already have." Their fam ily and community "have participate in the trouble, usually, to some ex tent" and "also, usually, represent re sources to help people deal wit trouble" in the same way that ou own family, friends, employment, an other supports may be both problem atic to us, yet, also, be "basic re sources to turn to at times of a crisis to help us cope with the tensions an troubles that we all face."

"We're simply trying to take ad vantage of that in a pattern of adap tation, and utilizing it for those wh are more seriously troubled," say Rupel. Through the community-hom program, patients are helped to "avoi going away to a hospital, which sepa rates them from their community an all these strengths and resources an people that are most important t them; and then leaving them . . . t face coming back and to face th uncertainties and the anxieties tha the community will have about them since [the community] knows tha

ey've gone, and has not understood
hat's happened to them and what
e meaning of their suffering has
een."

Therefore, the community-home
rogram is a way, Rupel thinks, "of
elping people stay in touch with
ormal emotional and social envi-
onments. Having to live in a private
ome means having to assume some
esponsibility for yourself in a way
at all of us have to do every day,"
ven though a patient may be upset
r troubled to a point that help is
eeded.

Rupel estimates that "the majority
f patients who, in the past, had to
e hospitalized could have been ade-
uately treated in what we call "par-
al hospitalization"; that is, a day-
re center such as Oaklawn, or a
ight hospital from which patients go
ut to jobs during the day.

At the beginning of the program,
aklawn's staff anticipated more diffi-
lties than actually materialized.
We've been very pleasantly sur-
rised, Rupel comments. There have
een only occasional minor incidents,
ch as, for example, a patient's leav-
g the home.

Margaret Jahnke agrees: "We've
ad very little trouble keeping pa-
ents in a home once we've placed
em. It's amazing what kind of struc-
res they can adhere to just through
r discussion with them here at the
enter, and then also discussing this
ith the community-home patrons.

"If we place a patient into a home,
e that has difficulty settling down—
y he's pretty hyperactive and has
be on the go all the time and he's
anipulating—we would try to help
e community-home people not to
spond to that kind of behavior.
ost usually, the patients respond to
is very easily and very readily.

"However, when a patient is not
le to function in a community
me, he usually goes into the hos-
tal. When we place a person into
community home, we do this be-
use we feel that he is capable of
nctioning there; and if he is not
le to stick to a structure or get
ong in the home, then we have to make some other arrangements."

The Marion Lehman family will tell you that the patients who live with them become a part of the family. The Lehmans have three children of their own, two of whom are still at home, one in college, and one in high school. "We don't put any particular pressure on them to feel responsible," explains Mrs. Lehman, "because, after all, this is really *our* project. But they have always gone along with us and have contributed their part by living just as naturally as they did before." The patients and the Lehman boys converse with each other and often go out for snacks together. Also in the Lehman home is a foreign student who has become interested in the community-home program after seeing it in operation in his hosts' home.

The Lehmans learned at the beginning that they could rely on the Center whenever necessary. Mrs. Lehman says, "We've always been very happy that we can contact the Center on a twenty-four-hour basis, including holidays, Sundays, and weekends. Also, we know that we can go in and talk over our problems. As far as benefits to ourselves are concerned, I think that we have learned a lot about mental health and mental illness, and it has been good for our family."

Her husband agrees: "People have often said, 'It must be wonderful to be involved in this healing ministry.' But let me tell you—it works both ways!"

"One of the things that I've appreciated about the Center," he adds, "is that when a new patient is coming into our home, the staff always gives us the information we need to know. I've often been grateful that they did not give us a lot of detailed information. All we need to know is a little general background, because if you know too much you may form opinions, and this would not be very good. It is very important that you're able to take these people into your home and accept them as they are when they come. Some of them are very reticent, very withdrawn. Or it can go to the other extreme, where the patient will just talk incessantly. But this is the way they are, so you just accept them and adjust yourself."

Because the patient's stay is short and he can go home on weekends, leaving the community home is not the problem for the patient that it frequently is for a patient who has had a long stay in a hospital removed from community contacts. Margaret Jahnke says that patients who have completed their stay may stop by the house or telephone when they come to Oaklawn for weekly therapy hours, until the separation from their community home family is easy for them.

Occasionally, a patient who has completed treatment wishes to continue residence in his community home while he works part time or full time in the area. Oaklawn encourages such former patients to find other places of residence, says Ray Keim, who is responsible for securing community homes; the reason is, simply, that the Center would soon run out of community homes if such a policy were followed.

A chief architect of Oaklawn's day-hospital structure is Otto Klassen, the Center's medical director. He believes that the community-home program is one of the Center's unique features. It makes it possible for the Center to serve most patients who need hospitalization without putting them into a bed unit.

"The separation of our day hospital from a bed facility is one of the most fortunate of our circumstances," Klassen has said. " 'Bed attitudes' and the available regressive pull of actual beds on day patients are avoided both in patients and in staff." The patient cannot escape from life around him by taking to his bed but, instead, spends the day in psychotherapy, counseling, crafts, recreation, and a variety of group activities that bring him into the community. Thus his daily schedule helps him to resume normal activity on his return to former responsibilities.

Because of the day hospital's great

Woman scouring steps at dawn

The day begins . . . I kneel to scrub the stones
What blots are buried here
That twenty years cannot erase?

Feet have scuffed . . . raindrops have washed
Leaves
blown
across
All have tried to take their share
Yet I must polish
And my burden grips my shoulders

Will my guilt, too, disappear
As the sun dries these steps?

Edythe Eymann

advantages to both patient and community, Oaklawn's organization is being studied by others, and Klassen says he is frequently asked to talk to people interested in setting up a similar program in other parts of the country.

As a result of the community-home program's success, the Center's staff envisions an expansion of the program in the future. As Rupel points out, it not only offers "the most enlightened kind of care, of help for people in distress" but it "represents a sort of educational experience for the community, for those homes which have been able to participate in this. Really, we think we're participating in helping to alter people's conceptions, and to relieve their anxieties about what mental illness or emotional disturbance is. The community-home program has a great future as a means of public education . . . as well as the avoidance of all the institutional problems and difficulties that we know so well . . . from our past experience. . . . We have hardly begun to explore the potential yet."

There is still difficulty in getting enough homes, at times, according to Oaklawn staff. Some families are fairly active in the program, others are in and out, some have various plans which interfere with steady participation (visits of relatives, vacation trips, and so forth). The Center expects this, and Rupel says, "We have to be careful to protect their freedom to plan." So constant recruiting is necessary, though it is hoped that the local area will become "more informed and more confident that this is an appropriate and not too difficult undertaking, something that community-home families can profit by."

The first homes in the program five years ago, according to Robert Hartzler, "were those of people we knew best in some of the Mennonite churches around here, who were close to Oaklawn Center's development."

They were interested enough t help the program get under way Now, Ray Keim is on the staff t recruit new homes, and his work supplemented by a women's auxiliar helper. In addition, the Center work with ministers of all churches in th area. The result is that Oaklawn ma call a suggested home for an appointment to tell the family about it community-home program.

Ray Keim plans programs with are pastors that fit their church's organization and schedule; for example, Sunday evening panel discussion wit community-home families taking par plus an ongoing program of recruitment. To the question "What kind o home do you want?" Keim answers "We look for homes that have evidence of family life that our patient could take part in, where they do enjoy each other, where they are a home evenings, and where they hav relationships that are healthful and would add something to the patient' life."

"Different families have differen things to offer," Miss Jahnke says "We know that the Lehmans ar especially good with young people Some of our families are good with older people. Some families have objections to certain kinds of habits and so we place [these patients] in a hom where these things can be accepted But each family has its unique thing to offer to this program, and we fee that [the community-home families are very much a part of our tota program. They're Oaklawn staff people, so far as we're concerned."

Thus the community-home program is a special way for Christians in th vicinity of a day-care psychiatric clinic, or a psychiatric hospital with a more limited day-care program, t be a part of community psychiatry simply by providing a healthy, loving home atmosphere for persons with emotional problems. The community-home program is an integral part o the patient's treatment.

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NAE has change of heart on race

rank H. Epp, Ottawa, prepared the ollowing report.

HE NATIONAL ASSOCIATION of Evanelicals is quite anxious for increased ooperation and participation from ie Mennonites, and the twenty-sixth nnual convention held in Philadelhia, Apr. 23-25 probably brought ie NAE nearer to that goal.

On some issues—such as helping ie hungry and loving the Negro—ie NAE seemed to move closer to hristian values cherished by Menonites.

"It wasn't that way about five years go," said one Mennonite Brethren ader, one of about eight official delgates from that denomination.

"At that time we told them, that they wanted to use the NAE for ationalistic purposes and treat Chrisanity as synonymous with the Reublican party, they should count us ut."

"Things have changed," he added, he NAE isn't quite as reactionary nymore."

The sympathetic presence and timewitness of Mennonite Brethren, vangelical Mennonite Brethren, and rethren in Christ delegates, as well individual Mennonite participants -notably Myron Augsburger—and bservers from other groups, appear have contributed to the change. ome individual congregations of ie General Conference Mennonite hurch are also members of NAE.

About thirty Mennonite and Brethn in Christ people attended at least rt of this year's three-day convenon, and that could well have been ore than 5 percent of the total regtration.

Founded in 1943 as a response to "call to evangelical action," the NAE day claims 2,500,000 full members forty denominations and many lol churches and "a service constitncy of more than 10,000,000."

Traditionally strong on evangelism, e convention this year sought to late this emphasis to social conrns as it pursued the convention eme "The Witnessing Church in a cular World."

If Philadelphia's daily newspapers are a reliable guide, the big issues in this secular world are war, race, and poverty. The Tuesday morning, Apr. 23 *Philadelphia Inquirer*, for instance, highlighted all three problems, but gave particular emphasis to the escalating war and draft, and to a special poverty commission report that there are millions of undernourished Americans in 256 "hunger counties" in twenty states.

While several major speakers gave attention to all three issues, the convention itself tried to stay clear of the war question, gave passing attention to poverty, but seemed to have a change of heart on race.

Among the speakers, Senator Mark O. Hatfield from Oregon stood out. A favorite keynoter among evangelicals at least until this year, Hatfield presented himself as a dove on the war more than ever before. Referring to the daily radio reports of enemy casualties in Vietnam, he said that life had become as cheap for Americans as it had long been for Asians.

"We measure success on the basis of the kill ratio and have become accustomed to the nomenclature of the slaughterhouse," he said. "In the eyes of God, a Vietcong is worth as much as an American," he insisted, as he called for a rechanneling of resources to meet human need both at home and abroad.

Although Hatfield got a generous applause, frequent objections were later heard to his dovish position and he got little, if any, support from other speakers.

The NAE's much-appreciated general director, Dr. Clyde W. Taylor, spoke on "The U.S. Image and World Missions," but to him, also, the war in Southeast Asia presented no major obstacle either to the U.S. image or to Christian missions. Similarly, none of the conference resolutions reflected the Hatfield message.

The main convention message on "The Crisis in the Nation" recognized only that "the nation was committed to a major war in Asia and that national and international relations had produced a crisis of unparalleled proportions." After those words the war was forgotten.

Indeed, the 1968 Layman of the Year Award went to a military man. John C. Broger, the founder of Far Eastern Broadcasting Company, at present director of the Armed Forces Information and Education at the Pentagon, was recognized, among other things, for "twenty-six years of distinguished military service."

Another convention resolution placed the NAE fully behind the police of the nation, called for "strong and effective law enforcement," and opposed "civil disobedience."

The poverty issue was not as easily laid aside, although indifference could be noted here too. Numerous conventioneers were observed to pass by two small Negro children, who were asking for two pennies "to help our mother buy milk." Commented one evangelical preacher, "They sure learn to panhandle early, don't they?"

A forceful plea for a ministry to the poor came in the first four o'clock Bible hour from Edmund P. Clowney, president of Westminster Theological Seminary, who related "The Worship of Jesus and the Ministry to the Poor" in the story of Mary's anointing of Jesus' feet with precious ointment.

He came down heaviest and longest on worship, and almost he appeared to be interpreting the words "the poor you have always with you" as an excuse for neglecting them.

But then he made it clear that the fact of poverty was a mandate to service and that the best contemporary way to anoint Jesus' feet was to help "the poor, who are always with you."

That anti-poverty programs were not a strong concern was revealed in the luncheon meeting of the World Relief Commission.

Executive vice-president, Everett S. Graffam, pleaded with the convention to increase the offerings. "The NAE involvement in WRC is so small," he said, "that it is embarrassing to talk to government officials about it."

The government had contributed one hundred and eleven million dollars in products and thirty-three million dollars in freight, while 35,000 churches with two and one-half million people had raised no more than $120,000. "Ninety-five percent of the churches and 99 percent of the members are not involved," he said.

A new evangelical response to poverty and race was most eloquently outlined by the retiring NAE president, Dr. Rufus Jones. The orders of the day were set aside to make room for his message, which had been crowded out by other matters, and which Jones announced as "coming straight out of the Bible and straight out of the heart."

"The Israeli exodus from Egypt," he said, "was the first freedom march, preceded by several mighty demonstrations."

In what was, perhaps, the only convention reference to Dr. Martin Luther King, Jr., Jones said that "a major prophet has been assassinated in our midst."

"His theology may have been a little different, but when I read *His Strength to Love* my heart began to respond. My heart weeps when I think of all the laws we have broken to maintain our white supremacy. If we Bible-believing Christians in the Bible belt would have preached the whole Bible, our cities would not be burning."

Jones denounced those congressmen and Christians who had laughed last summer when a forty million dollar rat-control measure was proposed. "We must get rid of the congressmen who can laugh when 1400 babies every year are killed by rats in our cities. The kingdom of God is righteous . . . the best way to fight communism is to correct the conditions they are exploiting," he concluded emphatically.

Not all agreed with Jones. One person who was on the platform told this reporter that the slain civil rights leader had been "a Castro in sheep's clothing" and that he had planned his own murder "as a sacrifice to the communist cause."

He was not alone in that opinion. Yet, if that position had ever been dominant in the NAE it appeared to be a fading mood. On the question of race, the convention was having second thoughts.

On the second day, the officials succeeded in passing without much discussion the resolution on the crisis in the nation. But before the morning session was over, delegates were calling for reconsideration, with the result that the resolution was withdrawn and completely rewritten.

That second draft wasn't much stronger than the first because, in the chairman's words, "we have to reconcile many differing points of view." But on the final day of the convention, a new wind appeared to be blowing.

The convention had suddenly discovered itself to be all-white—this reporter counted three Negroes present—and hurriedly sent a word of greeting to the Negro National Association of Evangelicals meeting in Chicago that same week.

On that last day, the convention also arranged for an unprogrammed appearance of Dr. Tom Skinner, a Negro evangelist crusading for civil rights. The delegates passed a motion in encouragement of his work and also gave him a standing ovation.

Mennonite observers, who had attended the convention numerous times before, were encouraged by what appeared to be a real change of attitude, and some suggested that a reversal on the war issue, though more difficult, should not be ruled out for the future.

Report on Daniel Gerber Captives alive and well

In a telephone conversation on Wednesday, May 15, T. Grady Mangham informed William T. Snyder, Executive Secretary of the Mennonite Central Committee, that Daniel Gerber, Dr. Eleanor A. Vietti, and Archie Mitchell, captives of the National Liberation Front forces for six years, are alive and well.

Mangham, Asian Secretary for the Christian Missionary and Alliance Church, also told Snyder that this is the first time since the 1962 capture that a report could be released without reservation.

One of the sources of information, a captured NLF soldier, who worked with Gerber, Vietti, and Mitchell. He told of being with a unit that brought the three American missionaries into the central highlands prior to the Tet offensive late in January and that they aided in setting up a staging area for NLF casualties.

"Assuming the information is correct and the three are alive," said Snyder, "there has been a Christian service influence on both sides of the conflict for the past six years. Although the circumstances surrounding the three workers serving in National Liberation Front territory were not to our liking, we know that God often accomplishes His purposes in ways that are beyond our comprehension."

Gerber began his assignment with the Mennonite Central Committee in 1961. He was on loan to the Christian Missionary and Alliance and was working at their leprosarium in Banmethuot. The capture of the workers from the leprosarium marked the first time that NLF forces had raided a hospital.

It was assumed the NLF might release the prisoners in a short time, as was the custom then. As the months passed, however, it became obvious that the three would not be released. All available official channels were used in trying to obtain the release of the captives—to no avail.

While at Banmethuot, Gerber met and became engaged to Ruth Wilting, a nurse from Cleveland, Ohio. She was among the six missionaries who were killed when North Vietnamese forces overran the village at the beginning of the Tet offensive.

Those who knew Gerber seemed to have one thought in common. "If anyone was prepared for this unusual kind of experience, it was Dan." He had accepted Christ at an early age and took his Christianity seriously. He carried a New Testament with him wherever he went and transferred much of the printed word to his memory. During his college days, one year at Goshen, one at Hesston, he was a shy, studious, and well-liked student. (See biographical article in

The Mennonite, Dec. 7, 1965. See also reports in issues of June 12, 1962; July 9, 1963; Sept. 8, 1964.)

His family has not given up hope of his return. His father, however, did not hear of his son's reported safety. Gerber's father was fatally injured in a tractor accident on their farm, May 3, less than two weeks before the news reached the family.

Thirty trainees in July Teaching and office skills

Approximately thirty trainees will arrive in America the latter part of July. This is the eighteenth group of trainees to spend a year in America. The Mennonite Central Committee trainee program began in the summer of 1950 when twenty young farmers from Mennonite communities in Europe came to spend a year on American farms.

Since then, the program has grown to include both men and women with a variety of skills. Among those with special skills this year are three kindergarten teachers and three secretaries.

The kindergarten teachers, who are looking for positions that will utilize their skills, has each had at least two years of teaching experience. While it may not be possible for these girls to have a class of their own, they could serve as classroom assistants.

Three young women with training and/or experience as secretaries will also be available. A Colombia girl has had three years of training toward becoming a bilingual secretary. From the Netherlands, comes a secretary with two years of office experience including correspondence, handling of mail, and attending meetings in order to make reports. The third is an Indian girl who is presently working at the MCC office in Calcutta.

Potential sponsors of these trainees should contact Miss Emma Schlichting, MCC, Akron, Pa. 17501.

New groups for overseas and home

This is a second article in our analysis of the proposed General Conference constitution.

Will the General Conference have a new constitution after July?

No one knows for sure. This will have to be decided by the delegates of our 284 congregations when they meet at Estes Park, Colo., from July 13 to 20.

Whether the constitution will make any large changes in the way the conference does its business depends, of course, on how strongly you feel about a particular item. But even small changes in the way of doing things may make a big difference in the years to come.

In our last article, we reported on the reaction to a proposed change that would give the conference a stronger central planning body. The general board would coordinate and review the mission, relief, general Christian education, and publication work of the conference.

Most people who responded to a questionnaire sent to selected conference leaders approved of this change by a significant majority. A minority dissented and we have tried to report their concerns along with those expressed by the majority.

Another proposal that has caused considerable discussion is the one to restructure the four present conference boards into three program commissions and two divisions. The latter two divisions would take the place of the Board of Business Administration and expand its work through a Division of Communication and a Division of Administration. These divisions would become a part of the operation of the general board.

The present Board of Education and Publication would continue much as at present and would be called the Commission on Education. A significant expansion in its work would be the addition of a department of higher education. This section would develop services to students and coordinate the ministry of higher education as it relates to the conference.

A major change in present structure would be a redivision of the work of the Board of Missions and the Board of Christian Service. The work of these two boards would be divided geographically and assigned to a Commission on Home Ministries and a Commission on Overseas Ministries.

The latter agency, for example, would be responsible for all overseas work of the conference, including both missions and relief.

Two-thirds of those who responded to our survey were in favor of this kind of restructuring. Present board members and executives were a bit more in favor of the change than district officers and pastors.

"There is a good deal in the new proposal which is worth trying even though the case for it may not be completely clear," said Erland Waltner. "In this category, I would place the proposal to merge mission ministries and relief ministries in the suggested Commission on Overseas Ministries."

Leo L. Miller thought of the combining of missions and service a change that "was long overdue."

"We need to work closer in the various fields," said Gerhard M. Peters, Freeman, S.D.

Paul Wikerd, Kutztown, Pa., felt that "these ministries should be more closely identified and coordinated."

Fred Unruh, executive secretary of the Board of Christian Service, saw a helpful challenge in the integration of missions and service. "One overseas board with one administration to pull together these two major strands of Mennonite action holds potential for new styles of relevant action."

He added, "The new commission for North American mission and service should call us to really focus on the local church in new ways that our present fractured structure hardly allows."

A few persons had questions about the names of the new commission. "Could we keep the word mission in somehow to bring the traditionalists along a little better?" asked Floyd Bartel, Lancaster, Pa.

Paul Isaak, Newton, Kan., said,

"The new name doesn't really say anything to cause a support by the general constituency."

Objections and opposition to the proposal were also expressed.

"The restructuring of the Board of Christian Service and the Board of Missions appears to be impractical," said George Groening, a member of the Board of Missions. "It is true that there has been overlapping in some areas but in other areas our work has been entirely different. Under our present structure we find it almost impossible to finish our board meetings. If this will be changed to one commission, I foresee the necessity of subdividing the commission which is in essence what we have now."

Malcolm Wenger, home missions and evangelism secretary, felt that the new structure would "solve some problems and create others. For example, long-term voluntary service will now be divided between two commissions, and the Mennonite Central Committee will probably need to relate to two commissions."

He added, "I question whether the gains realized will outweigh the problems and justify the time and energy required to adjust to new patterns of administration and work."

Another fear expressed was that the evangelistic dimension of missions might be diluted by the social concerns of relief and service. Said F. K. Isaac, Steinbach, Man., "Missions and service need to be coordinated, but because there is an overemphasis of service today, possibly at the expense of propagating the gospel, this combination at this time could easily strengthen this tendency. We need to guard very carefully, at this time, against going in the direction of a social gospel."

Evangelism, presently assigned to the Board of Missions, would become under the new constitution a function of both the Commission on Home Ministries and the Commission on Overseas Ministry. In its study of the proposed constitution, the Eastern District Conference expressed a concern about the "administrative feasibility" of including evangelism as one of several ministries to a commission. The district conference adopted a resolution asking that "the emphasis upon evangelism should be primary and not just another item in a list of ministries."

Establishing a separate commission on evangelism was suggested. This was favored by John Sprunger, Holland, Pa., former president of the Eastern District.

"Evangelism, already a muted concern in many ways in our conference, and one in which I personally need much encouragement," he said, "can easily be buried in the proposed reorganization. I personally would favor a commission on evangelism. It seems to me it should be on a par with the Commission on Education. Such a commission is essential to the survival of the church. Certainly, it is putting the Great Commission in proper priority."

Less concern has been expressed by the elimination of the Board of Business Administration. The administrative functions would continue as one of two divisions under the general board. We received no direct comments on this shift.

But the second division—the one on communications—is new, and some mention was made in our survey of it.

"A much needed facet," said Leo Miller.

"Looks administratively cumbersome," said Marvin H. Ewert.

A number of others had questions of an administrative nature of this division which would be responsible for information, promotion, publicity, and public relations of the General Conference. Radio and television have been assigned to this division, though the church papers have not been.

"If radio and television are to be included in the Division of Communications, the division may become somewhat like a program commission with a home and possibly foreign evangelistic thrust. This may not have been the intention for the division," said Malcolm Wenger.

Another organization problem is what to do about higher education.

Disaster team to Wichita Responds to Negro bid

A Negro Mennonite Church located in a ghetto area, Wichita, Kan., recently invited Mennonite Disaster Service into the community to help.

The Tenth Street Mennonite Church was host for the MDS interracial meeting held on May 2. Three Negro members of the congregation expressed a concern for their race within the Wichita ghetto. This, together with the overall interest shown at the meeting, prompted the Kansas Mennonite Disaster Service to action.

On Sunday, May 5, the pastor, Milo Kauffman, reported that the Tenth Street congregation was ready and willing to accept sponsorship of a project within the ghetto with the cooperation and support of other Mennonite congregations in the city. Three needs were presented by them—youth programs, block cleanup, and day-care nurseries.

Already, a mobile unit is arranging a block cleanup program. Once the location is designated by members of the Negro church, the unit will check out the area, formulate plans of action, and present the plans to city officials for approval.

Marvin Hostetler, chairman of the Kansas unit, told his group, "In this pilot project, we will need to be alert and sensitive to other needs to which we may respond. Our uniform will be work clothes. If you wish to observe, do so as a worker. We intend for this project to become a partnership with the Wichita churches."

A brief orientation period will be held before beginning work each morning. Noon meals will be brought in from outside the city.

"Let us keep in mind the fact that a Negro congregation from within the ghetto is asking us to share the love of Christ with our needy brethren. This program is in no way to be a protest as to the activity or neglect of any agency in relation to the Negro of Wichita," Hostetler said.

This problem along with the relationship of the district conferences to the General Conference will be discussed in our next article.

RECORD

Calendar

June 13-16—Lind, Wash., Pacific District Conference.

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 7-10—Calgary, Canadian Conference.

July 13-20—Estes Park, Colo., General Conference.

Northern

June 9—Sioux Falls, S.D., Good Shepherd Church, tenth anniversary, Walter Dyck.

Ministers

Milton H. Ewert, pastor of First Church, Paso Robles, Calif., has resigned from that position effective Aug. 1. He has been with the church since 1965. Future plans are indefinite.

Russell L. Mast, pastor of Bethel College Church, North Newton, Kan., since 1957, has resigned. Previously he served the Deep Run Church, Bedminster, Pa., for five years; First Church, Wadsworth, Ohio, for four years; and Salem-Zion Church, Freeman, S.D., for eight years.

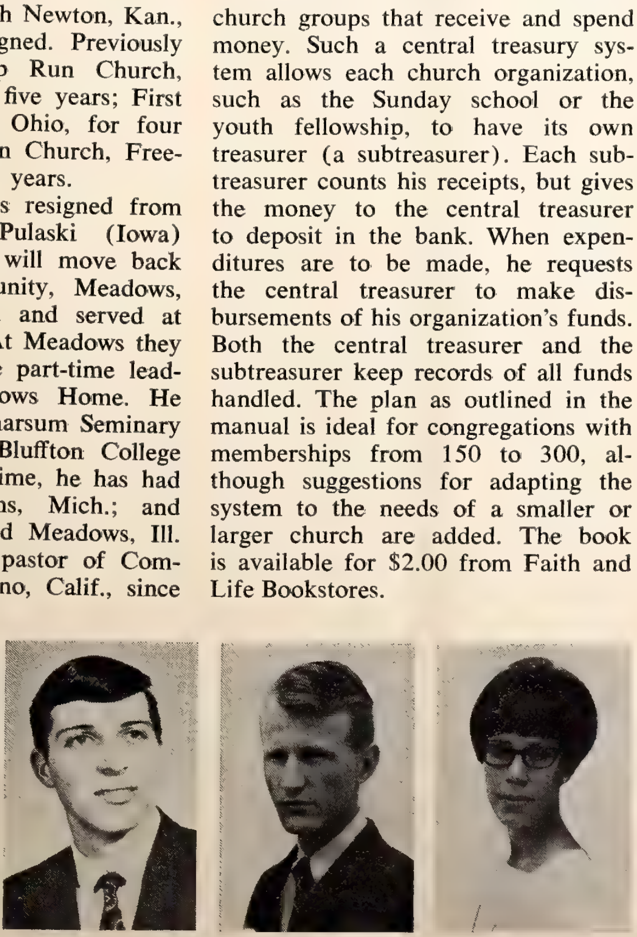
Frank Mitchell has resigned from the pastorate of Pulaski (Iowa) Church. The family will move back to his home community, Meadows, Ill. They have lived and served at Pulaski since 1961. At Meadows they plan to assume some part-time leadership in the Meadows Home. He graduated from Witmarsum Seminary in 1925 and from Bluffton College in 1931. Since that time, he has had pastorates at Comins, Mich.; and Hopedale, Peoria, and Meadows, Ill.

Ronald D. Ropp, pastor of Community Church, Fresno, Calif., since 1962, will leave the church this summer. He will study at the School of Theology at Claremont, Calif.

Kenneth Rupp, Turpin, Okla., was ordained to the ministry in the Bethel Church, Mt. Lake, Minn., on May 19. He has been pastor of the Turpin congregation since the fall of 1966.

Published

The Central Church Treasury, a manual outlining procedures for centralized accounting of church finances, has been prepared by Lester Janzen, stewardship secretary of the General Conference Mennonite Church. The system of accounting outlined provides that one person does the banking for all treasuries in the congregation. The central treasurer makes the bank deposits and writes the checks to disburse funds for all the local church groups that receive and spend money. Such a central treasury system allows each church organization, such as the Sunday school or the youth fellowship, to have its own treasurer (a subtreasurer). Each subtreasurer counts his receipts, but gives the money to the central treasurer to deposit in the bank. When expenditures are to be made, he requests the central treasurer to make disbursements of his organization's funds. Both the central treasurer and the subtreasurer keep records of all funds handled. The plan as outlined in the manual is ideal for congregations with memberships from 150 to 300, although suggestions for adapting the system to the needs of a smaller or larger church are added. The book is available for $2.00 from Faith and Life Bookstores.



S. Neuenschwander
R. Quiring
J. Quiring
(Workers)

Workers

Larry Friesen, a graduate student at the University of Denver, and *Anita Schrag,* a junior at Bluffton College, have been awarded Mennonite Mental Health Scholarships for 1968-69. Each scholarship carries a stipend of $500. Larry is a first-year graduate student in the Graduate School of Social Work at the University of Denver. He is a member of First Church, Aberdeen, Idaho, and a 1967 graduate of Bethel College. He worked as a psychiatric aid at Prairie View the summer of 1966. He expects to complete his master of social work degree at Denver in 1969 and is interested in work as a social worker in a community organization in mental health. Anita is a social work major at Bluffton College, and expects to continue her education after graduation in 1969 to prepare for a vocation as a psychiatric social worker. She is a member of the Meadows (Ill.) Church. Health Scholarship is made possible by the donated earnings of voluntary service workers at Brook Lane Psychiatric Center and is administered jointly by Mennonite Mental Health and Mennonite Central Committee voluntary service.

Dr. Roland Krause has accepted a one-year voluntary service assignment at Mennonite Christian Hospital, Meilun, Hwalien, Taiwan, beginning Aug. 1. He had a medical practice in Goessel, Kan., from 1954-1966 and for the last year has been a resident in internal medicine at the Wesley Medical Center, Wichita, Kan.

Steven Neuenschwander, First Church, Berne, Ind., is serving a two-year assignment at the National Institutes of Health, Bethesda, Md. He is the son of Mr. and Mrs. Peter J. Neuenschwander.

Frank C. Peters, Kitchener, Ont., has been named president of Waterloo (Ont.) Lutheran University for a one-year term, an institution he has served as professor of psychology and academic vice-president. He will be the first non-Lutheran to hold the post. At present, he is moderator of the Mennonite Brethren Church of North America.

Robert and Janet Quiring, Newton,

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Kan., have been assigned to the Oklahoma City voluntary service unit for a two-year period beginning May 6. He will be an instructor's aide at the Opportunities Industrialization Center, an institute offering training and job placement to the unemployed, underemployed, and disadvantaged. She will teach at Our Wonder House, a prekindergarten training school. He is a member of First Church, Halstead, Kan., and she is a member of the First Methodist Church, Halstead.

Peter Sawatsky, Saskatoon, will replace John Gaeddert as director of the Mennonite Central Committee Congo program in August. (Gaeddert will be assuming the pastorate of Tabor Church near Newton, Kan.) He has served as pastor of the Mayfair Church, Saskatoon, and has also served on the Board of Christian Service for the Conference of Mennonites of Canada and the General Conference, as moderator of the Saskatchewan Conference and as chairman of Rosthern Junior College Board of Directors. The Mennonite Central Committee has been in the Congo since 1960, working in a variety of areas. Thirty-one Paxmen are engaged in education combined with maintenance, construction and/or social work, eight are in construction jobs, seven in relief, three in agriculture, two in radio electronics, and one each as bookkeeper, maintenance, and leprosarium worker. Twelve Teachers Abroad Program volunteers are also working in the Congo.

Paul J. Schaefer, principal of Mennonite Collegiate Institute, Gretna, Man., for seventeen years has resigned to give full time to the ministry of the Blumenort congregation.

Vernon R. Wiebe, Edmond, Okla., has been named general secretary of the Mennonite Brethren Board of Missions and Services. He has been a teacher and coach at Freeman Junior College and Tabor College, serving the latter institution as dean of students from 1957-65. He has been pastor of the Edmond congregation since 1965 and is also chairman of the Mennonite Brethren Southern District Conference.

APRIL 17. Upon my return to the United States after about three weeks in Europe, I found myself in Washington, D.C., attending a meeting of church editors. Walter E. Fauntroy, the director of the Washington branch of the Southern Christian Leadership Conference and vice-chairman of the Washington City Council, told the annual meeting of the Associated Church Press, "Washington is a city just recovering from a surfacing of resentments." (Later, I saw a few of the buildings that had burned in the racial disturbances of the first week in April—following Martin Luther King's assassination.) Fauntroy asked of the church leaders, "What is the good news for the poor of this nation?" That good news would be that this nation will not allow unskilled jobs to disappear and fail to provide jobs with dignity; that they will not be crowded into the cities; that no longer will this country deal with their problems with a dignity-robbing dole. He noted that when this country gives aid to its black poor, the aid is condescendingly called public welfare. But when assistance is given to Texas millionaires it is called oil depletion allowances. When affluent whites are helped to buy homes it is called FHA. When land was given to peasants immigrating from Europe it was called the Homestead Act. When the children of these peasants needed to be taught, they were given land grant colleges. And the white farmers get plenty of public welfare, but for them it is called farm price support and grain storage allotment.

Edward Lindaman is manager of the Apollo program for the space division of North American Rockwell Corporation. During the last year, he has been on the banquet circuit wowing audiences with his vision of the glorious future that awaits us when a few of our kind reach the moon and the rest of us benefit from the research that has gone into space technology. But he probably was stunned by the skeptical reactions that he received from this body of religious editors. He gloried in the proposed achievements of weather control, the conquest of air pollution, and new developments of earth resources as a result of research by orbiting satellites. "Landing on the moon represents man's greatest act of creation," he said.

Richard J. Neuhaus, editor of *Una Sancta,* electrified the group by challenging Lindaman's values. "Feeding

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Deaths

Hilda Nickel Becker (Mrs. Aaron), Gospel Church, Mountain Lake, Minn,. was born June 10, 1917, and died May 15.

Benjamin Lawrence Remple, 36, Nutana Park Church, Saskatoon, Sask., died May 11.

Cornelius K. Warkentin, Beatrice (Neb.) Church, was born Jan. 19, 1888, in Goessel, Kan., and died Apr. 27. He was a charter member of the Beatrice Church.

Correction: A report in this column on Mar. 5 said that Mrs. H. J. Nickel was a charter member of the Brudertal Church, Hillsboro, Kan. We were misinformed.

Baptisms

Bethany Church, Freeman, S.D., on May 19: John Hansen, Tamara Graber, Ronda Gross, Mark Mehlhof, Jane Unruh, Nancy Kleinsasser, Monte Kaufman, Ardell Kleinsasser, Mark Unruh, Marcia Kaufman, James Goertner, Ronald Tschetter, Stuart Unrau, Mrs. Raymond H. Unruh.

Bethel Church, Inman, Kan., on May 19: Diane Balzer, Bennie Becker, Carol Flickinger, Curtis Franz, Otis Friesen, Carlene Klassen, Douglas Neufeld, Joyce Neufeld, Leland Neufeld, Mary Neufeld, Steve Neufeld, Kathleen Regehr, Joan Schierling, Cheryl Suderman.

Lorraine Ave. Church, Wichita, Kan., on May 19: Victor Claassen, Susan Goering, Wilmer Goering II, Peter Krause, Paul Schmidt, Mark Matthies, Sondra Pauls, Alice Sidebottom, Bruce Leisy, Deborah Stucky, Timothy Decker, Gary A. Franz, Melanie James, Glen Nickel, Judith Winter.

LETTERS

of the hungry, clothing of the naked, making life more human is the most important value, not the scientific. America cannot afford the billions spent on space exploration while many of its people are starving."

APRIL 18. Senator Mark Hatfield from Oregon spoke briefly to our meetings of Protestant editors this morning. He made a statement about the importance of human life which he repeated a week later to the National Association of Evangelicals and which I have seen in reports of that meeting. "No life is more important than any other life," he said. "No American life is more important than a Vietcong life." In speaking about the authority of the church, he asked, "Are we going to reflect only what the people want to hear?"

Later, Walter Mondale, Senator from Minnesota, returned to the theme of poverty. About the country as a whole, he said, "We are filthy rich." Noting that our gross national product is eight hundred billion dollars a year, he said that each year the economy is producing eight billion dollars for the government on a tax base that has been reduced three times in recent years.

MAY 1. I always look at the stack of mail on the corner of my desk a bit fearfully. I never know just what surprises are in store for me. And many are the contradictions. Yesterday, I got a letter from a congregation in Pennsylvania saying that they wanted the Eastern District Conference to take action to ask the General Conference to overhaul our church paper because it has been giving too much attention to political and social concerns and not enough attention to the spiritual life. And then today I get an invitation from the Mennonite Central Committee to join with other Mennonite editors to produce a special issue on the urban crisis. So one letter calls for less social concerns and another calls for more. It does make life interesting. As I read through my mail, I can only conclude that I have been spared from living in that ivory tower. *Maynard Shelly.*

Most of all foolish—II

The following four items are comments on a letter to the editor in our issue of Apr. 16.

DEAR MR. MYERS: I recently received an edition of *The Mennonite* containing your viewpoint on, and the ramifications of, the U.S. policy in Vietnam. Although your article was not illegal, unpatriotic, or even vaguely treasonous, it was assuredly immoral (if one believes Christ's teachings to be *the* standard of morality), illogical, and most of all, foolish.

In the second paragraph you state, "I will not repeat. . . . I am sure you know them all." You, then, foolishly reproduce one of the most often heard, unprovable catch-alls of rationalization existing in the American subculture of militants. Furthermore, your article, which was supposedly for the "enlightenment" of the Mennonite brethren, ended with a dastardly comment concerning your church-swapping activities.

In your statement, "I believe Christians can . . . religious beliefs," you were implicitly illogical. Christians, by definition, are believers in Christ, followers of Christ's teachings. Christ taught love for our fellowman, including our enemies, doing good for those who would spitefully use us, and nonviolence. But, the U.S. policy in Southeast Asia is not one of loving our enemies, doing good for those that would spitefully use us (all of those Godless commies!), or of nonviolence. Then how can Christians support the U.S. policy in Southeast Asia and not compromise consistency in their religious beliefs?

This brings up the third point, one of morality (defined above). Not pretending a great knowledge of political science, I do not know the *practical* aspects of U.S. foreign policy and what is necessary for our national security. My concern is with my *personal* interactions with my fellowman. Morality, in Christ's teachings, has nothing to do with practicality, national security, or even personal security. In your attempt to put practicality above human interaction, your article has indeed taken on an immoral element. *Barton T. Sprunger, Box 1170, Wiley Hall, West Lafayette, Ind.*

Avoidance of truth

DEAR EDITOR: The letter from Brother Myers (Apr. 16) calls forth comment for the simple reason that he poses as a person knowledgeable in political affairs, and then proceeds to betray his own profession by blatantly ignoring some of the things written by our most noteworthy experts on the history of Southeast Asia. If, as he says, the sin of being foolish is greater than the sins of being "illegal, immoral, unpatriotic, and possibly treasonable," I suggest that for a political scientist the greatest sin, greater even than ignorance itself, is avoidance of known truth. Mr. Myers sounds as if he has memorized every State Department memo, but has never read or listened to much else. He does a ritualistic little rehash of the official line and then has the audacity to blame others for being victims of "misinformation and misunderstanding."

I would covet for him a few of the conversations I have had with returned G.I.'s from Vietnam. I would covet for him several of the visits I have made to that hapless country, and some or all of the three years I spent living in Southeast Asia. But most of all, I would covet for him a reading of a few books or articles by eminent men like P. J. Honey and Bernard Fall, to mention only two. The former, until a few years ago, was the only western political scientist who knew tthe Vietnamese dialects, both South and North. The latter was the only military historian who had the rare privilege of growing up in Vietnam. Until Myers has dealt honestly and unprejudicially with men like these, he has no right to speak as a political scientist. I can see no evidence from his letter that he has done so. Until he can do more than regurgitate the sickening tripe from official Washington, he cannot lay claim to being either very moral or very scholarly.

On one further point Myers needs to be disillusioned: his move to Methodism does not guarantee him a haven safe from all truth. I know that from having worked as a pastor in the Methodist church, and coming within a hair's breadth of joining it. Some of the things being said in the Methodist church make us Mennonites look as bland as the unsavored salt which we have become. *Melvin D. Schmidt, Halstead, Kan.*

Most of all concerned

Dear Maynard: Professor Myers' letter in the Apr. 16 *Mennonite* has finally brought me to do something I have been meaning to do for some time—write this letter. I too received a letter from the peace and social concerns committee concerning the withholding of taxes. I appreciated that letter very much. It means a great deal to me to know that our fellowship is concerned about and interested in those who have felt compelled to make a stand on our financial support of the Vietnam war.

My wife and I have been withholding our telephone tax now for the past year. This tax refusal on our part can only be symbolic since we have no choice about paying our income tax. Still, we have felt we can not voluntarily pay to support the Vietnam war. The telephone tax was reinstated rather explicitly because of the demands of the war and so we cannot conscientiously pay it. We are certainly aware of the impracticality, even stupidity, of this act. We are also aware that it is illegal. We firmly believe it is not unpatriotic. As for the immorality of this action, we believe quite the opposite, we believe that we can only approach toward morality along this road.

We are grateful that we are members of a body of believers that tries to understand and support the best efforts and sincere struggle of its members. We need that understanding and acceptance. *Marion Deckert, 45 MacNaughton Rd., Pueblo, Colo. 81001*

Follow another way

Dear Editor: I don't remember seeing many letters to the editor written by high school students, but after reading David S. Myers' letter (Apr. 16 issue) expressing his approval of United States' policy in Vietnam, I have decided to respond. It seems as if Mr. Myers' greatest concern is the fear of communism. I'm not a communist, nor do I believe in communism, but as a Christian, I do not see reason to fear it. My God is still more powerful than communism. Often, I wonder if America really trusts in God as it claims to, for if it did, why would it violate Christ's commandment to "love your enemies" just because it fears communism? I don't think God expects Christians to overcome their fear by violating His commandments, do you Mr. Myers? If we want to have a part in fighting communism, let us do it in the spirit of love and understanding as Christ displayed to us. I suppose you think that this is an impractical attitude—even if Christ did use it. In this case, I agree with the late Dr. Martin Luther King, Jr., who stated in one of his books, "My friends, we have followed the so-called practical ways for too long a time now . . . we must follow another way."

We aren't going to put Christianity into the communists' heads by killing them as far as I can see, but rather we will be sending a large number to eternity without Christ! Is this what a Christian nation is called to do? I don't think so, do you? *Leona Goering, Rural Route 4, Box 38, Newton, Kan.*

A desire to help

Dear Editor: As a Mennonite, and as one being trained in professional social work, I would like to respond to Mary Rempel's article entitled "Hope for the Miracle," in the Apr. 23 issue of *The Mennonite*.

It seems to me that a miracle is not needed as much as understanding of the mothers who attend the group. The interracial play school serves a good purpose, but I am surprised about the writer's puzzlement as to why the mothers do not come to the mothers' group. Some of the reasons stated, illegitimacy, leaving the church, etc., might be in themselves clues to the reasons why the women don't come. Why should a mother want to come to a meeting in a church that symbolizes all the values and standards she couldn't hold, to face the workers that stand before her representing what she should have been?

As the author states, her values and standards probably are different, but does she understand how these differences affect the mothers? The point where one might begin to examine these differences is why should the mothers come to the group? What will they get out of it? What do we expect for ourselves? To prove that we are sincere and want to help we must go to the shack by the tracks. We must not armor ourselves with a church building and middle-class values. For these mothers, too, have pride in their existence, and though it may not be the way we choose to exist, we have no right to carve out an existence that fits our liking for them. . . .

Perhaps if I were a welfare mother and invited to a meeting, I would want to attend, but maybe I wouldn't have any way to get there or any money for a baby-sitter, or my pride might not let me go. Perhaps I wouldn't want to come to bake cookies or make Play-Doh, maybe I would want to feel like a person of human worth and dignity, or perhaps I would like to know how to organize a League for Adequate Welfare.

When the author states she doesn't know if she would have the courage to go back to the Mennonite church if she had had a marriage that failed seems to say she would not really be welcome there if she did come back even though the "welcome sign" had been put out!

No, it doesn't take a miracle or "orders on strategy against the evil" to make the mothers come, only love, understanding, and a sincere desire to help. *Rose Mary Nikkel, Washington University, Apt. 112, 6910 Millbrook Blvd., St. Louis 63130.*

Levi Keidel

Where our race troubles began

Behold a chasm which daily grows wider.

"Every three years, Whitey strikes and threatens violence to get higher wages," says the Negro on one side. "Violence is the only language the white man understands. We're getting onto his wavelength so he gets the message."

"You know the concentration camps which were used to intern Japanese during World War II?" asks his friend. "Our government is refurbishing them now—to incarcerate us."

The bewildered white American stands on the opposite brink and asks, "Why are Negroes raising such a fuss? They've never had it so good."

"They're being stirred up by the communists," explains his friend.

During most of my adult life, I have lived in Africa's Congo. Since returning to the United States eighteen months ago, I have been increasingly disturbed by the frightening lack of comprehension of the nature and scope of our present racial revolution.

Thomas Carlyle said, "Should one man die ignorant who had the capacity for knowledge, this I call tragedy."

The race problem is not something which concerns one man. Every member of our American society, whether he realizes it or not, is deeply involved. The tragedy of ignorance takes on alarming proportions when great masses of people who have the capacity to know so much, apparently understand so little.

It would be naive to presume that any series of articles could dispel this comprehension. However, as a foreign journalist, I have become familiar with the deeper feelings of thinking Africans. As a missionary, I have had close identity with black people. And as a nonresident of the United States, I have been exposed to the little-recognized but very important historic and international aspects of our current racial upheaval.

Inevitably, there are those few people who will read such information only to find fragments of truth which

Homes in a Negro community in Beaumont, Tex.: The patterns begun by slavery continue. "Behold a chasm which daily grows wider."

will reinforce their already-set prejudices. These articles have not been prepared for them, but rather for people who believe themselves to be Christians and honestly want to be informed on the race problem.

In the following articles, we will consider the origin of our present racial revolution, key factors in its development, its present international scope, the implications of the revolution for us as a nation, and what I believe American citizens can and should do in the face of it.

Today's racial upheaval didn't begin with America's recent civil rights movement. It began centuries ago when African Negroes suddenly found standing among them an ugly, pointed-nosed, toeless, human-looking creature with skin the color of fish-flesh. It was the white man.

Unfortunately, he had not come to help them. He had come to enslave them. He captured their strongest people, tied them together, and marched them to the coasts. A relatively small percentage survived the forced marches to the coasts and the ocean voyages. Most of those who did were bought by plantation owners in Brazil or the United States. Prior to the American Civil War, the high level of affluency enjoyed by the South was primarily the product of free labor of these slaves.

By the middle of the nineteenth century, commerce in human beings had shifted from British and French colonies to Central Africa's great Congo River basin; and traders were principally white Arabs. Congolese where I have lived still talk about it.

They tell of a notorious Arab trader whose name was Ngonga Lutete. The population of his slave village was estimated at 15,000. The slaves lived in a sprawling circular ghetto of huts. Around the village were two concentric moats. Between the moats was a high circular mound-wall of earth. At intervals around this wall were posts. Each post was capped with a human skull.

Outside traffic had access to the village by means of six long tunnel-ways which passed across the moats and through the mound of dirt. Each entryway was guarded by a well-armed sentinel who stood on top of the tunnel. The approach to each tunnel was paved with a sidewalk of buried human skulls, their exposed tops kept gleaming white by the scraping of bare feet. One witness reports having counted the skull tops in the approach to one entryway. They numbered over a thousand.

Slave trade was not effectively brought under control until the end of the nineteenth century, less than seventy years ago. By that time, the population of Central Africa had been reduced by from twenty million to forty million souls. The white man had effectively depleted a vast section of that continent of its most precious resource: people.

But other valuable resources remained; and after slave trade had been curbed, the people of Central Africa were exploited by another kind of white man. He had come to get their ivory, and the juice of their rubber tree. If they didn't fill his quotas, he chopped off their hands, or cut off their ears, or used the stocks of his guns as clubs to crush the heads of their babies.

These early traders amassed fortunes; but they left behind them depleted tribes, burned-out villages, devastated fields, mutilated bodies, and a terrible legacy of hatred for the white man. Still, another chapter had to be written; that of the more sophisticated kind of exploitation which Africans endured during the Colonial Era.

In the late 1800's, European countries which had established trading posts and refueling stations along the coasts of Africa began laying claim to adjacent territories. By 1911, Britain, France, Holland, Spain, Portugal, Germany, Belgium, and Italy (all "white" nations) had firmly entrenched themselves in Africa. They claimed political jurisdiction over these areas which were called "colonies." Thus began the Colonial Era.

The expressed aim of these early colonialists was benevolent; and they did bring benefits to African society. Tribal war was suppressed. Lines of communication and transportation were established which opened the continent to legitimate trade. Christian missionaries followed trade routes and introduced the gospel of Christ. Dread diseases such as malaria and sleeping sickness were brought under control. Africans were no longer mutilated or murdered; they were given schools, medicines, and jobs.

But while Africans benefited much from colonial rule, the colonialists themselves benefited immeasurably more, and again from the continent's resources. Its fabulous mineral wealth was mined and sold to western countries. While some of the money gained thereby was used for the social development of the colonies, most of it was used by the white-man gov-

Kansas sun

(After hearing of a cousin's death in a harvest accident.)

Hot
and hot
the Kansas sun
burns down on powdered dust
And in parody of life
a broken puppet sprawls
kissing the dry earth
mother
Breathless kiss
His blood is on her mouth
who loves him more
than all the others—
She drinks.

Ralph Friesen

ernments to develop and defend their own societies.

African natural resources were strategic to the winning of World War II. When resources of raw materials were cut off in the Far East, America turned to Africa. Four of the five ores needed to make different kinds of steel, it secured from Africa. Ore used to make the atom bombs dropped onto Hiroshima and Nagasaki came from the world's richest uranium field, Congo.

According to a 1940 report of the United States Army and Navy Munitions Board, fourteen raw materials were listed as strategic and fifteen as critical to our military effort. Ten of the fourteen strategic and nine of the ifteen critical materials were secured from Africa.

In fact, most of the imported resources used to build our present-day complex and affluent western society came from colonial Africa. For years, Africa has supplied the west with gold, diamonds, radium, palm oil, aluminum, tungsten, copper, mica, quartz, rubber, cobalt, tantalium, coombium, manganese, tin, and zinc.

While white civilizations were becoming more wealthy and sophisticated, African peoples were demandng a voice in their own destinies. In a few years, African nationalism swept almost 85 percent of the continent's population from the hands of the colonial powers and transformed it nto over thirty independent countries. As these nations struggled to stand alone, what did they discover?

They discovered that during the period of colonialism, the white man had taught them little of the complicated science of government. Moreover, supplies of natural resources which they needed for capital to improve their living standards, in many cases, had been largely depleted by he white man.

Meanwhile, the population exploion continued to give them new mouths to feed faster than these counries could find food to feed them; o the gap between the haves and have-nots of the world widens.

Artificial boundaries drawn up by the colonial powers now split up tribes and tie together strangers. Masses of people, in their desperate search for a way out, overthrow one government and set up another. In these revolutions and counterrevolutions, scores of thousands of people are killed by starvation or warfare.

This is not only the story of the African Negro. In a general sense, it is the story of the nonwhite races of the entire world. Almost all of them have in their histories eras of exploitation by the white man. Today they are overwhelmed by common problems of political instability, ignorance, poverty, and disease.

These factors tie together the Chinese yellow people, the South American brown people, the African black people. These races comprise over 80 percent of the world's population.

Together, they watch the white man feed his dogs sophisticated meat diets while their people slowly starve to death. They see his nations enjoying 75 percent of the world's circulating wealth. To their frustration is added indignation and anger.

This is their conclusion: "The white race doesn't have what it takes. Not only have they exploited our wealth. They've dragged humanity through two world wars. By the time we had taken our places on the stage of history, we discovered that the white man had used our resources to build bombs which threaten to wipe them and us off the face of the earth. The white man has had his day. It's time we take things into our own hands. It's up to us to redirect the course of civilization. If we don't, the human race will be destroyed."

Today's racial upheaval is of international dimensions. It is something like a bomb. Its sputtering fuse began with the slave era. It winds its way through the poorly-developed countries of the world. It leads into the heart of our American society.

And most tragically of all, the American white man inadvertently may be alienating himself from the one force in society which offers greatest hope for defusing the bomb and effecting reconciliation.

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*Supplemental reading for the Sunday school lesson for June 9, "Witness to the Community."

COVER

"The community-home program is a special way for Christians to be a part of community psychiatry simply by providing a healthy loving home atmosphere for persons with emotional problems."

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Mrs. Carlyle Groves, Route 1, Whitewater, Kan. 67154, was formerly a member of our staff and has written for the conference's news service.

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Ralph Friesen is a student at the University of Manitoba.

The article on our back page is adapted from the "British Friend" of Sept. 29, 1967. The publisher felt that the identity of the writer, an English Quaker working in an African country, should be preserved.

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Camel at the needle's eye

An anonymous report from the British Friend

Recently, the news has told us of fighting in Rhodesia. White police have been killed, African terrorists or freedom fighters have been killed or captured. South Africa sent aid to Rhodesia.

A few days ago, I met one of the African leaders who is apparently organizing this "war." I met him in a public place. A new face, but yet a kind face—like that of a middle-aged general. I felt I had met him before, and greeted him. I found we had two common languages and had lived in the same countries. I asked him back to my house and discovered that he was probably a "terrorist" organizer.

Here was an opportunity to try to leave in his mind some words of reconciliation, some ideas for alternatives to violence. Almost with inspiration, I preached at him for an hour or so, and he listened. I pointed out the frightfulness of the killing of people: children, women, young people; the destruction of houses, schools, roads—everything that had been built and learned over the years, coming back to nothing. I tried to make him understand that nonviolent action could work and was not just idealism.

Then he answered me. When he had finished, I felt like a child, trying to interfere in grown-up affairs.

He began by telling me of his own abhorrence of violence, but of his own confidence that there was no alternative. I believed him. His bearing was so much like that of so many leaders who for many years are called dangerous, guerrilla, beast, and other such names and who become great leaders of their nation. This man talking to me was a great man with compassion, and a determination that his people, the South Africans, should be relieved of oppression.

He said: "People like you are partly responsible for the state of my people because we saw the logic of your argument—the argument of patience, of understanding, the reduction of fear, the growth of knowledge that would pull down barriers. In the 1920's, when the African National Congress was formed, it had just your ideas. It used to approach the government, asking for relaxation of oppression, for the growth of equality between races. When it met with no success, it organized legal resistance, through trade unions, through marches of protest, and got nowhere. The organizers of these activities were brutally treated, humiliated, locked up, banned. People like Chief Luthuli were removed from public life.

"So we were faced with a choice—between violence and nonviolence. We had tried nonviolence, and our people had been shot down by the police, imprisoned, beaten. We decided to fight. We started sabotage. What else could we do? The government reacted swiftly. The penalty for sabotage was death. The penalty for handing out leaflets, which could in any way be connected with sabotage, was death."

What could I say to him? Could I advocate patience, strikes, marches, civil disobedience? These things have to be organized, and it is impossible to organize them in South Africa.

"There are liberals in South Africa," he continued, "who sympathize with us and our suffering; there are missionaries who preach on our behalf in the pulpit. But they themselves are guilty. Have you seen the way they live? They live in gorgeous houses; they have plenty of servants, whom they pay ten dollars a month and some food and clothing; they have two cars, swimming pools, exotic foods, expensive clothes, the best educational facilities for their children; the knowledge that under the present government these privileges will continue. How do they get all these things? From the cheap labor that is provided for them. An African is not allowed to sell his labor to the best bidder. He is prevented by law from moving about the country. He must find work in the area where he lives, and take that work or starve. And yet these people preach understanding, love of mankind. Yet they themselves, by their very existence and way of life, are preventing my children, my people's children, from ever growing up into prosperity. These people are the worst. If they meant what they said they would most of them be in prison. When it comes to really acting as they preach, they have not the courage.

"Look at yourself. You pretend to be a supporter of the equality of mankind, but you are living on South African produce—what else can you get? You are living in great comfort. Look at the other people in this village. Do you consider that the difference in your income and theirs is justified? Just because you come from a more highly developed society you think you should continue in your high standard of living. Quaker, you are a hypocrite."

Here was a man of truth. A man of truth driven to violence because no other way would work. Because of circumstance, I earn a large salary—twenty or more times that of my staff. I, by my hypocrisy, am driving people to violence. What shall I do about it?

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:24 JUNE 11, 1968

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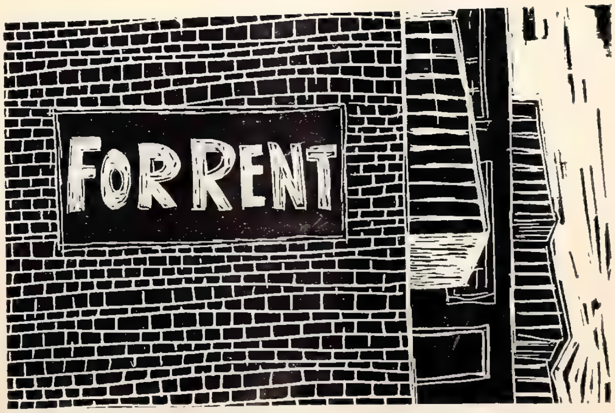

OUR TRIAL IN AFFLUENCE

THE VICTIM WAS strapped flat on his back, his head held immovable. From a container mounted above his face, water fell very slowly—drop by drop—exactly on the point of his nose. What at first was only uncomfortable gradually became psychologically and physically painful and, fially, exquisite punishment.

The Plains Indians had their own original means of physical trial. They would stake out a victim, bare bodied, over a nest of biting ants and stand impassively by to assess the degree of fortitude their victim displayed as the ants covered his body and began to pierce his skin with thousands of fiery, agonizing bites. It was his hour to prove his manhood, his courage, and endurance.

In the current rivalry between East and West, the art of brainwashing has been perfected. Designed to transform enemies into fellow travelers, the treatment has been developed to a fine point by the communists. Blending threat with flattery, privation with reward, abuse with promise, scorn with praise, and utter exhaustion with repose, they have succeeded in breaking through the psychological and spiritual defenses of many a prisoner, thus making a collaborator of a former opponent.

Infinite are the ways and means of submitting a man to trial.

But it must not be imagined that all trials are characterized by imprisonment, cruelty, and suffering. Ease, plenty, popularity, and comfort can also comprise a harsh test of a man's purpose.

Affluence can also take a deadly toll of a church's dedication to its Lord . . . and we in America in the decade of the 1960's are in the midst of just such a trial. It is a quiet one, an unheralded one, a largely undiscussed one, a generally unrealized one and because of that, an insidious and most dangerous one. We are surrounded by an expanding economy, rising incomes, a sophisticated technology which showers us annually with new gadgets, new shortcuts to ever more effortless and pampered living. Whether we realize it or not, trial by affluence is upon us.

How may we take stock of ourselves? Where are the spiritual casualties? What are the warning signs along the wayside which could help us evaluate ourselves spiritually?

The following questions, if honestly faced, might serve as a guideline for self-evaluation in the midst of our trial by affluence.

Have we diluted values? What are the concerns that really matter most? What part of our weekly routine has to do with eternity; what part with today; this week; this month? What demands on our time receive the promptest attention and the top priority? Has the sheer crush of material plenty tipped our scale of values from the things which are not seen to the things which are seen? Have we already, more than we realize begun to seek meaning and fulfillment in that which is so much *about* us rather than in that which is *above* us?

One of the first critical pressure points in our trial by affluence is that of our scale of values and allowing it to tip toward the here and now the temporal, the material.

Is our vision dimmed? What, by this time, is our vision for our church our conference, our family? When is the last time we gave serious thought to the possible expansion of our conference outreach? What was the last time we struggled with the question of God's purpose for us as a Mennonite people in the 1870's or in the year 2000? What about the tremendous problem of the crumbling, decaying hearts of the great American cities? Has this nothing to do with us? What about the mushrooming suburbia of America? Have we no opportunities there? What about the abundant avenues of lay witness and service now open to us? Do these say nothing to us?

In the midst of our trial by affluence, the burden of proof lies with us to demonstrate a vision that sees through and beyond the gadget-cluttered now, a vision that permits us to believe in and work toward God's purpose in our own lives and in the life of our church in our day

Is our vigilance declining? Do we daily scrutinize the surrounding scene or do we passively accept it? Do we continually weigh the multitudinous voices which shout into our ears or do we absentmindedly nod assent? Do we pray for an alertness to recognize sin in whatever clever wrapper it is offered or do we allow ourselves to be lulled into a dreamy complacency? Do we struggle to keep a clear understanding of the essentials of our faith or have we already relinquished some of them

James Bertsche

Revolution, violence, and fire are testing Christians in many places in today's church, while the American church undergoes a trial by affluence. Can the church survive this most difficult of all tests?

in the mistaken belief that by so doing we are keeping pace with the intellectual sophistication of our age? Are we still holding to the timeless, God-given moral norms for ourselves and our children or are we moving with the times, uneasily murmuring that everyone else is, too?

Our trial by affluence is also testing our vigilance.

Is our vitality dwindling? How do we view the challenges of our day? What are our honest reactions as the Christian faith comes under constant attack? How do we view the pronouncements of those theologians of our day who have made the stupendous discovery that God is dead? How do we regard the relentless probing of our scientists into the innermost secret recesses of the atom, the cell, and the mind? How do we view the unbelievable exploits in outer space? Do we have a vague uneasiness born of a half-fear that, perhaps, one of these days some dramatic breakthrough will actually come that will finally repudiate the very premises of the Christian faith? Is there, by this time, something of a "grim hanging on till Jesus comes"? Or is there the spiritual vitality that enables us to pick up each new issue of the morning paper with the calm assurance that God is on His throne and that what is yet left of world history will continue to unfold in the future under His sovereign direction as it has in the past? In the process of our trial, another pressure point is that of our spiritual vitality.

Have we disregarded our vows? In our past history, our leaders made solemn commitments to God—commitments to faithful service, commitments to a continuing effort to make known the story of Christ's redemptive love in each succeeding generation. To what extent are the commitments of our spiritual forefathers being honored and maintained in our own day?

At another level of concern, what family among us has not at some moment of crisis—critical illness, heartache, fear—turned in desperate supplication to God vowing this, that, and the other if He would but extend His hand of mercy? The sought hand of mercy was extended. To what extent have the vows been honored on our part?

What individual among us has not had his moments of standing baresouled in divine presence and of making his personal pacts with God? Have such pacts been honored in later days?

In the process of our trial by affluence, our vows and promises of yesteryear are being tested.

Has the victory departed? Victory implies combat, struggle, battle. In order to be a victor, something or someone or some cause must be conquered. And thus it is in the life of the believer and the church fellowship of which he is a part. Christian experience is an experience of struggle, of combat; an experience either of overcoming or of being overcome. We have no neutral ground of inactivity; no bleacher seats have been provided for the uninvolved spectator.

Do we have daily, up-to-date spiritual triumphs in our lives: a weakness corrected, a temptation denied foothold, a fear conquered, a challenge accepted, a difficult witness rendered? And in our church life, have we had recent victories: a fresh avenue of witness seized upon, a new responsibility gladly assumed, a new convert from a unlikely quarter, an obstacle prayed down?

In the midst of our trial by affluence, a very accurate indicator of our spiritual *score* can be a rundown on the spiritual victories we are or are not experiencing.

Are we developing a veneer? We as Mennonites tend, perhaps, more than some other groups, to be traditionalists and preservers of the past. We are much interested in our history and much interested in preserving our identity. Our scholars have made a determined effort to retrace the pilgrimages of our forefathers, to evaluate their motivations, and to spell out their world views and their theological concepts. Much thought has been given to the Mennonite-sponsored institutions of our day. Much effort has gone into a careful shaping of the Mennonite image which, we hope, is one of a rather unique blend of scholarship, citizenship, and discipleship linked to an open-handed charity. Indeed, in the midst of our affluence, it has been an easy and, withal, a pleasant task to build new institutions and to keep the MCC warehouses bulging with surplus clothing, tinned beef, and condensed chicken broth.

This is all praiseworthy, to be sure, and even biblical. But in the midst of our trial by affluence, it would be well that we examine ourselves carefully to see whether all of our many Mennonite concerns and activities are actually rooted in deep and abiding spiritual concerns or if they tend, rather, to be forms of godliness in which we take immense pride and to which we attach undue significance. In an age of affluence, it is dangerously easy to attribute good works and all manner of sophisticated and humanitarian pursuits to a genuine God-consciousness and to abiding spiritual concerns.

Are we disqualified vessels? The Scriptures often use the imagery of the potter and the clay. The Apostle Paul expressed his concern that the followers of Christ be vessels fit for the Master's use. What bearing has our trial of affluence had upon our fitness as vessels?

To whatever extent we have, among us, diluted values, dimmed vision, declining vigilance, dwindling vitality, deserted vows, departed victory, and a developing veneer, to this same extent we have inevitably become disqualified vessels of our Lord.

May God grant us the ability to recognize our trial by affluence.

May God grant us the perception necessary to realize the points at which our trial by affluence is bringing pressure to bear upon us.

Finally, may God grant that we not become the victims of our affluence but that we may, rather, have the wisdom and strength of purpose necessary to be the masters of our affluence and to use it to God's glory.

Middle East war smolders on

Vern Preheim, MCC *director for Africa and Middle East, wrote the following report.*

I returned recently from an administrative visit to the Middle East with the feeling that the people of Jordan are a people without hope who live in fear. Not everyone in Jordan is poor, but, almost without exception, the population is without any hope of a settlement of the Middle East conflict and lives in fear that there will be another war all too soon.

The Jordanians feel that the most opportune time for a settlement was shortly after the June war of last year and is, therefore, already past.

They think that the more time that passes the more difficult it will be to come to terms, because Israel is settling in the conquered territory. The people, generally, conclude that a war is inevitable and many feel it will occur within five years.

In an area already feeling the effects of war and charged with the fear of more fighting, Harry and Olga Martens, MCC relief workers, are busy. They have made numerous contacts during their short stay in Jordan, recruiting a sizable corps of volunteers who give part of their time for distributing aid to refugees and displaced persons in Amman.

Olga has involved between thirty and forty Arab women in a layette project. The ladies enter the program during their seventh month of pregnancy. Each lady sews her own layette, and after her baby is delivered she receives a layette which she has completed, together with an MCC layette bundle.

A needlework project is being organized, using refugee women from the west bank, who were formerly involved in the MCC needlework project there, as a nucleus.

All voluntary agencies hope to avoid large massive distribution programs of the type launched after the 1958 conflict. However, the need for MCC clothing and blankets next winter may well reach 250,000 pounds.

Finishing my administrative duties in Jordan, I crossed the Jordan River on the new Allenby Bridge.

The procedures for exiting Jordan and entering the Israeli-occupied west bank were very simple.

Relief programs on the west side are going well. The Beit Jala School, for example, is operating at full capacity, 120 students. Joe Haines, principal, reports the school is moving ahead with plans to begin secondary education there, with major emphasis on commercial training.

The needlework program is expanding. The Arab ladies are more eager than ever to work and are producing needlework faster than ever before. I came away feeling that we must do more to increase sales in North America and to develop additional outlets in Israel, in Europe, and in other countries.

The general economic condition of the Arabs on the west bank is critical. There is widespread unemployment. The government of Israel feels the heavy responsibility which they have to these Arabs and recognizes that outside assistance will be needed. They are eager for agencies like MCC to do more in the form of economic development on the west bank.

The chief impression from my two-week administrative visit is that the prospects for peace in the Middle East in the future are bleak. Also, the image of the United States has suffered greatly as a result of the past summer. The plight of the Arab refugee and the Arab point of view on the conflict must be communicated more effectively to the world, particularly in the United States.

Although there will be urgent needs for food, clothing, and blankets next winter, MCC must move into projects other than mere distribution of material aid. Currently, the most feasible idea would seem to be community centers in urban area and rural village development projects.

Dangers of chemical war

Mrs. Albert Stucky, Route 2, McPherson, Kansas, prepared the following study.

Whenever news releases carefully state that chemicals used in the spraying of the jungles of Vietnam are neither harmful to human or animal life, how does the Christian evaluate such a statement? Does he have enough facts, or even any facts, to know what is taking place in chemical and biological warfare to make an evaluation?

A news release from Washington is entitled "Defoliation Program Escalating Sharply." The lead sentence reads as follows: "The U.S. effort to kill Vietnam's jungle and crops which hide and feed the communists is escalating into a one hundred million dollar program."

Indeed, this has become big business. The article very carefully reported the usual—"neither harmful to human and animal life nor do they sterilize the soil against future vegetation." Also stated by Secretary of Defense McNamara that the decision on when and where to use chemicals has been turned over to the commanders in the field. Such decisions are not made in Washington, McNamara said.

The chemical and biological weapons program is one of the most secret of all United States' military efforts. However, some things are known about this program for anyone who cares enough to find them.

After World War II and the use of the atom bomb in Japan, followed by the advent of nuclear weapons, there was a period of talk about finding incapacitating weapons. When the Kennedy administration came into office, there was great concern about the overreliance on nuclear weapons. The Chemical and Biological Warfare Research Program (known as CBW) was given a big boost at this time, in a comprehensive program to improve the United States' capabilities of fighting a limited war, relying on

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other means than nuclear weapons.

Some of the major scientific institutions of the United States have been occupied with chemical and biological warfare research. The large government research facility for biological warfare research is located at Fort Detrick, on 1300 acres of land near Frederick, Md. Fort Detrick has a building complex valued at seventy-five million dollars. In 1961, the United States' budget for CBW for all three military services was about fifty-seven million dollars. By 1964, it had risen to about one hundred fifty-eight million dollars. Procurement figures for more recent years are classified.

At Pine Bluff, Ark., a 15000-acre installation, employing 1400 persons, makes both toxic and riot-control munitions. It manufactures the agent, builds, and assembles the weapons. At Edgewood Arsenal in Maryland, and in a plant near Denver, various chemical munitions are being made, including nerve gas, mustard gas, and other poisons, as well as anticrop weapons. Newport, Ind., has a CBW plant working on a twenty-four-hour a day schedule.

Science Magazine lists the diseases that are at least the objects of considerable research and that appear to be among those regarded as potential bacterial warfare agents to include: bacterial diseases—anthrax, dysentery, brucellosis, glanders, plague, and tularemia; rickettsial diseases—Q-fever and Rocky Mountain spotted fever; viral diseases—dengue fever, several types of encephalitis, psittacosis, and yellow fever; a fungal disease, coccidioidomycosis; and botulism toxin. This research has a special character, an inverted quality like that of medicine turned inside out!

In recent years, a good deal of attention has been focused on plant diseases, also. Recently, the Army's Distinguished Service Medal, the highest award the Army gives civilians, was awarded to a Detrick researcher for her contribution to development of a rice blast fungus, a disease that in its natural form has repeatedly damaged Asian rice crops. In the face of world hunger, the Americans give medals for that!

The Pentagon has reported to *Science Magazine,* upon request, that more than 500,000 acres of jungle and more than 150,000 acres of crop land have been sprayed by chemicals to destroy foliage and crops already and the program is being tripled. A card in the briefing room of the men who fly these missions reads "Only we can prevent forests" is reported by correspondents in Vietnam.

The University of Pennsylvania is now in the second year of an increasingly bitter dispute over the presence of CBW research on its campus. Other educational facilities are wondering, also. However, the biggest voice of concern seems to be coming from scientists, themselves. They are urging the medical profession to familiarize itself with these agents and to publicize the truth about them. For they have found that many of the chemicals used not only can do great physical damage but may prove fatal when inhaled by the very old, the very young, or the sick. This is especially true when the gases are used in the villages where Vietcong hide, but where children and the elderly are also hiding in large numbers. The progress of diseases and infections that abound where there is widespread malnutrition is speeded up upon contact with many of these chemicals now being used.

Over 5000 scientists, including seventeen Nobel laureates, signed petitions which were presented to President Johnson on Feb. 17, urging "an end to the employment of antipersonnel and anticrop chemical weapons in Vietnam." The most influential groups in America participated in these petitions—the Anthropoligical Association, the American Association for the Advancement of Science, the Federation of American Scientists, and others. In addition, many individual medical and scientific personnel have written protests appearing in a variety of publications, and there have been series of private communications from distinguished scientists to the President and other government officials.

Jean Mayer, Harvard professor of nutrition and a World War II veteran, who served as a forward artillery commander is warning about the rice crop and food stores destruction program taking place in Vietnam. He says, as a nutritionist who has observed famines on three continents, that there has never been a food shortage which has not first and overwhelmingly affected small children. In fact, death from starvation occurs first of all in young children and the elderly, pregnant women often abort, lactating women cease to have milk and the babies die. But bands of armed men do not starve, they seize what food is available, so they can continue to fight. Destruction of food, thus, never seems to hamper enemy military operations but always victimizes large numbers of children, Mayer reports.

During the 1920's, the United States took the lead in promoting international prohibitions of chemical and biological warfare. Today, the Johnson administration maintains that its operations in Vietnam do not involve the "asphyxiating, poisonous, or other gases" outlawed by the Geneva Protocol, and that they do not constitute "chemical and biological warfare." However, the destruction of crops by chemical or biological means, and use of nonlethal chemicals to achieve military objectives, fit in with most descriptions of CBW written before current operations in Vietnam began.

Each day as we hear and read reports of the enemy killed, do we ever really realize how many innocent children and elderly have also been killed? The rest of the world is being appalled at the methods the United States is using. Are we so indifferent at home? Are any means justified to subdue the enemy? Where is our Christian conscience? Will it speak? God help us to do so!

Finding a place for higher education

Seminary, colleges, and other schools are a big part of General Conference life. They absorb a significant portion of the church's energy and resources. Yet, except for the seminary, the schools have never been integrated into the General Conference structure.

Of course, except for the seminary, again, the schools serve usually only a portion of the conference membership. But even in relation to districts and regions, the relationship is loose. Contacts with the church are more often dependent on the schools than the church.

(It should be noted that in Canada, the regional or provincial conferences are more directly related to their schools, though even here the picture is varied with an inter-Mennonite school, in one case.)

Should the schools be more dependent on the conference? Should they be more closely related to conference organization? Should the conference be able to determine priorities for the schools when other demands for conference support are considered?

The preparatory study for the new constitution called for a separate commission on higher education. And the constitution committee included such a commission into early drafts. But later versions moved higher education down from a separate commission to a department under the Commission on Education.

This department will try to look at the total post-high school education picture of the conference. This includes the church colleges, but also includes services to Mennonite students in public institutions. The department will provide service and counsel. It will consult with conference-related schools and will provide information to the churches.

"The department of higher education is good on paper and cooperation and coordination should be forthcoming," said Leo L. Miller, Beatrice, Neb., "but with the rugged individualistic independence of our colleges, I suspect there could be some problems."

Persons contacted in our survey approved of the proposed department of higher education (68 percent). A number wanted to see the department strengthened.

"Higher education should be a conference-wide enterprise just as the seminary is at present," said D. C. Wedel, North Newton, Kan. "We should underwrite both the seminary and our college program as a conference."

He felt that coordination would avoid situations which "pit one institution against the other in terms of financial support."

A significant agency for higher education could lead to "common development of program," while "each institution could still have its own board of directors and plan its own program just as the seminary does now."

Another type of relationship treated in the proposed constitution and defined more carefully is the relationship to district and regional conferences. Until this point, the relationship between the two has been only in the fact that they have overlapping membership; that is, speaking organizationally. The areas of cooperation have, of course, been large, if not formally defined.

The new organization would recognize this commonality of interest by asking each district conference in the United States to elect one member and the Canadian Conference two members to each of the three program commissions (Education, Home Ministries, Overseas Ministries).

Most persons contacted in our survey were grateful for this provision giving it fuller approval than for any other proposal. Eighty-eight percent said this was a good idea.

"This will permit the election of capable men who are not widely known throughout the entire conference," said Malcolm Wenger.

Palmer Becker, Clinton, Okla., felt that the relationship between the district level and General Conference would be improved still more if the district representatives to the program commissions would be chosen from a counterpart district committee.

Thus the district education committee would have one of its members on the General Conference Commission on Education. Finding district committees to relate to overseas and home ministries might be a bit more complicated since district organization is different.

This was one of the things noted in an analysis made by Jacob Letkeman, Winnipeg. Speaking about the proposed constitution, he said, "This arrangement seems to assume a vertical structure in which the smaller conferences are organized identically to the larger one. In Canada, the attempt to do this has proven undesirable; it is not functional. Our mobile society also creates problems here."

He added, "It would be equally effective if the nominating committee would be sensitive to regional representation."

Others felt that the proposal would weaken or subordinate the work of the district conferences. "In this arrangement," said Andrew R. Shelly, Newton, Kan., "tendency is for districts to become servants of the General Conference. I believe we need strong district conferences."

Agreement was equally high for reduced terms for board members who under the present constitution may be elected to two nine-year terms. Eighty-eight percent were in favor of the proposed two six-year terms.

"Tremendous!" said David Friesen, Langham, Sask. "Maybe this will give me an opportunity sometime, too."

Should the conference decide to meet every two years rather than every three, the term, he thought, might even "be brought down to four years."

And should the conference meet every two years rather than every three? Studies on the conference organization indicated a desire for a biennial General Conference. Earlier drafts of the constitution contained such provision. The present draft retains the old pattern of every three years, and about three-fourths of those surveyed for this article approve.

"I am not ready to approve a biennial meeting," said Gerhard M.

Peters, Freeman, S.D., "because of the great expense involved upon the delegates, especially the ministers."

James Waltner, Upland, Calif., and Herman Enns, Hamilton, Ont., also favored a two-year pattern because it would fit into other possible activities.

District and regional conferences could also meet biennially on alternate years and "this would eliminate the necessity of spending an excessive amount of time in any one particular summer at conference sessions," said Enns.

He also noted that "joint sessions with the Old Mennonite Conference which is meeting on a biennial basis would be more readily arranged."

Palmer Becker suggested quadrennial business meetings with the three years between being used for study sessions, each being sponsored by one of the three program commissions. "In our day and age," he said, "we need study conferences more than reporting conferences."

The final feature of the constitution which we tested was the change that separated the material into two parts: the constitution proper and its bylaws. The constitution contains principles which can be changed only by vote of conference delegates. The bylaws define the ways in which the principles can be carried out. These bylaws can be changed by a vote of the general board.

Again, while a majority (75 percent) approved, a number had questions about this procedure.

"It's a slower method," said Allan Tschiegg, Salem, Ore., "but I still feel amendments and/or bylaws should be approved or changed by the conference delegate body rather than by a smaller group."

Others felt that the proposal would give more flexibility. "This may help," said Walter H. Dyck, Henderson, Neb. "The articles would be of more permanent structure. Bylaws can be changed easily."

This is a sampling of the discussion that proposals for a new constitution has stimulated. A final article will report on some new ideas and general observations.

Taxes and church paper Noted by Eastern District

Tax refusal and *The Mennonite* were among the topics which were warmly debated by the Eastern District Conference when it met for its annual meeting in Quakertown, Pa., this month.

A resolution from the spiritual council of one of the member congregations asked for an overhaul of the church paper because they felt that an undue emphasis was being given in the paper to social and political affairs. A member of the congregation said that the resolution had been brought to the conference in order to get pastors to express themselves on the subject.

In the discussion that followed the presentation of the concern and a motion to ask the responsible General Conference committee to plan a consultation with members of the districts, several pastors confessed that the church had in the past given too little attention to social issues. But perhaps now too much attention was being given to these subjects. The pendulum had swung too far in the opposite direction, they felt.

The discussion moved then to a recent letter published in the paper in which the virgin birth of Christ was mentioned. Concern was expressed that the editor should have clarified the conference position on this subject when a varying interpretation was given.

The Editorial Committee of the Board of Education and Publication has tentatively planned to meet at Valley Forge, Pa., on June 14, to discuss concerns which others in the district might have on the church paper. The meeting was scheduled in response to an invitation from the Eastern District "to implement a review and reevaluation of *The Mennonite* in consultation with a cross-section representation of the membership of our churches." Purpose of the consultation will be for the "purpose of making such changes in *The Mennonite* as necessary to serve the spiritual needs of all the people of our conference more adequately."

After time for adjournment had come, the conference hastily debated a resolution censuring the General Conference "Council of Boards" for encouraging members of the conference in tax refusal as a protest against the Vietnam war. With a considerable number opposing the resolution, the motion was adopted.

Said the resolution, in part, "WHEREAS, we of the Eastern District Conference . . . confess to the divine inspiration and infallibility of the Bible as the Word of God and as the only trustworthy guide of faith and practice and WHEREAS, the Lord Jesus living under one of the most extensive military systems in history, clearly teaches us in the Gospel According to Matthew that we as His followers should pay the taxes due to the heads of government (Mt. 22: 17-22), *Resolved,* that we recognize as unscriptural the encouragement of the General Conference Council of Boards that constituents of the General Conference Mennonite Churches withhold a portion of their taxes as a means of witnessing against the war in Vietnam."

The resolution further counseled members to "take full advantage of the 30 percent exemption allowed to us for giving of our income to the work of missions, relief, and service."

The information on tax refusal had been compiled by the Board of Christian Service and mailed to members of the General Conference earlier this spring.

In other business, the conference asked the General Conference to take over an inner-city mission program in Philadelphia begun by the Eastern District. The district pledged its continued support to the program which some felt was too large for a small group of churches to support by themselves.

Two new congregations were admitted to membership: one at Kempton, Pa., and the Norriton congregation at Norristown.

Walter Fry, pastor of the Norriton group and the Eden Church, Schwenksville, Pa., was elected president. He succeeds John Sprunger, Holland, Pa.

Boys study peace and war

Boot camp for 17 year olds

One hundred seventeen-year-old boys from Kansas, Nebraska, Oklahoma, and Idaho attended a pre-draft boot camp at Roman Nose State Park, Watonga, Okla., Apr. 19-21. They found the brief but exhausting experience helpful.

The purpose of the boot camp was to present and evaluate the various ways persons are working for peace in our turbulent times. It is not to counsel draft evasion. Those who because of conscience choose to serve for peace in an alternative to the military are counseled on the steps they will need to take to get their legal draft classification and are told what they might expect to encounter and accomplish in that position.

Members of the camp staff included Elmer Neufeld, former director of Mennonite Central Committee operations in the Congo, and LeRoy Regier who served as a first sergeant in the Korean conflict. Others were Wilfred Unruh, executive secretary of the Board of Christian Service, Eugene Bergman, a returned paxman, and H. B. Schmidt, draft problems counselor.

Palmer Becker, pastor of First Church, Clinton, Okla., conceived the boot camp idea and was selected by the Western District peace and social concerns committee to direct the experimental venture. Becker is a conscientious objector but is not a pacifist who withdraws from combating evil. "The question is not whether or not a Christian is going to fight evil and lawlessness," he says. "The question is *how* are we going to fight it."

The boot camp included lectures on fighting the war as a communist, as a teacher, as a militarist, as a stateside I-W, and as an overseas I-W. The war was defined as a war against poverty, injustice, ignorance, and those deep-seated factors which are causing wars, riots, and conflicts.

An eight-page draft manual was prepared and mimeographed for the camp by James Gingerich, with help from the peace and social concerns committee. The manual is an uncomplicated guide which answers most of the questions facing a young man who is registering for the draft. Copies are available upon request to the Western District Committee.

Discussion periods, a demonstration of a draft board hearing, an obstacle course, and a three-page final examination were also part of the weekend experience.

A second camp has been planned for next year, Apr. 11-13.

Resurrection City message

Text: Luke 16:19-31 and May 19:68

Listen, poor man.
Why are you camping on my front yard?
Why don't you stay where you belong?
Who do you think you are, anyway?

I'll tell you, rich man.
I'll tell you who I am.
I am the brother of Lazarus.
And I'll tell you why I'm here.
I'm tired of your crumbs and I'm sick of my sores
And I'm here to deliver a message.

What is the message, poor man, and who is it from?

The message is from your brother, rich man.
He is tormented by regrets, and concerned for your soul.
His message is urgent but brief.

What is the message, poor man, what did he say?

Repent, rich man. That's all he said, repent.

But what have I done, poor man, what have I done?

That's a good question, rich man, what have you done?

Did you get the message, or is the gulf already too great for you? *Peter J. Ediger.*

Words and deeds

The Bay Area Fellowship met on May 5 for its first meeting. A second meeting will be held on June 23 at 5:00 P.M. at the home of Ivan Friesen, 131 Kent Ave., Kentfield, Calif. (Phone: 415/461-5957).

The Fifth U.S. Circuit Court of Appeals has held the American Tobacco Company liable for the death of Edwin Green, Sr., Miami, Florida, described as a long-time Lucky Strike smoker. The decision was reported to be the first such court decision holding the manufacturer responsible for the smoker's death from lung cancer, according to AMA News, Feb. 19.

Barnerd M. Luben, director of RAVEMCCO, a cooperative visual agency, says that the crisis in the U.S. threatens the worldwide mission of the church because "many church leaders are overwhelmed by needs nearer home and are losing the larger perspective of the interdependence of nations. There are equally critical needs and crises in Asia, Africa, and Latin America." The poor people of America can march on Washington. The poor people of the rest of the world are dying at the rate of six a minute. They can't march; they can't even stand up.

Leo Driedger, sociologist at the University of Manitoba at Winnipeg, received three research grants in April. A Canada Council grant of $1500 made it possible to gather together a dozen scholars from across Canada for a conference on urbanization of Mennonites in Canada. Papers presented on the University of Manitoba campus May 10 and 11 will be published. Driedger also received a Faculty Summer Research Fellowship to continue study of urban Mennonites in Winnipeg this summer. A third grant of $1500 was made by the Faculty of Graduate Studies and Research, University of Manitoba, to continue research on attitudes and behavior of clergymen toward various social issues such as war, race relations, alcoholism, labor unions, big business, and communism. Professor Driedger, who had previously studied Michigan clergymen, now plans to study Manitoba clergymen as well.

JOURNAL RECORD

MAY 4. Last year I attended the Eastern District Conference to give a brief report on our church paper. In the few minutes that I had, I tried to explain how a church paper gets that way, largely because it attempts to follow the leading of the Holy Spirit in a church that tries to follow the leading of the Holy Spirit. The issue of Vietnam is an example. Why so much material on the war, we are often asked? One reason is that the Mennonite church has been working in Vietnam for over ten years and during the recent crisis has had a large number of people there. All this is a part of our response to the call of Christ to witness to the total man. And being in Vietnam with a Christian witness has been troublesome. Is a quiet, passive witness enough? Should not Christians do more to stem the tide of war? If we do more, we will have to give attention to the political problems of peace. Thus we are on a frontier of Mennonite thought. Old ways are being tested and new ways of witness are being formed. This, too, is the work of the Holy Spirit, but it takes up a lot of space in our pages.

When I tried to say these things to the Eastern District Conference last year, there was no discussion; no questions, no comments. Time, of course, was short. And I read my statement hurriedly; people probably had little time to absorb it.

But now, today, a year later, I find myself again at the Eastern District Conference and rather unexpectedly too. At almost the last minute, I received word that a resolution about *The Mennonite* will be introduced. The resolution is critical and deals with the same question that I tried to discuss the year before. Should I send last year's statement? Should I go and prepare a new statement? I finally decided just to go and listen. The problem is probably deeper. One can make a mistake by answering the first question when people are more concerned about second and third questions. It often takes a long time to find out what the real issues are. Listening has its place.

The discussion about *The Mennonite* was all too brief. We moved quickly from social concerns to a theological matter—a letter about the virgin birth. But time ran out. Hopefully, we will have more time to talk about these and other concerns at a later consultation (set for June 14 at Valley Forge, Pa).

In all of these discussions, I do not feel that I am personally on trial or even that the church paper is on trial. The church paper is more than a mirror, but it is in part a mirror. It does record where we are and what is happening and what the Holy Spirit is doing in the church. So if anyone is on trial, it is the church itself and He who works through the church. (Yes, the mirror has its distortions, but it seems that enough of the message is getting through. The message needs more attention than the mirror.) *Maynard Shelly.*

Ministers

Dave Braun, Didsbury, Alta., will become pastor of Grace Church, Brandon, Man., this summer. He is a 1968 graduate of Mennonite Biblical Seminary and graduated from Canadian Mennonite Bible College in 1956 and from Bethel College in 1965. He has taught at Menno Bible Institute, Didsbury, and was a missionary at The Pas, Manitoba, for several years.

Donald D. Kaufman, presently studying at Mennonite Biblical Seminary, will become the assistant pastor of Bethel Church, Mountain Lake, Minn., this month. He was with Mennonite Central Committee in Indonesia 1960-67.

Earl Nefzger, pastor of Bethel Church, Wolf Point, Mont., has resigned. He will leave the church in September. Future plans are indefinite. He was ordained as elder of Bethel Church, Wolf Point, Dec. 17.

P. K. Regier has resigned from the pastorate of First Church, Ransom, Kan. He will become pastor of the Walton (Kan.) Church this summer. Egon Enns, Bethel College senior, was interim pastor at Walton during this past school year.

Baptisms

Emmaus Church, Whitewater, Kan., on June 2: David Busenitz, Delora Busenitz, Lowell Busenitz, Sharon Busenitz, Margie Entz, Rosalyn Entz, Clifford Harder, Donna Klassen, Russell Toevs, Bernice Wiebe.

First Church, Paso Robles, Calif., on June 2: Gayla Dyck, Helga Friedrich, Fred Osman, Terry Scantlin, Marvin Scantlin, Joan Thimm, Dennis Toevs, Roger Toevs, Deanna Wiebe, Nickolas Wiebe.

Marriages

Daniel Dunavan, Christian Church, Great Bend, Kan., and *Sheryl Ratzlaff,* Alexanderwohl Church, Goessel, Kan., on June 2.

Frank Elia, Omaha, Neb., and *Sylvia Claassen,* Beatrice (Neb.) Church, on Mar. 16.

Allen Martin Dick, Burrton, Kan., and *Sharon Winingham,* Zion Lutheran Church, Hutchinson, Kan., on May 19.

Dennis J. Fast, Mennonite Brethren Church, Dinuba, Calif., and *Lorena Quenzer,* First Church, Paso Robles, Calif., on June 8.

Galen Heckenlaible, Grace Lutheran Church, Menno, S.D., and *Nancy Wohlman,* Bethany Church, Freeman, S.D., on May 26.

James Lichti, Deer Creek (Okla.) Church, and *Donna Reese,* Methodist Church, Nordin, Okla., on May 24.

Jerold Henry Regehr, Bethel Church, Inman, Kan., and *Sandra Kay Conley,* Christian Church, Wichita, Kan., on May 18.

Donald Rexer, Christian Church, Buhler, Kan., and *Julia Banman,* Alexanderwohl Church, Goessel, Kan., on June 1.

Richard A. Schmidt, Methodist Church, Walton, Kan., and *Sharelle Ediger,* Buhler (Kan.) Church, on Apr. 20.

Albert Beck, Our Saviour Lutheran Church, Wichita, Kan., and *Carolyn Ann Smith,* Lorraine Ave. Church, on Apr. 20.

Jack L. Smith, Overland Park, Kan., and *Judith Ann Voth,* Lorraine Ave. Church, on Mar. 30.

Workers

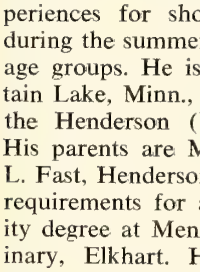
Anna Baerg, long-time General Conference Mennonite mission worker in Arizona, recently returned after six months of furlough and educational leave spent at the Conservative Baptist Theological Seminary in Denver. She is a church worker at Hotevilla. Previous mission service terms included the years 1945-55, 1956-62, and 1963-67.

Darrell Fast has been appointed secretary for peace and social concerns under the Board of Christian Service of the General Conference Mennonite Church. He will replace E. Stanley Bohn who accepted the pastorate of First Church, Bluffton, Ohio. Fast has been serving the Board of Christian Service as associate director of voluntary service since 1965, directing work-camping programs for teen-agers and service/educational experiences for short periods of time during the summer or winter for older age groups. He is a native of Mountain Lake, Minn., and graduated from the Henderson (Neb.) High School His parents are Mr. and Mrs. Henry L. Fast, Henderson. He has completed requirements for a bachelor of divinity degree at Mennonite Biblical Seminary, Elkhart. He also earned degrees at Grace Bible Institute, Omaha, and Nebraska University.

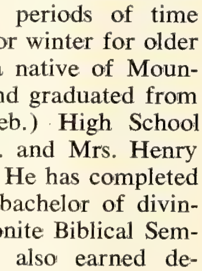
Dan and Gail Heppner, Warroad, Minn., have been assigned to the Rosthern, Sask., voluntary service unit for a two-year period. He will work in the maintenance department and she will be a nurse's aide. They began June 6. He is the son of Mr. and Mrs. Peter H. Heppner, and is a member of Woodland Church, Warroad. She is the daughter of Mr. and Mrs. Glen Roswold, Virginia, Minn., and a member of First Covenant Church, Virginia.

Don Schierling has been named associate director of voluntary service for the Board of Christian Service. He is filling a vacancy created by the assignment of Darrell Fast as secretary for peace and social concerns. The associate director of voluntary service is responsible for developing teenage work-camping programs, summer service, and short-term service experiences for youth and adults. Schierling is a graduate of Bethel College, Newton, Kan., and has studied two years at Mennonite Biblical Seminary, Elkhart, Ind. He is presently taking additional studies at Chicago Theological Seminary.

D. Fast



D. Schierling



Deaths

Kenneth Merle Entz, Emmaus Church, Whitewater, Kan., was born Feb. 6, 1943, and died May 21.

Elizabeth Graber, Salem - Zion Church, Freeman, S.D., was born May 31, 1880, and died May 13.

Jake T. Gross, Bethany Church, Freeman, S.D., was born Jan. 8, 1890, and died May 20. He served on the church board for twenty-five years and was the father of Harold Gross, North Newton, Kan.

Mrs. Joe E. Hofer, Hutterthal Church, Bridgewater, S.D., was born Aug. 9, 1912, and died May 9.

Jacob P. Miller, Salem-Zion Church, Freeman, S.D., was born Oct. 1, 1892, and died May 23.

Fannie Schrag (Mrs. J. M.), Menno Church, Ritzville, Wash., was born Nov. 23, 1885, in South Dakota, and died May 10.

Kenneth Dale Schwartz, First Church, Paso Robles, Calif., was born May 21, 1947, in Seattle, Wash., and died Apr. 15 in Vietnam.

Calendar

June 13-16—Lind, Wash., Pacific District Conference.

June 20 - 23 — Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 13-20 — Estes Park, Colo., General Conference.

LETTERS

End justifies no sales

Writer of the following letter is stewardship secretary of the General Conference.

I read with interest the four letters to the editor published in the May 14 issue of *The Mennonite* re: relief sales. I hesitate in adding my voice to those already being heard because I hope this issue does not become the scene for a battleground like we had on the doctrine of the virgin birth some months ago.

My remarks are confined to *principles*, not personalities. In no way do I question the sincerity, Christian concern and commitment, integrity, ethics, goodwill of those promoting relief sales, or the value there is in working with other Christians. There is no question that much good is being done in many parts of the world with money raised in this way.

For all practical purposes, relief sales fall into the same general money-making category as bazaars, mission sales, suppers, car washes, bake sales, and such. Any money-making project is an admission by its promoters that it needs a *gimmick* to get money which is needed and they should be getting. Because it isn't forthcoming through channels by which it should come, they need to resort to gimmicks. In and of itself there may be nothing wrong with a gimmick, but are Mennonites so poor either *financially or spiritually* that they need gimmicks? Maybe the person was right who said, "The colder a church is the more ice cream socials it needs!"

The matter of money-making projects needs to be evaluated, however, by answering two questions: What is the church's job in the world? and How is the church to undergird its ministries financially?

The first question may be answered briefly by saying that the church is here as a channel by which God, in His creative and redemptive activity, is communicated to other persons. If we are here as God's communicators, one implication is that this is *the job* in which we should be investing our time and effort, not spending thousands of man hours putting on relief sales (or in other money-making gimicks). The church is not called to make money; it is called to spend its efforts sharing its faith. This concept of the church excludes some "good" activities as poor substitutes for that which Christians ought to do. It is a travesty when Mennonite churches are known more for good food, beautiful quilts, sausage suppers, and other money-raising projects rather than for being God's people in the midst of worldwide spiritual and physical hunger, and social injustice.

In response to the second question, How is the church to undergird its ministries financially? let it be stated simply: the financial needs of the church are to be met by its members, through their regular, systematic, sacrificial giving, in proportion to income. Mennonites have little to be proud of when they discover that they give less than 5 percent of their income to the total ministries of the church, especially when we could give four times as much.

In 1967, relief sales brought in $90,000 to MCC. *If North American Mennonites had averaged giving only $1.00 per member more for relief, we would have raised two and one-half as much money as was realized from the relief sales!* And look at all the hours we would have had available to minister to the lonely, aged, poor, and ill in our communities!

In the final analysis, money-making projects are a convenient substitute for what Christians ought to be about, in time, effort, and money. The end never justifies the means. *Lester E. Janzen, Box 347, Newton, Kan.*

All should be prophets

DEAR EDITOR: Concerning Mark Wagler's "White Guilt and Black Power," *The Mennonite,* Apr. 30:

Is Mark also among the prophets (1 Sam. 19:24)?

Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them (Num. 11:29). *Naomi K. Yoder, Van Baerlestraat 15, Amsterdam Z, The Netherlands.*

On the dynamic bypass

DEAR MAYNARD: A sincere thank you for the continuing quality of *The Mennonite.* Two recent articles, "White Guilt and Black Power" [Apr. 30] and "Two views on draft resistance" [May 14] deal with two of the most crucial issues facing the church in society, and two areas in which I am personally involved.

First, I endorse every statement made by Mark Wagler. Complacency indicts Mennonites in racism. I work in the black slums in Atlanta, learning and sharing. Faced with Mennonite provincialism, I found support from a local Presbyterian church, and earlier I was part of an Episcopal community project. It appears that the product of the radical Reformation is now part of the silent status quo; dynamic Christianity has passed us by. Are we content to become part of the dying institutional church? Does our *brotherhood* extend to ecumenical efforts? However, involvement and relevance must be sufficiently grounded. We need to formulate an adequate theology, reconciling our Christocentricity and our radical heritage. An excellent beginning has been made by John Vincent in "Christocentric Radicalism" (*Christian Century,* May 8). It is imperative that we be engaged in such discussion.

Second, the MBS dialogue raises an issue that demands our attention. S. Roy's considerations may apply to those of us identified with historic peace churches. However, Roger has more fully outlined the tension facing the average person who registers. My associates in Atlanta's Peace Alliance are mostly selective objectors or humanistic objectors. Thus they are denied alternative service. Many face jail sentences for refusing induction. Will the Mennonite church encourage and assist draft resistance for those who are denied conscientious objector status? Will we support them in their decisions of conscience? If so, let us speak out! Our tradition brings upon us this responsibility.

Racism and the draft, and all their implications, test the legitimacy of a church founded upon the principles of brotherhood and pacifism. Is our theology adequate to meet these tests? Are we ready to stand in the radical position of our tradition, or are the comforts we benefit from racism and the national interest too great for us to overcome? Our response to these challenges will determine our right to be identified with a meaningful past, our justification to exist as a Mennonite church. *Daryl Schmidt, 671 Beckwith St. SW, Atlanta, Ga. 30314.*

Positive aspects of draft

DEAR EDITOR: Having known Roger Kaufman all my life, I read with great interest his "Views on draft resistance" in the May 14 issue of *The Mennonite.* I was rather surprised at the number of unsubstantiated statements and distortions of truth he made.

In the first place, he alleges that the Selective Service Act enables the U.S. to "engage in . . . wars of imperialistic intent cloaked in the garb of irrational anticommunism," and "to support repressive dictatorships throughout the 'free world.'" He also alludes to perpetuating American neocolonialism abroad. It would seem that Kaufman would have done well to substantiate his charges in more specific terms or to have reassessed his selection of words in the cases of *imperialism* and *neocolonialism.* Although I do not endorse American foreign policy, particularly in Vietnam, I cannot accept the allegation of imperialism for what it is, in the words of Harrison Salsbury, "a piece of worthless real estate."

Kaufman further charges that the draft is the worst form of slavery known to man as it compels thousands of morally sensitive men to commit crimes which contradict the core of humanity. The absolutism of this statement also invites criticism as I feel the logic in his explanation is faulty. Although less than ideal, the Selective Service Act has, in fact, made provisions for those who feel they cannot participate in the war machine. Furthermore, on what premise was the statement made that those of us who select alternative service are in reality giving consent to the assumptions of our national policy—which, of course, are imperialism and neocolonialism?

While the Selective Service System is not all things to all men, I think we need to look at the positive aspects of it. Thinking in terms of the freedoms many other minority groups do not enjoy, we, as Mennonites, are extremely fortunate in having at our disposal an option to military service, and should regard this option as a privilege rather than one that is still too confining.

Absolutism, irrationalism, and overstatements and distortions of truth seem to carry with them overtones of fascism, and I feel that the principle of nonresistance stands on a firm enough foundation that such tactics need not be resorted to in order to uphold its worth. Furthermore, the advocacy of noncompliance with the Selective Service Act, in my estimation, would be a hazardous undertaking as it could well jeopardize the freedoms presently enjoyed by conscientious objectors. *Keith Owen Waltner, 1914½ - 9 Ave., Greeley, Colo. 80631.*

No Mennonite bund

Dear Mr. Shelly: This is in response to a letter by Sol Yoder, Amsterdam, concerning "Mennonite Street Tragedy" in Danzig, West Prussia (Letters, Apr. 2). Yoder feels that the question is deeper and I should attempt to answer questions that were not asked in Mr. Hackman's travel report in Danzig. If Yoder is really interested in this subject, I would like to recommend him to follow Mr. Lohrenz's advice in a later letter to *The Mennonite* that he go to Canada (Germany or Uruguay) where he will find witnesses who could certainly attempt to answer his questions. If he is further serious in getting factual information, then he could get in touch with the mentioned *Bund der Danziger* at Lübeck, Mühlenbrucke 1. In some way, he answers his own questions by mentioning a 1939 summer trip to Danzig: ". . . parents were afraid to express themselves openly in front of their children for fear of betrayal . . . ." My father has protested against the way the Poles were treated by the Nazi party, and so have others. I, myself, was eleven years old in 1939, and I am sorry to say that I did not protest then. Danzig citizens and city representatives also protested, but Yoder apparently does not know this or does not appreciate what this meant under the Nazi Government. Would Yoder have done better under similar circumstances? It is surprising that he, being in Amsterdam, is not aware of efforts being undertaken toward reconciliation between Germans and Poles. The *Bund der Danziger* at Lübeck would be glad to give further information.

Being a German guest in America, I do not feel that I should publicly share more of my meditation on the Vietnam conflict at this time than I already have. *The Mennonite* is doing a better job concerning this vital problem, as Yoder probably knows.

Looking back to World War II and at the Vietnam conflict today, I find many parallels. I hope that American Mennonites will not be expelled from their homes someday, because there is not a Mennonite *Bund* today protesting American crimes in Vietnam. *Adalbert Goertz, 3005 Dover Drive, Boulder, Colo. 80302.*

An alternate confession

Dear Maynard: This is a request for our theologians to draft an alternative confession for the proposed constitution which would speak to the issues of our age. It seems a pity that the constitution should be, for all practical purposes, a reorganization paper, happy with formularies of faith some of which are out of proper order and others so dated as to have little meaning. We are in the midst of an age stirred by great theological thought. Let the confession reflect that. And since an alternate confession should be discussed throughout the churches, perhaps the constitution should be studied at this conference and passed at a later date. Discussion of a new confession could be the means to church renewal.

I find it difficult to hold fast to only six doctrines as the apparent response to a confession of belief in the infallibility of the Bible and of Jesus Christ as the only Savior and Lord. I find it difficult to make a confession like that, out of order as it is. And I find it difficult to concur in the itemizing of what comprises the separated life: the whole passage reflects the eighteenth and nineteenth centuries more than the Bible. Secret societies were opposed because they tended "to comprise the loyalty of the Christian to the Lord and to His church." If we were to be as honest and as legalistic with ourselves as the eighteenth- and nineteenth-century believers were, we might, instead, list family reunions and character building organizations. Let us not be legalistic or unbiblical in our separation. *Donald R. Steelberg, 6404 Claytonia Terrace, Wichita, Kan. 67206.*

Apply Jesus to life

Dear Mr. Shelly: I am a high school senior who always looks forward to reading *The Mennonite*. I especially appreciate the enlightening articles on the Vietnam war and the United States' racial situation. These current major issues must be dealt with by Christians or the church will lose its relevance in today's society. Some Christians say that one has to accept Jesus Christ as Savior and then one will be saved and have the "abundant life." That statement will have little meaning to me and many others—particularly youth—unless Jesus' life and the problems he faced are applied to the problems we face today. I like the statement in a recent letter by Marie Regier, "Let's apply the gospel to our day, not to a day two thousand years ago." *The Mennonite* has done an excellent job emphasizing that Christians must work for peace in Vietnam, and love, justice, and tolerance for everyone. *Ruth Juhnke, Route 1, McPherson, Kan.*

Ghetto's building blocks

Levi Keidel

OUR CURRENT RACIAL crisis has its roots in events of a dozen generations ago. It is a revolution of international dimensions. Frustrated leaders of newly-independent black nations lay the blame for their plight upon the white man. They renounce his supremacy. They challenge his way of life.

One person with unusual qualifications can span this chasm of misunderstanding. He bridges Africa and the West. He is the nonwhite man who can speak for the white man with the greatest degree of authority. He has his ethnic roots in Africa, but he is also a part of American society. Our relationship to him will play a crucial role in our future. He is the American Negro.

World War II provided impetus which put underdeveloped colonies on the road to demanding political independence. It also caused great demographic upheaval in our own country. When American industry mobilized for the war effort, the glow of northern blast furnaces to the Southern Negro was like a pillar of fire in the sky; it led hordes of Negroes from southern socioeconomic slavery to what they hoped was a promised land of opportunity.

Until 1940, 75 percent of America's blacks lived in the South. Since 1940, 3.7 million Southern Negroes have migrated to the north. By 1960, the Negro population of New York and Philadelphia had doubled; in Chicago and Detroit it had tripled; in Los Angeles it had multiplied five times.

"Everything in the ghetto reminded him that he was an American in name only."

These emigrating throngs became the proliferous building blocks of our urban ghettos.

While our industries were somewhat prepared to absorb them, our cities were not. Negroes packed available houses beyond capacity. Enterprising white real estate agents developed a tactic which has become known as blockbusting.

An agent sells a house in a block to a Negro family. Then he visits families in that block, advising them to sell their properties before values plummet. He buys up these properties at less than their value, and rents or resells them to Negroes. Those refusing to sell their properties leave the community, and rent them to Negroes.

On a recent visit to a Chicago ghetto, I met Alice B. Williams. A kindly-faced gentle Negro woman of about fifty, Mrs. Williams was about to lose her home. Her husband had bought it for $20,000 under a twenty-year contract in 1959. He died in 1965. Mrs. Williams found a job, then lost it. Recently, the stresses of living put her in the hospital for six weeks. Now she is several months in arrears on payments for her house.

She pulled a stack of payment receipts from her purse for me to examine. I discovered that her monthly payment is $199; of this amount, $77.41 is payment on principal. The balance is for payment on tax reserve and interest. By the time she makes these monthly payments for twenty years, she will have paid $47,760 for her $20,000 house.

"I've got to do something to try and better myself, or I won't be nothing," she said. "But I've gotten myself into so much trouble without knowing it that I'm getting afraid to talk to anybody. Some people look at you and smile so pretty. 'They're all right,' you say. They're the very ones that's fixing to wash you away."

While throngs of displaced Negroes are the ghetto's building blocks, its chief architects are unscrupulous white absentee landlords and real estate agents. They charge exorbitant rates for their properties to offset depreciation, and then spend virtually nothing to maintain them.

Any community has hope of improving itself if it has some degree of circulating wealth. This is its lifeblood. It is estimated that the average dollar changes hands seventeen times before returning to the bank.

In the ghetto, a dollar makes only two or three stops; and over sixty cents of every dollar spent in the ghetto goes back into the white man's bank account. While he has deserted the ghetto's residential areas, he still owns 90 percent of its businesses and services.

I was walking along Forty-seventh Street on Chicago's South Side with Ed Riddick, associate executive secretary of social welfare for the Churches of Greater Chicago. I began noticing the going prices for men's clothes displayed in shop windows: a pair of shoes, $36; a short-sleeved knit shirt, $17; a felt hat, $25; an overcoat, $145.

"Why do people pay such prices?" I asked Riddick. "They could buy that shirt downtown at Sears for $5."

"Wearing a new suit of clothes is one means by which a person can convince himself that he is still a man," Riddick said. "The white man prices his goods high, and then offers the customer easy credit. Here a Negro can go into a store and buy $120 worth of clothes on the credit of his $30 paycheck. This he couldn't do downtown. By the end of a year those clothes will probably have cost him another $100; but his search for self-respect is so desperate that he doesn't think of the future."

There are two other ways to get those clothes. Either take out a loan at the going rate of 17 percent interest, or start a riot and loot the stores.

I was appalled to learn that economic control strings from the white man's hand go through all strata of ghetto society, clear to its garbage.

Dave Wallace, program coordinator of Chicago's Operation Breadbasket told me, "Garbage from everything larger than three-flat dwellings and from commercial enterprises is not covered by city ordinance; it must be picked up by private scavengers. These private collectors on the South Side do an estimated $50 million business a year. Virtually all these garbage collection agencies are white-owned. There are relatively few Negro collectors with trucks. We've helped them organize. Their lives have been threatened. Two of their trucks have been burned. By now, we've helped them line up business worth about $500,000 a year."

Basically, this is the structure of every large urban ghetto in America. Its building blocks are teeming throngs of displaced Negroes. Its chief architects are unscrupulous white real estate agents and absentee landlords. Its principal perpetuators are white owners of its businesses and services.

Soon after World War II, the Negro immigrant learned that he had not found the promised land. He had only discovered a door to more endless wandering in the wilderness. Everything in the ghetto reminded him that he was an American in name only. He was not a full-fledged citizen. He was disinherited from his part of American wealth. He was dislocated from its society.

Meanwhile, his distant blood-brothers were finding their place in the world. They began sending their ambassadors to the United Nations. As a Negro pastor put it, "While colonies were getting their independence with lightning speed, we were still making a horse-and-buggy pace to buy a hamburger."

Because the Negro had not found his place in American society, he was not disposed to try bridging the gap between our western society and emerging colored nations around the world. He identified himself with the aspirations of these struggling peoples, and, thereby, welded the American civil rights movement with the worldwide revolution.

Thus, through a combination of ignorance, indifference, and unwillingness, the white man is losing what may be his last and best opportunity to relate himself meaningfully with the colored peoples of the world.

The collector

I see you behind your smile. Don't look at me that way.
Could I take a picture of your dogs?
My dogs, sure—
But I know you're taking it of me because you're curious.
You think it's strange to see an old man out here
With a wheelbarrow . . . .
What are you doing?
Oh, just messin around, that's all.
Hunting through junk people dump. You see
What I'm doing with your eyes. Why do you want me to say it,
To use the words, to name it?
I see you found a boot.
Yeah, gonna take it home and burn it.
Take it home and wear it, I mean.
What other kinds of things do people dump?
Sometimes I find good clothes people leave here.
Wash em up, y'know.
There I said it: I find clothes out here and take them home.
And I wear them.
Lotta people looking for stuff here these days.
Yeah, lotta people lookin for stuff here these days.
Sir, I'm from a newspaper. I need some facts. What's your name?
Sir, what's your name? . . . Where are you going? . . . Wait.
Guess I'll go on down a little ways.
Why don't you leave me and my dogs alone
With your questions, your big camera
You think you're better than me
But you're not
Because I hurt.

Mary S. Conrad

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*Supplemental reading for the Sunday school lesson of June 16, "Witness in the Family."

COVER

The white man is the chief architect of the ghetto. See "Ghetto's building blocks."

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Hunger in America

Cathy Nachtigal

In the past weeks many of us Americans have become increasingly disturbed about the problem of poverty in America. Although most of us are aware that we have poor people in this country, I wonder if we really realize how extreme and widespread this problem has become in the past few years.

On a CBS News television special *Hunger in America* which was recently shown, I was shocked and shamed to see what the lack of food and medical care has done to thousands of children. I found the deformed bodies and minds which have resulted because of deprived conditions almost beyond belief. It has been estimated that as many as ten million Americans have such inadequate diets that many are on the borderline of starvation or are suffering from severe malnutrition. This program also pointed out that although we have programs and agencies, such as food stamps, government surplus commodities, and welfare; a large number of the most needy families cannot, for one reason or another, qualify to get help from these agencies. Also, local inconsistencies and corruption in the administration of these programs keep the aid from the most critical families.

It seems to me that we as Mennonites have somewhat overlooked this situation, or perhaps have not been fully aware of the millions of people who are existing at levels beneath human decency. Starvation and lack of food may be a hard fact of life in many countries, but in this country, this fact is a shame and disgrace. As Mennonites, we have focused much of our relief overseas. Can we, along with those efforts, make additional efforts for our own neighbors?

I am personally concerned by what my responsibilities are in this national situation. How can I act most effectively? Are some of the answers in getting more politically involved? In this election year, perhaps we should be more concerned than ever before about which candidates are trying to find answers.

What can we do as a Mennonite church? The United Presbyterian Church has pledged $100,000 toward a poor people's development fund. Can we take some positive and definite action this summer in Estes Park?

Rudolph and Elvina Martens

God spoke to the Israelites in the Old Testament through the prophets, through dreams, and through the written word. We believe He speaks today through whatever channels He can get through to people. Last night, He spoke to us through the television set, specifically through the CBS special on hunger in the United States (May 21). We saw hunger in the United States (richest country in the world) on a vaster scale than we had ever seen during the six years we were missionaries in Congo (prior to Independence). And the question came, what are we, as a family, what are the Mennonites, what is the Christian church, going to do about it?

We think the time has come for Mennonites to move beyond the doling out of charity, protest to the government, and demonstrations, and get *involved* in our country in the same way we are involved in our mission work in India and Congo. How about the MCC or the General Conference picking out a poverty pocket and beginning a whole-gospel-for-the-whole-man approach? How about a Mennonite factory moving part of its operations into the area, with the purpose of giving people jobs and job training so they can buy food—not being concerned, primarily, with making a profit, but with people's lives as profit? How about our farmers buying land and either hiring workers at a living wage, or forming some sort of corporative effort, teaching people to raise the right kinds of food for a healthy diet? How about setting up clinics and hospitals and either starting our own schools, or helping to improve those in existence? The whole thing would be a Holy Spirit directed, coordinated effort, as we do in foreign missions, including the pastoral and evangelistic ministry. Doing this frankly and openly in the name of Christ, and showing people by word and action that God loves them, we would show that we love them and that "life is more than meat and the body more than raiment"; that physical comfort is not enough, that man needs a Savior from sin.

Of course, this would involve money and lives and it would be risky. Many who got jobs would drink up their wages. Perhaps only a few would respond to the gospel message and accept Christ. But Christ took this risk when He was on earth. Men wanted His miracles but they didn't want Him. But that didn't prevent Him from feeding the hungry or healing the sick. We may run into hostility and persecution, and, as in the case of Christ, (and in the persecutions which took place in Congo recently) be rejected by the very people we want to help. But if God is in it, we know that by His standards it will be a success.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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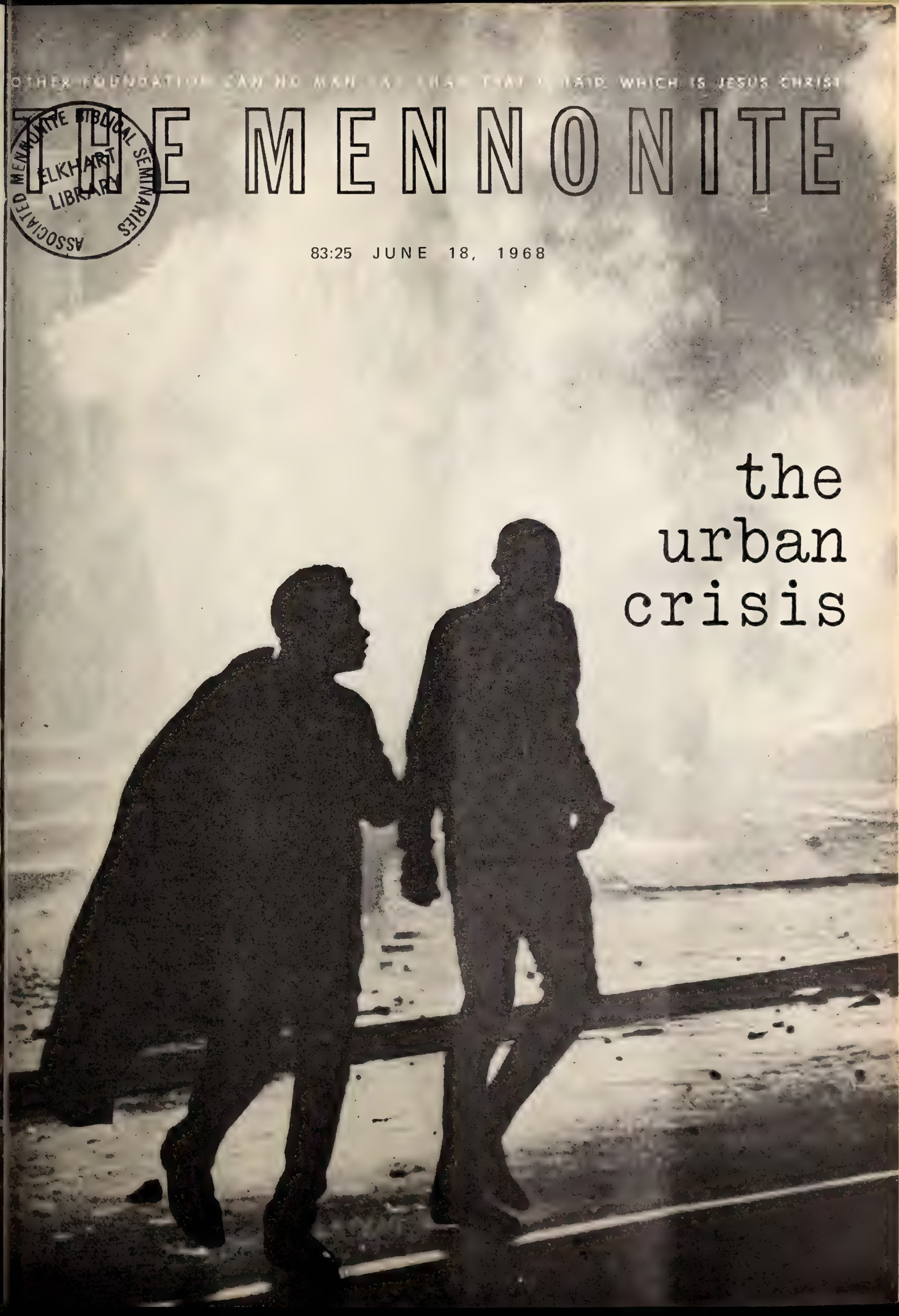


the urban crisis

A primer on the urban rebellion

Curtis E. Burrell, Jr.

White America has never intended to set its black people free but has used its power to keep them in total or semislavery. Black people have always known this and have responded passively or in open rebellion.

WHAT IS THE cause for the urban rebellions ("riots")?

God! The righteous and just judgment of the Almighty God who said to Pharaoh of ancient Egypt "let my people go" is behind these "riots." God knows that the only way in which He can bring His people out of bondage is by a "mighty hand and outstretched arm."

Black people must be released from the racist bondage of white America so that they might serve their God, so that they might discover themselves and their own beauty and dignity.

But, alas! Pharaoh still says, "You may go a three days' journey." This is white liberal tokenism speaking. Through the mouths of the oppressed, God is saying, "There must be complete liberation, let them go!"

There are some necessary *ABC's* which white America (born-again Christian or not) *must* understand if it honestly wants to arrive at an understanding of causes for urban rebellion. The perspective of the so-called irresponsible black youth must be understood. Preconceived notions must be destroyed; closed minds must be opened; cultural values changed. In short, white Christians must repent of their racism and heed the praise which God has ordained from the mouths of "babes and sucklings."

Let us, then, prepare for school as we enter the kindergarten of causes for the urban rebellion.

A

America has never intended to set black people free. Does anyone doubt this basic truth? Let him study Negro history. The Constitution of the United States was written for white people. Abraham Lincoln was a racist. The 1954 Supreme Court decision to desegregate public schools "with all deliberate speed" has been ignored. The 1963 Civil Rights bill along with the 1968 Open Occupancy Laws are meaningless to the hard-core poor.

Black peoples were brought to this country for economic gain. They have been kept here for the same purpose. Allowing them the same chances as the white man would do harm to this economy. Why so? Because "free enterprise" must have a stratum of society on whom it can depend to make its profits over production cost. This stratum has been the black man, from the time of the cotton fields to the time of the Northern ghetto. The machine (Eli Whitney's cotton gin) increased the black man's toil and misery, and the white man's purse; the machine (automation) has presently served to take away the black man's jobs which has increased his misery under the paternalistic welfare system.

If, then, black people were set free, America's economic system would have to undergo some radical changes, because there is no way for poor peoples, especially black, to move into the mainstream of American life under the present economic setup. This is why we now have the Poor Peoples' Campaign. The goal which it seeks: a guaranteed minimum income is a vital requirement for freedom. How do you feel about thi campaign? How does your neighbo or brother in the church feel abou it? Then, do you still doubt tha America does not intend to let thes people go free? The whole phenomenon of the ghetto (colonized blac people) has been created and maintained by the economic system jus referred to. No ghetto, with all it misery, would exist if it were not fo the profit motive and status quo keeping of business (big and little), rea tors, school systems, political structures, church members, welfare systems, and the crime syndicate. All c these are white controlled.

Only a small percentage of th great amounts of money made in th black communities is returned t those communities. White merchan take black people's money back t their own white communities to beautify and keep the Negro out. Th U. S. Government gives great subsidies to farmers, to big business, t colleges, and to the white suburb But hardly anything comes to th ghetto. When it does come, it come as a token. And, even then, man moral-minded people kick up a fus about the government spending to much money on domestic program

The fact remains, white Americ has never intended to let black pe ple go free. Could the final recogn tion of this fact help bring about th radical change which is needed? O have the hearts of Pharaoh and h children been hardened beyond repen ance? Is the possible economic lo incurred in genuine emancipatio still too great a price to pay?

B

White America has used its power keep black people in either total semislavery. Does anyone really b ieve that this country trusts in God? s its faith not really in the gun and he dollar? And with the power of either or both, America forces its will and values upon any deviate or would-be deviate.

With the power of the gun, the black man was made a slave and kept a slave. But, then America made a choice between total slavery and total emancipation. It settled for something in between. Emancipation was semislavery, a limbo. Limbo is on the borders of hell. And so, the black man became a marginal man, existing on the border of white society, at the edge of hell, in the ghetto, colonized. Thus, the black man was made a thing, defenseless to the whims of white profiteers, entrepreneurs, pirates, businessmen.

To expose or oppose this crime would surely bring military retribution, as has been true of every imperialistic power toward any colonized people. Any solution to the problem which would run counter to the interest of white business is suppressed. Uncle Sam is always there to give token help; quasi-freedom, but no real release from limbo. The greatness of the white man's power is constantly paraded before the colonized. Psychologically, he does this by telling black people that they are only 10 percent of the population. (Of course, this is not true. Black people are closer to thirty-five million, rather than the propagandized twenty million. Moreover, in the context of world population, the white man is the minority.) He goes on to point out that Negro rebels are only a small minority of that 10 percent. "You are only a minority in a minority. And besides, you are weakness; *we* have the gun."

How is the power of the gun used against black people? In the South, the deterring forces are the Ku Klux Klan, the sheriff and his deputies, and the National Guard. In the North, the forces are the police, and in more recent times, also the National Guard and the Army. The new phenomena are the armed white housewife and rightist and Fascist groups.

This visible white militaristic power serves to deter aggression domestically. Aggression is any move that would seek genuine equality or democracy for poor black people.

White economic power is used to deter aggressive freedom seekers. Those who would be vocal are threatened with the loss of a job, a promotion, and property.

Thus, at home and abroad, America has no limits on the money it will spend to keep the military strong. This military and economic power to coerce has produced a whole demonic ethic. For, how else do you explain this glaring contradiction: The U.S. Government inflicts havoc and violence upon the people in the streets of North and South Vietnam with an army 40 percent black; and yet, denounces the use of violence in the streets of U.S. cities?

The words of the late Malcolm *X* Shabbazz are true: "If it's wrong to use violence in America, it's wrong to use it in Vietnam. But, if it's right in Vietnam, it's right in America." Of course, the words of the late Martin Luther King are more Christian, "Violence is wrong."

And, in this country, "Violence is as American as cherry pie," says H. Rap Brown. Thus, black people who use violence are simply carrying out one of the great American traditions. Such a tradition won the West, of which, portions were allotted to immigrating Mennonites.

C

All black people have known of the white power morality and have responded either passively or in open rebellion. Every black urban person knows that he owns nothing and can do nothing if he is not consistent with the wishes of the white power structure. He knows that he has to have the blessing of the white man if he is to succeed in living above the poverty level. The dollar is the white man's; the gun is the white man's; the courts belong to the white man; the food supply belongs to the white man; the mass news media belong to the white man; the hospitals and schools belong to the white man; even the air and water belong to the white man, he can poison them or purify them as he wishes.

Therefore, morality is determined by that which pleases or displeases the white man, because he has the power over the black man. In the light of this fact, certain Negro leaders denounced Martin Luther King because it was contrary to the interest of the white power structure and thus "hurt the Negro cause." And what is that Negro cause? The Negro cause is that tokenism given to those "good niggers" who are convinced of white invincibility and who have been effectively oriented in the greatness of U.S. military might and black impotence.

The aspirations of the poor black masses are sacrificed, yes, ignored for the sake of the progress of the few. These are the Negroes who have made it. When they cry "You are hurting our cause," they really mean "You are hurting *me*." They assume that their personal success will have some sort of vicarious value to the many black people on the bottom. The fact is "The food Ralph Bunche eats don't help me," says a poor black brother.

Part of the cause for the rebellion is this status gap which has a counterpart in a black generation gap. Many black youth blame their parents for their conditions, as much as they blame the white man. They blame their parents for being stupid enough to have taken this stuff passively for so long. They place no confidence in the older people to bring any solution to their problems. They are not affected by this exemplary-nigger-in-the-window stuff, as their parents are, because, more than likely, they are high school dropouts. Neither are

Prayer for deliverance

We are called upon to be ministers of reconciliation even to those who would be hostile. Ours is a positive gospel with a dynamic power that can completely change the life of the vilest sinner, or the elite but sinful moralist. We live in a day of unexcelled opportunity for witness to the soul-saving, life-changing gospel of Jesus Christ.

We who believe that it is not scriptural to use violence even in the face of imminent danger, have the glorious recourse to the most powerful *weapon* placed at the disposal of any person—*prayer*. To the God-fearing individual who will dare to take Him at His word and simply trust Him not only for personal keeping but for the stemming of the tide of iniquity, God will vindicate His word with definite answers and miraculous deliverances as in Daniel 6:22 and Luke 2:29-30 and Acts 4:29-30. This can only be done as we unitedly join together in prayer and in faith believing that He will alter circumstances to bring about His perfect will.

God in speaking to His people in Ezekiel 22:30 said, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land—but I found none." God grant that we will respond to this urgent call. *Paul Hill.*

these youths controlled by older people whom they do not respect. Nor, are they shaken by the mighty white invincibility, for they believe that they themselves are mightier.

Black people in America have a much higher percentage of people under twenty-five than do the white people. Many of these are among the hard-core unemployed and the high school dropout. They are not touched by civil rights' legislation. They are militant Americans.

Another segment of black youth are the college students. They have redefined the meaning of progress and have redirected the goals of the Negro cause. They—and not the white society—have done this. They are caught up in the new black nationalism. One hears their rumblings from the campuses across the nation. Like the dropouts, they are not seeking white sanction upon their thoughts and actions. They act and think without referring to the white man's consent. Their alternatives are liberty or death. They have declared themselves "free at last" and seek to remove all contradictions by any means necessary. The young blacks are no longer bound by the laws and morals of America.

Bold black leadership must be followed if America is finally to become America. Senator Fred Harris, of Oklahoma, stated in a recent Chicago speech, "Racism is the number one mental illness in America." The President's Advisory Commission on Urban Disorder (of which Senator Harris was a member) also said, "White racism is at the heart of the problems."

This being the case (which black people have been saying all along), can we assume that healing can be brought by those who, themselves, are afflicted by this malady? Can those who have always been the beneficiaries of this racist system bring the competence, zeal, and objective analysis which is needed? Of course not But, rather, those who have never been in the mainstream of this poison have the better qualifications to lead the Exodus.

Black leadership is more likely to be aware of the *ABC's* of the problem than white leadership. Only those who have been tried in the fires of social oppression, who have been baptized in the passion for justice, who have been face to face with the skeletons in America's closets, can know and carry the gospel of freedom. Satan cannot cast out Satan.

America—black and white—needs black power. Absolute white power has just about corrupted absolutely A reversal in human and cultural values, in national and international priorities, in international relations will not come through white and/or white-oriented leadership. White America is morally bankrupt. It can't reform itself. There is a reservoir of leadership among the "untouchables." A remnant has been saved from the racist poison of American presupposition and values. All have not bowed the knee to Baal.

What is behind the urban unrest? The refusal to recognize the *ABC's* of the matter. The blood of your brothers is crying out from the ground "Correct it, repent it, make the crooked straight." That other America, that separated America, the restless ones have long been aware of the cause for the problem. After America has been sorely smitten by all types of racial plagues, it may then wake up and let the Negro peoples free. ■

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

God's underground in the world

C. Norman Kraus

The biblical concept of salvation includes much more than personal forgiveness of sins and spiritual new birth. It includes release for these captives, liberty for these oppressed, justice and peace for these poor.

THE CRISIS IN black and white has engulfed us. Although it has erupted most violently in the large cities, north and south, yet all of our lives are being touched by it, and no responsible Christian dare hide his head in the sand of an escapist theology hoping it will go away.

Indeed, the crisis has deepened while the churches have moved timidly to find their way theologically and practically.

This is a strategic time for the Christian church to act in the name of Jesus Christ for healing and reconciliation. For over one hundred years, the white churches have largely justified segregation if not slavery. The major action to right the awful wrongs done to Negroes and Indians in the United States has been almost entirely the work of our courts and legislatures. The white churches at best have added a *de post facto* blessing to the court orders. In many cases, they have not even done that.

What has kept the churches from an effective witness against injustice in society, and from dealing with the sin of discrimination and segregation in its own midst?

How could we close our eyes to such manifest inconsistency and compromise the plain teaching of our Lord and His apostles?

One part of the answer has been that the church has misinterpreted the Bible and misunderstood its own mission in the world. Let's glance briefly at some of these heretical doctrines and practices that have been used to justify the church in its support of the unjust status quo while at the same time claiming a spiritual ministry.

First, one must still mention the shabby appeal to Noah's curse recorded in Genesis 9 as justification for segregation and using the blacks at menial jobs. I speak to our shame, but the passage is still used among us. Note carefully that the curse was against Canaan who has no relation to the negroid racial types of Africa, and that it was made by Noah not God. God visits the iniquities of the fathers at most to the third and fourth generations, but His mercy is unto children's children. This passage in Genesis has absolutely nothing to do with the modern Negro.

Then there is the pervasive feeling that, somehow, God has set different racial types apart and expects them to stay separate in their communities and families. One frequently still hears the phrase "your people" used when whites are speaking to one Negro about other Negroes. Sometimes one hears Acts 17:26 used to justify this notion, but, by and large, it is supported with the pseudologic that God has created us differently and this in itself is evidence that He wants us to stay separate. If Acts 17:26 says anything apropos the present situation, it is that "God made from one man every nation of men."

Perhaps the most serious theological objections to becoming actively involved in the present struggle grow out of our misunderstanding of the nature of man and his salvation, and the nature of Christ's redemptive activity in the world and the church's role in that redemptive plan.

The evangelical churches, of which Mennonites are a part, have interpreted salvation as an individual, spiritual experience of new birth or regeneration. Now in one sense of the word, all this is true. The individual person must make a decision, and he is the object of God's redeeming grace. And the experience of the new birth is of God's Holy Spirit; that is, it is not merely a moral effort on man's part but a spiritual gift of new life and power.

However, in the evangelical tradition of revivalism and fundamentalism these words *individual* and *spiritual* came to have other connotations which derive more from the modern controversy with liberalism and the social gospel than from the Bible itself. In the first place, emphasis upon the individual implied a virtual rejection of the social aspects of salvation. The church's task was defined as evangelism, that is, snatching individuals out of a doomed society. The idea that biblical salvation might have social and political implications was rejected as the social gospel. Individual Christians might act in their capacity as civic persons to see that justice and order were maintained, but there was no notion of the church as an agent for social and political justice.

Furthermore, salvation was understood as a *spiritual* experience. It did not have any primary relationship to one's life in the body politic. Spiritual was interpreted as inward and theological rather than biological, psychological, or social. Salvation changed one's relationship to God and the final judgment. Secondarily, of course, it was expected to affect the course of one's moral life according to a clearly defined pattern of personal habits such as being honest, working diligently, and abstaining from bad habits. But there was virtually no expectation that a spiritual salvation would lead one to protest social, economic, and political injustice.

This kind of emphasis has led the church into the highly dubious position of working for the spiritual salvation of individual Negroes while sanctioning their exploitation and degredation through segregation. The church preached a spiritual fellowship which excluded social fellowship. It proclaimed a unity in Christ which could coexist with separation and discrimination. It talked loudly of an equality and brotherhood in Christ which it refused to put into practice on any level of social, political, or economic relationship.

Man is a body-soul unit, and all the aspects of his being—body, mind, emotions, spirit—are so interwoven in an intricate pattern of interaction and reaction that salvation can not possibly be applied to one in exclusion of the rest. When a man is starving, salvation includes bread in the name of Christ. When a man is emotionally disturbed, salvation is offered through patient understanding and counsel. When a man has been brutalized through injustice and has lost his self-respect, salvation must come as the restoration of human relationships. To the oppressed, salvation is freedom from exploitation.

In all this, I do not mean to exclude the spiritual. Quite the opposite! All of these are aspects of the spiritual reality that we call man, and salvation is a condition in which all of these in their proper order are restored to health. God wills the salvation of the whole man.

Further, no man is an autonomous individual who can simply be saved and given wholeness apart from his social environment. We become persons in and through our intimate relationships with other persons, and our ability to function as whole persons is greatly influenced by our continuing relationships. No man, therefore, can live a truly healthy (saved) life in a social environment that exploits and degrades him.

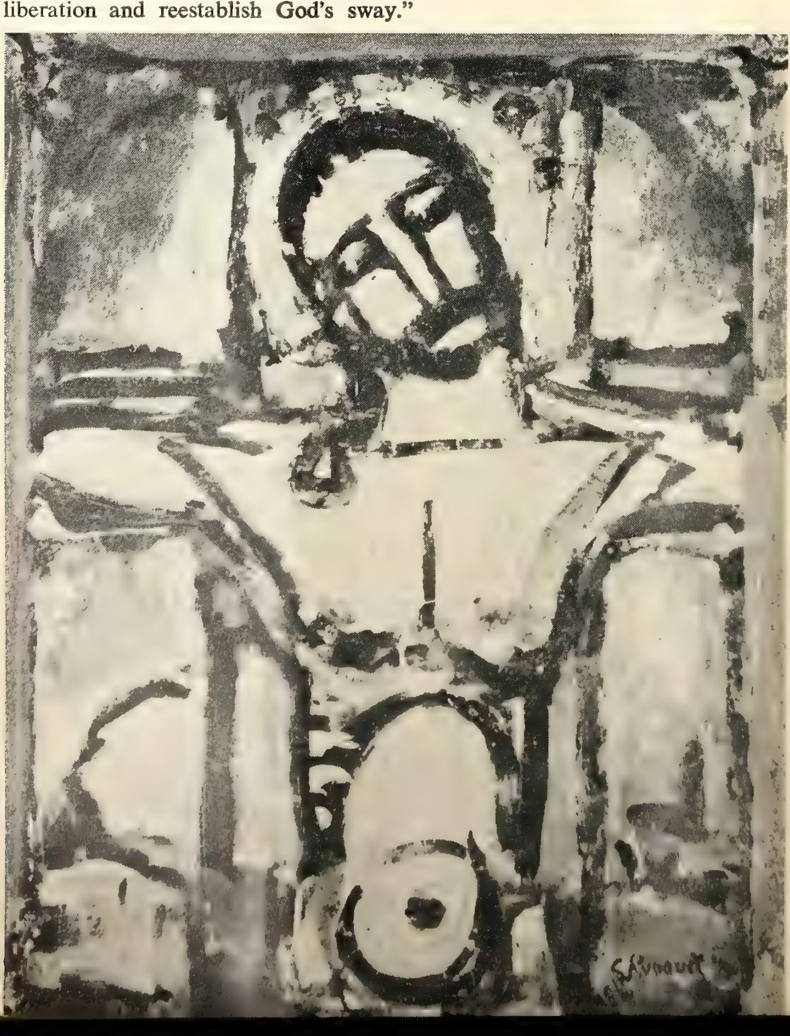
Salvation creates not only a new individual but a new society, and it is a hen-and-egg question as to which comes first. The point here is, simply, that the one is not without the other, and our Christian concern for the salvation of souls should lead us to social action as well as preaching a spiritual new birth.

The application of this to the present crisis is fairly obvious. Many of our fellow citizens are caught in a system which warps their minds, blunts their moral sensitivities, and paralyzes their wills. Underfed, unemployed, poorly educated, cheated by politicians and landlords, taken advantage of by moneylenders and retail merchants; they exist in frustration, apathy, and despair. The slum ghetto is dead-end for them. The biblical concept of salvation in such a situation includes much more than personal forgiveness of sins and a spiritual new birth. It includes release for these captives, liberty for these oppressed, justice and peace for these poor.

This raises the second question, namely, the role of the church in God's plan of redemption. Paul makes it clear in Ephesians that God's redemptive plan is of cosmic proportions (1:10), and that the church is at the center, or better, at the front in the struggle with principalities and powers (2:10-11). He describes this redemption as a unifying, a reconciling, a bringing to an end the hostilities that divide men and nations. It is the establishment of *peace* which means the vindication of God's cause and the establishment of equity, justice, and well-being. This is a reconciliation of man to God and to his fellows.

In the Gospels, this mystery of God's plan is called the kingdom of God which Jesus said we are to put first on our agenda both in action and prayer (Mt. 6:10, 11, 33). God's kingdom means His power and His kingly rule present and active in the world. Jesus himself not only proclaimed God's kingdom calling men to submit to His sway, but He also acted in God's name and power to inaugurate that kingdom. His healing the diseased by the power of God, His championing the cause of the poor and oppressed, His challenging of the religio-political coalition which oppressed the poor in the name of God's righteousness, His casting out of demons that afflicted men and society was, He said, a sign that God's

"Christ Crucified" by Rouault: "Jesus Christ came to inaugurate the battle of liberation and reestablish God's sway."



kingdom had arrived (Mt. 12:28).

He did not draw sharp lines between His ministry to the physically ill, the emotionally disturbed, the poor and oppressed and His ministry to the soul. He did not hesitate to engage in what amounted to civil disobedience in breaking the Jewish Sabbath in the name of a higher law of God. He associated with the politically suspect tax collectors to the scandal of His peers. And He obviously excited fear in the minds of the Palestinian leaders through His identification with the poor.

In short, Jesus' proclamation of "the year of God's favor" or the kingdom of God which was about to disrupt the old order was by no means simply another revival campaign calling men to a spiritual rebirth and a heavenly home. It had to do with God's action here and now, and it involved both implicitly and explicitly the scattering of the proud, putting down the mighty from their thrones, filling the hungry, and setting right the scales of justice (Lk. 1:51-53).

To be sure, His was a kingdom not characterized by the coercive violence which lies at the base of the "kingdoms of this world." His kingdom is simply God's power breaking in to create new men and to establish God's justice and peace among men. The point here is not to equate Christ's kingdom with the secular political movements but to establish that it has to do with the physical, social, economic, and political aspects of our life as well as with a spiritual realm.

But the church, by and large, has lost sight of its role in God's plan to establish His kingdom. Under the influence of dispensationalist theology, the fundamentalists completely dichotomize the church and the kingdom, thus making the role of the church discontinuous with the ministry of Jesus. Others spiritualize the kingdom and, in effect, identify it in its spiritualized form with the church which they seek to establish. This view turns the attention of the church in upon itself.

Both of these views fail to understand the church as the vanguard of the kingdom—God's underground in the world. The New Testament pictures the world as the realm of God's kingly rule by creation, but for the present, under the domination of a tyrant anti-king who has invaded God's kingdom. Jesus Christ came to inaugurate the battle of liberation and reestablish God's sway. Now the followers of the true king, Jesus Christ, that is, the church, are to continue to lay claim to the world for God. They fight under His banner and in His power until that day comes when the second great invasion which will hasten the victory is launched. We look and work for the time when the world will become again the kingdom of our God.

Inescapably, the church is thrust into the very center of the hostility and violence of the present urban crisis. The souls of men are at stake. But how does the church go into this situation?

First, the church should go as *servant* of the impoverished and downtrodden. In this posture, it follows its Lord who came not to be served but to serve. The program possibilities for the servant church are limited only by the needs of the ghetto community and our own dedication.

In the second place, the church must become involved as a *witness against the corrupt political and economic structures* which help to create and continue to aggravate the crisis. Like the prophets and like Jesus himself, the church must be willing to speak the judgment of God on unrighteousness, greed, and exploitation. The church's willingness to silently condone past injustice is nothing short of scandal.

Last, and most important, the church must be in the ghetto as a *living demonstration of the new reality of the peace of God* in the midst of violence and fear. As God's peacemaking team it calls men to be reconciled to God and share the reality of reconciliation in a new community where Christ has, indeed, broken down the walls of hostility and has become our peace. ■

No one will escape

THE LATENESS OF the hour calls the whole church to action. So often, we wait until tragedy strikes before we take seriously the cries of those who call for help. Death has already claimed one victim from our Bethesda congregation in St. Louis. A seventeen-year-old girl, a Sunday school teacher, was killed by lawless men in April.

In this hell, thousands of people call for "cool water" to cool their tongues. The church is *now* confronted with making a firm decision. It may decide to let innocent youth get shot, babies have their ears chewed off by rats, people live in houses that are crumbling, and youth grow up with improper education.

I cannot see our peace churches making that decision! We believe in a Bible that calls for love and caring concern. Can we deliberately disobey? We believe in a church founded by One who gave His life in sacrifice and proclaimed that His ministry is to the poor and to set at liberty those who are bruised. For the church not to follow now in a sacrificial way is to write on its own tombstone, "It said much but did little."

Action that is more than treating a cancer with aspirin will need to involve the whole church. In the Bethesda area, it will mean providing some low-interest money to rehabilitate houses. The community is doing some now but has limited funds. For five that are ready for occupancy, over 150 families made application.

Every member of the church should write to his senator and congressman now, urging them to support legislation that will help to remove some of the causes. Assure them that you are in favor of a tax increase if necessary.

If the ferment in our ghettos erupts, the smoke will rise high and the fires may be torches of human flesh telling us it is too late. The blood that will flow will not only drain out of the ghetto. Some will flow in Menno Simons country, and in shoofly-pie village. No one will escape if the eruption really takes place. *Hubert Schwartzentruber.*

Wall of bitterness

The wall is high and hard, and lives continue to be shattered against it. Slavery, the Civil War, and segregation built the wall.

Vincent Harding

The first slaves were brought to the American colonies in 1619, and the people of the new land have lived in the midst of a deep and frightening contradiction that goes to the heart of our society's life ever since. Indeed, this dilemma is so basic to our existence as a nation that it is impossible to understand the significance of many of the stories in today's newspaper—especially those regarding race—without a serious consideration of slavery.

Slavery. The practice of selling and holding men as property was not new to the world when it began here. Actually, some forms of slavery have been in existence for thousands of years. In the seventeenth century, however, it was destined to become one of the greatest money-producing "industries" of the time.

Before the trade was officially ended in this country, it is estimated that anywhere from fifty to one hundred million African men, women, and children were forcibly taken from their homeland to be sold as slaves here.

The slaves were stolen and bought from the villages of Africa, and stuffed like livestock on board ships. They were systematically robbed of their past. They were separated from family and tribe. They were penalized if they sang the songs of their homeland. They were beaten if they tried to communicate with each other in their native tongue.

"We are tired of being relegated to the back of society."

Many of the persons who were participating in this "industry" were members of Christian churches. A significant number of the owners and captains of the slave ships were New England Christians, and they faithfully contributed a part of their profits to the church. Indeed, at least one of the slave ships was named *Jesus*.

Slavery made "freedom for all" a mockery, and justice was usually for whites only. The Supreme Court said that blacks had no rights that a white man needed to respect. Slaves were not allowed legal marriage, were no allowed to possess property, had n control over their own or their chi dren's destinies.

The institution of slavery helpe to produce a split personality in th life of our nation and our churche a wall in the heart of our land. It led Negroes to lives of destructive deception in order to exist: it led whites to a myth of superiority in order to justify their actions.

Civil War. The nation's practices were opposed to its declarations. When it became necessary to decide whether or not to continue in this path, North and West were set against South. Finally, in 1861, the inner conflict came vividly to the surface in war.

Near the end of the war, Abraham Lincoln said in his Second Inaugural Address:

"[It may be that] American Slavery is one of those offenses which, in the providence of God, must needs come, but which . . . He now wills to remove, and that He gives to both North and South, this terrible war, as the woe due to those by whom the offense came. . . . Fondly do we hope —fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bond-man's two hundred and fifty years of unrequired toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said the judgments of the Lord, are true and righteous altogether."

It was clear before the war was over that the Civil War, like most other wars, had added great new reservoirs of bitterness and guilt to the life of the nation.

Slavery had ended, but the nation was no less set against itself. It had lived with its contradictions for two long. In spite of constitutional amendments that sought to offer former slaves all the rights of citizenship, war had not convinced America that its slaves were now fully citizens, fully human, fully brothers.

Segregation. When, in 1877, federal troops were finally pulled out of the South, there was a great reaction, and every attempt was made to push the former slave back into his *place.* By an intensive campaign of racial antagonism, whites and Negroes were effectively separated. This period saw the rise of the Ku Klux Klan and the Jim Crow laws, which legalized the wall of separation between Negroes and whites in the South.

In 1896, these laws became a part of the constitutional law of our land. It was constitutional to separate men and women on the basis of race, the Supreme Court said; and it said it partly because this practice had been observed in the North for a long time. Segregation had become part of the American way of life.

There were Negro and white waiting rooms. There were Negro and white schools, Negro and white communities, Negro and white water fountains. There were Negro cemeteries, restaurants for whites only. Negro jobs, Negro motels, Negro balconies.

Sometimes, there were special entrances for the Negroes, sometimes, there was no entrance at all, only a wall. And there were Negro churches and white churches.

The terms "your people" and "my people" became part of the general vocabulary. We had accepted segregation as part of the American way of life, even though we claimed to live in a great melting pot. Color evidently did not melt.

The Negro jobs, the Negro sections, the Negro schools, the Negro balconies were almost always inferior in number or quality or both. This was natural, for segregation at its deepest level expressed our conviction that the Negro himself was inferior. (In its course, it also convinced many Negroes.)

How else could we justify our having kept him in slavery for two and a half centuries?

A decade of revolution: 1954-1964. When the Supreme Court declared against segregation in 1954, it declared that it was unconstitutional because it was unjust. With that declaration a new age began in America, the age of racial revolution.

Ever since the first slaves leaped off the ships, ever since the first rebellions, ever since the Underground Railroad, ever since the countless black suicides, ever since the Negro abolitionist like Frederick Douglass, ever since the Civil War, ever since the beginning of the National Association for the Advancement of Colored People in 1910, ever since Marcus Garvey's Back-to-Africa movement, ever since the trade-union movement, ever since a thousand events and movings of men, the racial revolution had been amongst us.

Most often we chose not to see it, for it made our self-contradiction too painfully clear. However, when the nation's highest tribunal condemned the unjust wall of segregation, we could no longer hide; it could no longer be hidden.

A strange revolution developed, a revolution in which the Negroes in the South and, increasingly, in the North were committed to overthrowing the existing illegal, unjust social system of segregation in favor of the constitutional system of desegregation and justice. They sought to end the contradictions between America's democratic ideals and its racial practices.

They tried it through the courts, as the NAACP brought school desegregation cases in more than forty communities immediately after the 1954 Supreme Court order. They tried it in the streets, as thousands of Negroes walked to work in Montgomery in 1955-56, rather than ride on segregated buses.

They tried it in Congress in 1957, as civil rights supporters tried against a filibuster to make a hesitant legislature pass the laws necessary to support the decisions of the Supreme Court.

But there was more coming. In February 1960, a group of college students at a Negro school in Greensboro, North Carolina, appeared in the five-and-dime store where they had shopped many times. But this time was different. They sat down at the lunch counter, quietly, politely, saying by their action: "We are tired of being relegated to the back of the society. We have come to be served, we have come to be human; what will you do?"

They went to jail, but a new spirit

of protest soon spread to other Negro college campuses; and in two months sit-ins had been introduced in sixty-five southern and border cities. Before the end of the year, more than 200 cities were called upon to face young men and women who were determined to break down the walls that had been constructed by centuries of injustice, apathy, guilt, and fear.

In August 1963, 250,000 persons from every part of the nation gathered in Washington, D. C. Black and white, Jew and Gentile, Protestant and Catholic, they marched to protest the wall, they marched to plead for a new community without walls.

Less than three weeks later, the wall was defended with dynamite and the death of four girls in a Birmingham church building. Meanwhile, Congress debated whether the wall should be assaulted with a civil rights bill. Finally, almost a year after its introduction, after fourteen weeks of filibuster, the bill, in a somewhat weakened form, became the law.

Nonviolent change. Of course, the college students and others knew that there was a price to be paid for the breaking down of walls. That had been known ever since the days of slavery. That had been known ever since the days of lynchings.

In Montgomery, the house of Martin Luther King, Jr., was bombed, endangering the lives of his family. When the question of retaliation was raised by an angry crowd of Negroes outside the house, King sought to set the theme for the entire revolution.

He said, "We cannot solve this problem through retaliatory violence. We must meet violence with nonviolence . . . we must love our white brothers, no matter what they do to us."

He told them to protest actively against the wall of segregation, but to let love for their brothers be the compelling force. For only such love would bring black and white together after the walls were down.

The wall was high and hard, and lives continued to be shattered against it. More and more persons were growing bitter and impatient, not simply against the wall itself but against the millions of Americans who by their apathy and passive cooperation allowed it to stand. So they challenged Martin Luther King, asking: "Why? Why do we have to love, even after beatings and rejections and deaths? Why?" Behind the prison walls of a thousand slum ghettos, the cry could be heard: "Why, why?" And bitterness set the tone. ■

Blackbird

what is a blackbird
doing in beauty
flying in my my clean barred window
        dirt & glass & rubber rock
cooped
exploding?

Mark Wagler

Despair breeds violence

THE WELFARE PROGRAM is utterly inadequate to meet the basic needs o people who have no other way to live A much better welfare program coul be offered if the state would be willing to match available federal fund with a modest 17 percent from stat funds. Mississippi's lowest welfar benefits of any state is cause for muc frustration and discontent in the state It is an example of the necessity of th kind of pressure for welfare reform that the Poor People's Campaign i now demonstrating.

For in Mississippi, the maximun Aid to Dependent Children any family can receive is $90 per month $1080 per year—regardless of th size of the family. A family of fou children can receive a maximum o $720 annually while federal govern ment studies set $3300 as the minimum amount a family of four need for proper nourishment. The poor o our state and our nation have reaso to despair! Despair breeds violence.

The Negro and poverty commun ties are beginning to develop a political awareness. They are organizin to make their voices heard. The whit communities are still, largely, resistin such moves, acting under the assumption that politics is the white man business. At a recent precinct meetin in which we participated, the whit voters clearly maneuvered to kee a Negro off the delegation. It was a emotionally exasperating experienc illustrating clearly that precise strateg is necessary to break into the politic system. The block vote showed ho clearly the lines are drawn. Here, to is cause for bitterness. Every attem is made to exclude Negroes.

In Mississippi and the nation, th white, middle-class establishment w have to recognize the rights and nee of the voiceless and powerless poo They must be included as a participa ing part of our democracy. And legi lation must be passed to benefit *a* Until this happens, the battle cry the establishment will continue to "law and order." But law and ord will not come without reformatio It is reformation or revolution! *Haro Regier.*

The mission field that came to us

James Bertsche

In a decade of heightening social tension in our own land, it is easy to forget that many other areas of our world are also experiencing social and political ferment. But at this period of history, human tumult is a worldwide phenomenon.

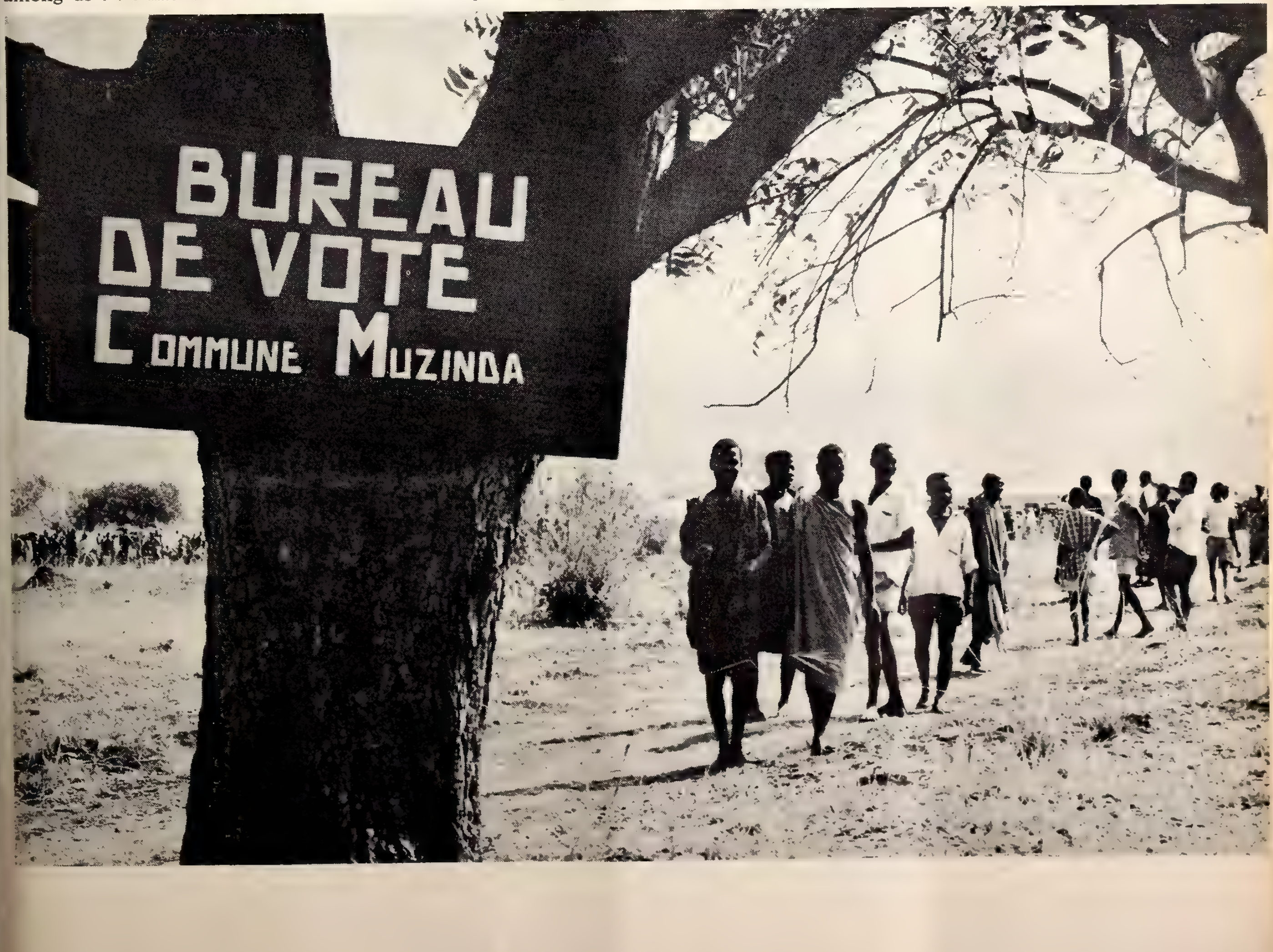
Current events in our own country and those of the Republic of Congo, where we have served with the Congo Inland Mission, show many parallels. In 1960, Congo showed fierce will to throw off and shatter the colonial yoke which marked the Congolese as a subservient, second-class people. They were determined to stand on their own, a free nation among free nations in today's world.

In our own country, an equally fierce will seeks to shatter the social and psychological barriers which also mark the Negro among us as a second-class citizen. He has a terrible thirst to be, in reality, a free people among other free peoples, and a terrible readiness to use violence and destruction to attain this goal if all else fails.

As a Mennonite community of churches, we have, over the past six to eight decades, been characterized by a growing interest in and concern for missions—overseas missions, that is. As the last great land expanses of our planet were explored and their peoples made accessible to us, the challenge of the regions beyond captured our imagination and stirred our conscience. A steadily expanding American economy, shared in largely by our middle-class American Mennonites, furthermore, provided us with the material resources that enabled us to mount mission programs in these various farflung parts of our world.

And there have been results. God has honored the witness borne to His Son. New young churches are emerg-

Elections in Africa in 1961 that led to the independence of Burundi and Rwanda: "The Negro among us . . . has a terrible thirst to be in reality a free people among other free peoples."



ing around the world as a result of this Christian concern.

But it has been a rather snug arrangement, a comfortable program—this long-range discipleship by proxy. The oceans and the deserts have insulated us very effectively from the needy people to whom we sent our missionary representatives. We listen to them on furlough, look at their Kodachrome slides and read their reports. But, really, our chief involvement, as far as we here at home are concerned, has been primarily via our pens and checkbooks.

Now, suddenly, a mission field is erupting among us. These folks even have the same skin color as the people south of the equator our missionaries tell us about.

But this is somehow different. No ocean lies between us now. The needy, clamoring people are no longer separated from us by a comfortable 7000 miles. After all, some of us even live in the Los Angeles area or in a Detroit suburb or along the eastern seaboard. Suddenly, it is no longer just our delegated missionaries, our spiritual proxies "over there" who are confronted by spiritual and social and physical need; suddenly *we ourselves* are confronted by these same needs that are taking on such unpleasant and disturbing dimensions.

The problem is that for too long we've remained unaware of the problems of these people among us and, therefore, we have also remained unconcerned. Now that they suddenly can no longer be ignored, we hardly know how to react to them nor what to think about them. We are groping as we attempt to formulate opinions, attitudes, and positions. We are still Christians who hold the same traditional Mennonite concerns for world missions. We are still underwriting our budgets for mission outreach. But, somehow, our traditional program does not seem to fit into the new and ominous landscape of today's urban crisis at our very front door. This business begins to have some implications for our home communities and our cherished way of life.

Are we still concerned Christians? Of course.

Are we still missionary-minded? As much as ever.

But this race business? The Negro marches? Their protests concerning injustice? Their requests for change right here in America where we live? Well, we're not so sure about all of this!

The smoldering anger of a frustrated and deprived people is one of the most powerful and dangerous of all social dynamics.

The apparent stability of a social order proves to be exceedingly fragile when submitted to the wild pressures of the broad-based protest of an angry people.

The sinful nature of man outside the redemptive power of Christ is covered by a very thin veneer. With normal restraints removed, greed and brutality surface quickly.

In our task of Christian discipleship we cannot divorce man's spiritua needs from his physical deprivation.

The price of a valid and relevan Christian discipleship in this or any age is the involvement of the followe of Christ in the human issues and needs of his society and time.

The root of all human dilemma in its infinite variety is basically a spiritual one. No true solution is, therefore possible apart from the one proposed by God himself, that is, the spiritua rebirth of a man by which he become a new creature in Christ Jesus. ■

African conversations

The African evaluates American urban tension with accurate expertise. He has confronted racism in the colonial regimes and in the white governments of southern Africa. He tends to see Rhodesia, Vietnam, and the American ghettos as normal within a milieu of white racial imperialism perpetuated by a dominating American presence. Join me in participation—in sitting together and listening together with Africans.

In a hotel

Ours are the only white faces, but, with our dark-skinned host, conversation eddies gently.

"Robles is a good man."

"Who is Robles?"

"He is an American teacher who respects us. But some Americans are not like Robles. When I was in the States, I saw sad things sometimes. Once I went downtown to eat. I found a good hotel, but they did not give me food."

Our host tries to smile, but his mouth only twists.

Then he continues, "I think I understand what is happening in America today."

In a bus

"Are you Americans?"

"What do you think?"

"I think you are Russians because you know our language. But if you are Americans, we hate you, Americans are racists."

On a ferry

"White people think black people are rats to be killed. They send missionaries to help us accept poverty while the white man becomes richer I warn you, the white man's religion is poison."

In a living room

"I was the first in my family to become a Christian, and so my father disowned me. Even in America, I have found suffering. I tried to worship in a strange church one Sunday, bu four ushers stepped up and said tha their church was for divine worship I told them that was why I had come At that they took me by the arms and legs and threw me down the steps. I find that most Christians have some of this spirit."

From a letter

"The Holy Spirit has acted in a wonderful miracle way. He has taken the hate out of my heart. Now we are brothers." *David W. Shenk.*

Racism — color it white

A summary of the report of the President's National Advisory Commission on Civil Disorders.

Ivan Kauffman

The United States had eight major riots last summer with smaller disorders in more than a hundred other cities across the nation. In nearly every case, the riots were in Negro neighborhoods.

Millions of dollars worth of property was destroyed. Nearly a hundred people were killed. Whole blocks were leveled by fire. Sections of Detroit, for example, looked as if they had been bombed.

Last July, at the height of the riots, President Johnson appointed a special blue-ribbon commission. He told them "We need to know the answers to three basic questions about these riots: What happened? Why did it happen? What can be done to prevent it from happening again?"

Eleven persons from all parts of the nation were appointed to find answers to these questions. Only two of them were Negroes: Senator Edward Brooke, of Massachusetts, the only Negro in the Senate, and Roy Wilkins, of the NAACP, both widely known for their moderate views on civil rights.

Governor Otto Kerner, of Illinois, was named chairman of the commission, and Mayor John Lindsay, of New York City, vice-chairman.

Other members were Senator Fred Harris, of Oklahoma, two members of the House of Representatives, one from Ohio and one from California, a labor leader, a business leader, the chief of police of Atlanta, and the commissioner of commerce of the State of Kentucky, a woman.

At the conclusion of their study, all eleven members of the commission signed the report.

When the names were first announced, many persons were disappointed. It was pointed out that there were no representatives of the more radical Negro leadership on the commission and that none of the eleven members had ever had firsthand experience in the ghettos.

Many persons feared that the commission would simply restate, once again, what was already known about the problem. These fears were to be proven wrong when the report was released on March 1.

It was quickly recognized that this document was more than just another report.

The President's first question had been, "What happened?" In an attempt to find out, the commission sent teams of investigators into every one of the major riot areas.

Commission staff members carefully retraced, in great detail, the riot activity in each of the eight major disturbances, seeking to find causes and patterns. Here are some of their major conclusions, quoted from the report:

"The civil disorders of 1967 involved Negroes acting against local symbols of white American society, authority, and property in Negro neighborhoods—rather than against white persons."

"Disorder did not, typically, erupt without preexisting causes . . . it developed out of an increasingly disturbed social atmosphere."

"The typical rioter was not a hoodlum . . . a recent migrant . . . uneducated . . . or lacking social and political concerns. Instead, he was a teenager or young adult, a lifelong resident of the city in which he rioted, a high school dropout . . . and, almost invariably, underemployed or employed in a menial job."

The riots "were not caused by, nor were they the consequence of, any organized plan or conspiracy." The report indicates no evidence whatsoever of communist influence in the riots.

"What the rioters appeared to be seeking was fuller participation in the social order and material benefits enjoyed by the majority of American citizens. Rather than rejecting the American system, they were anxious to obtain a place for themselves in it."

The most controversial section of the report has been the one dealing with the President's second question, "Why did it happen?" The commissioners squarely place a large portion of the blame for riots on white America rather than on black America.

The causes of the riots were, of course, many and complex, says the report, but "of these, the most fundamental is the racial attitude and behavior of white Americans toward black Americans. . . . White racism is essentially responsible for the ex-

Pittsburgh, Pa., on Apr. 9: "White racism is essentially responsible for the explosive mixture which has been accumulating in our cities.

plosive mixture which has been accumulating in our cities."

The commissioners point to "continuing exclusion of great numbers of Negroes from the benefits of economic progress through discrimination in employment and education, and their enforced confinement in segregated housing and schools.

"The corrosive and degrading effects of this condition and the attitudes that underlie it are the source of the deepest bitterness and at the center of the problem of racial disorder.

"What white Americans have never fully understood—but what the Negro can never forget—is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it.

"Most Negro citizens carry within themselves two basic aspirations of our society. They seek to share in both the material resources of our system and its intangible benefits—dignity, respect, and acceptance.

"Most whites and many Negro
outside the ghetto have prospered
a degree unparalleled in the histor
of civilization. Through television . .
and the other media of mass commu
nications, this affluence has been en
lessly flaunted before the eyes of th
Negro poor and the jobless ghet
youth.

"In a country where the econom
and, particularly, the resources of em
ployment are predominantly white,

policy of separation can only relegate Negroes to a permanently inferior economic status."

One entire chapter of the report deals with the one question asked most often by white Americans: Why have so few Negroes, unlike the earlier European immigrants of a century ago, been able to work themselves up from poverty?

The commissioners came to the conclusion that the present situation is quite different than it was a hundred years ago. They give several reasons why the Negro is trapped in poverty including this one:

"When the European immigrants arrived, they gained an economic foothold by providing the unskilled labor needed by industry. Unlike the immigrant, the Negro migrant found little opportunity in the city. The economy, by then matured, had little use for the unskilled labor he had to offer."

The conclusion in this: "What the American economy of the late nineteenth and the twentieth centuries was able to do to help the European immigrants escape from poverty is now largely impossible. New methods of escape must be found for the majority of today's poor."

If the riots are not to recur, the racial attitudes and the economic injustice which causes riots will have to be dealt with, and only white Americans can deal with these problems, for they have caused them.

"The major need," says the commission report, "is to generate new will—the will to tax ourselves to the extent necessary to meet the vital needs of the nation."

The United States, as a nation, is going to have to make a capital investment in the development of its own people if it is to survive. We have made this kind of investment before—in rural electrification, for example, where federal tax dollars were used to bring the economic and social benefits of electrical power to isolated rural areas.

Rural electrification is now recognized as a good investment. The amount of money spent has produced good returns, and the increased prosperity of the areas now served by rural electrification projects has, almost surely, produced more tax dollars than the original cost.

For purely selfish and practical reasons, we should want to bring an end to poverty. Every person who is not a productive member of society is a liability that weighs, to some extent, on us all. The Bible condemns those who live in luxury and ignore the poor, and history tells us that no nation has ever survived which was half rich and half poor.

Our black brothers are tired of waiting. Several thousand of them are in Washington, D. C., now, camped out beside the Lincoln Memorial, demanding an honorable place in the American economy. One of their leaders, a young Baptist minister said:

"We have been the nation's laborers, its waiters. Our women have raised its Presidents on their knees. We have made cotton king. We have built the highways. We have died in wartime, fighting people we were not even mad at. America worked us for 350 years without paying us. Now we deserve a job or an income."

For us to reply to this call, coming from deep in the Negro soul, with the suggestion that they pull themselves up by their own bootstraps is both naive and cruel. Many of them don't even have shoes.

We like to think of ourselves as self-made, but the facts are otherwise. We are members of the privileged middle class because we have inherited the advantages of education, good work habits, the knowledge of money management, and a healthy cultural adjustment.

To say to those who have inherited a completely different background, "If you were like us, there would be no problem," is almost brutal. It is like criticizing a man with a broken leg for not being able to run fast.

And the basic message of the Riot Commission Report is that we who criticize the Negro poor from the sidelines have, in fact, caused the "broken leg" by refusing to accept black Americans as our equals. ■

Dangers of "get tough"

The United States Riot Commission Report states that in practically every city which has experienced racial disruption since the summer of 1964, abrasive relationships between police and minority groups have been a major source of grievance.

We hear a growing cry for tougher law enforcement from many quarters as "the only way to deal with those black people."

The serious implications of such "get tough" tactics by the police are that they allow policemen to become judge, jury, and (in the case of shooting rioters) executioner all in one act. Is this a legitimate response to the tensions in the ghetto? Is the way to bring about law and order the use of police methods and weapons in such a way that this in itself violates the fundamentals of American law? What happens to our principle of presumption of innocence until proven guilty and the right to fair trial and due process? Christians should not allow themselves to be swept into police state responses to those trapped in oppressive conditions. The question is not of the need for just laws to be enforced and having order prevail. It is, rather, a question of the means by which such law and order is kept.

Senator Eastland, of Mississippi, has introduced a bill (S. 2988—"Internal Security Bill") which would give police and armed troops even tighter reign over war protesters and civil rights demonstrators. This bill is a grim reminder of an earlier bill which became law during the hysteria of the Joe McCarthy era (the McCarran Act—Title II), bringing about the establishment of concentration camps (detention centers) still in readiness at six points across the country.

If the present trend toward greater police power should continue, it is frightening to think how Senator Eastland's bill might gain the support of far more than the present eighteen supporting senators, and tie-in with the earlier McCarran Act to fill these concentration camps. Conscientious objectors to war should think about this! *Delton Franz.*

Time for radical servanthood

Carl L. Good

In fresh and creative Bible study, Christians need to discover for themselves that they are light and salt in a troubled world.

About two weeks ago, John Freed and I stepped outside his apartment into the hall of the large old building where he lives (next door to the church). There lay a man flat on his back. Another man stood over him, knife in hand, threatening him if he moved. Behind them stood a bigger man grasping a machete. Around them were gathered two more men and four women. One woman was standing on the stairs and shouting in Spanish at the top of her voice at the man on the floor.

As soon as the group saw John, who is known to them as the minister, the man standing over the man on the floor said to John, "What shall I do, Father. I'll do whatever you say, Father."

Then the story came out that the fellow on the floor had gone from house to house stealing welfare checks out of people's mailboxes. He already had twenty in his pocket. But at this house, he got caught because these tenants were ready for him.

John suggested that the police should be called. The man agreed to hold the robber while John called the police. But while he went to call, the men talked on in Spanish, which I could not understand. After a bit, they let the robber get up and let him out the back door into the alley. I protested but stood helplessly by. So by the time the police had come, the thief was gone and the crowd had dispersed.

I learned two things from this incident. First, the poor rob the poor. In the desperation of the ghetto, one poor man steals from another poor man. This man pleaded that he needed the money for his wife and children. But the poor mothers from whom he stole went without anything

The beginning of the Poor People's Campaign in Memphis on May 2: "In our approach to the people of the ghettos . . . we are the servants and they are the leaders."

for themselves and their children.

Secondly, even though one man robbed another, they stood together against the police and, even, the white preacher. The police are considered the enemy of the people. The poor Puerto Ricans and Negroes consider the policeman to be the agent of the rich or of the white man who takes advantage of them.

It is no secret that poverty hounds the Negro. In the slums, more than one in three Negroes are underemployed—they want to work but can't find work or have only a part-time job. Twenty-nine percent of all Negro families live in substandard housing. Fifteen percent have no hot water; 21 percent have no shower or bathtub. More than 40 percent of the nation's twenty-two million Negroes are officially classed as poor, meaning that they have incomes below the sustenance level. Only one-third of these are receiving any kind of help.

The schoolchildren of the ghetto have fewer and older books, less qualified teachers, and no incentive to study.

As a way out of this despair, many teen-agers turn to drugs. They get high to escape from the trap of their misery. But drugs can only bring fleeting happiness and soon end in worse difficulties—stealing, jail, illness, hospitals, and loss of family.

Where is the church in this whole morass of confusion, poverty, and sin? At best, it is touching only a small number of the people in the ghetto. At worst, it is considered the enemy of the people, belonging to the rich man, taking the money of the poor and teaching him to be satisfied with his poverty, to pray and sing and not make any trouble for the white man by asking for his rights.

This brings us to the most obvious part of the convulsions—the riots and the threat of more riots. Newark and Detroit are still fresh on our minds. There was shooting. There were fires. The National Guard was called to put down the violence of the Negro and other minority groups. People were killed. Homes were destroyed. We hear of black power everywhere. We are told of preparations for guerrilla warfare. Some say that we are headed for civil war. White racists speak of white power. New and bigger riot-fighting equipment is being purchased by police departments. Whites, even professing Christians, are cheering the arrival of such equipment that will put the black man in his place.

To white America, which professes to be Christian, the cynics will ask, "Does Christian faith have nothing to do with love and justice?"

We, as Mennonites, may not excuse ourselves from this accusation. It is strange, indeed, that we who in the past were persecuted, impoverished, deprived, killed, hounded from one country to another, and considered to be the scum of the earth but who are now free, respected, and prosperous, should now be so nearly identified with those who suppress the poor and downtrodden.

What then is our response to these convulsions?

Jesus said that the first and great commandment is, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind and with all your strength. The second is this: You shall love your neighbor as yourself."

It is one thing to love our neighbor when he is our friend, but it is another matter to love him when he is our enemy, or at least when he sees us as an enemy to his health and success. Jesus' story of the good Samaritan may be helpful to us today. The Samaritan loved and had compassion for a man who probably hated him for what he represented. Our self-giving acts of love may be misunderstood and hated and we may be hated as a member of a particular race. But this is no reason for the Christian to return hate.

We have the responsibility and the opportunity to love our neighbor as the Samaritan did. We will bind up the wounds, pour in oil and wine, and set him on our own beast, instruct the innkeeper, and pay the bill. But if our acts of love are only paternalistic charities, we will be no better than the robbers in that story.

For our love must be done in a radical servanthood. In our approach to the people of the ghettos of our cities, we must understand that we are the servants and they are the leaders. This is true whether we are working in community development or church development. In the church, this means that the people of the ghetto community will become the Sunday school superintendents, the cabinet members, and even the pastor while those who go there to serve will be directed by the people of the community.

How do Christians become this kind of servant to other Christians as well as to non-Christians? How can we cross these difficult barriers of race, color, and culture? How can we follow the second great command?

One answer is fresh and creative Bible study. Christians need to discover for themselves that they are light and salt in a troubled world, that they are servants of mankind in this exciting but angry world. The young Christians in the churches of the inner city need to discover this. In the same way, the people of the churches in the country and suburbs must discover how to be salt and light and servants in local school and community meetings, in industry, in racial conflict, in all of life.

The priest and the Levite passed by on the other side. They did not love their neighbor. One way for us to pass by on the other side is to ignore the poor and underprivileged in our cities. We must overcome the temptation to avoid or even run from the problems of the ghettos.

Today, Mennonites are going to the cities. But are they going to the comfortable suburbs or to the communities of need? John Howard Yoder has pointed out that when Jesus went to the city, He identified with the poor. When Mennonites go to the city, they begin climbing the social ladder.

I hope that this will not be true of us. We are needed not only in the suburbs and nice residential communities, but in the troubled and poor communities of the inner cities. As we move off the farm and toward urban life, we must hear God speak to us about the urgent need of the poor, their need for decent opportunities in life and their need for the gospel, the good news of salvation.

How, then, can you who do not live in inner-city communities respond to God's call in this situation?

First, you can pray that God would bless the Christians who are living, serving, and witnessing in the ghettos. Pray that God would fill them with His Spirit, that they would continue to experience the power of God unto salvation in their own lives, so that they may preach the gospel of Christ to the men and women who are lost in the evil and sickness of the ghetto. We who live in the inner city, those who have grown up in the ghetto and those who have gone to witness and serve, need your prayers.

Secondly, the churches in the inner cities need your resources, your offerings, and your gifts.

In the third place, the Lord may call you to come to live in the ghetto. He may want you to be a radical disciple in the inner city. He may ask you to acquire the necessary skills and training to be a lay missionary in the city.

The church in the city needs pastors and leaders. But, even more, it needs laymen who are willing to learn the ways of the city and to be servants in the communities and congregations there.

Several weeks ago, seven youths of New York were baptized in one of our churches. At another church, a class of ten are under instruction. Youth who know nothing of Christ are being introduced to Him through the several youth centers. We are cooperating with a new Christian center for drug addicts. Adults are meeting for Bible study every week. Our congregations are made up of persons from a variety of racial backgrounds.

These are a few of the signs of God's mighty work among His children in the ghettos as they cast their faith and hope in Christ, our Lord and Savior. ■

Home in the slums

THE GHETTO OCCUPANT certainly has many problems but one of the most pressing and frustrating to him is his housing situation. Take, for example, the Negro lady who lived across the street from us.

The woman has six small children and occupied the second floor of an otherwise vacant building. The landlord does not lock the first floor, so people are in and out of there all night and day for all purposes. The house has many broken windows, and in the bitter cold of last winter was impossible to keep warm. A water pipe in the basement broke, resulting in an icicle five feet tall and thirty inches through. Broken and frayed electrical wires hung down with water dripping on them. On the second floor, another water pipe in the bathroom leaked and finally broke, resulting in no bathroom facilities. Finally, all water in the house had to be turned off. The landlord, as is usually the case, refused to do anything about the situation. This woman was lucky, though. She had to live without water for only two weeks before she found another place to live, a place which is really not much better. Many families simply cannot find better shelter.

It isn't that this lady isn't trying. She has a job. But what is she to do? Most people in this area simply cannot afford to buy a house. They don't make enough money; they don't have credit. Even if they could afford to buy, most banks will not put money in this area. It is off limits for loans. Houses in the suburbs are even more out of reach, financially. Furthermore, many people do not want to leave here. This is where their family and friends are; they know this area, and are accepted here.

No matter what the laws are, it is risky business for a Negro to move into the suburbs. One of the white teachers at school laughingly related how his brother forced a Negro family out of his neighborhood within the night after their arrival. The pressure is there, physical or more subtly-implied.

Thus the Negro is, in many cases, forced to remain in the ghetto. Why doesn't he, at least, fix up or clear up the place he does have? In the first place, it is difficult to make a place look clean or stay clean in this area. The windows and doors don' fit and dust is impossible to keep out roaches and rats keep multiplying in spite of all efforts; cheap paint does not wash; children who have no place to play outdoors play harder indoors And anyway, it is difficult to pu what little money there is into new windows, in grass, or in paint when the landlord may then raise your ren or force you out or the city may condemn the place.

Cleanliness is not a characteristic one is born with. It must be learned—both the why and the how. Even supposing one does try, how long can he keep trying when the furniture i old and, perhaps, dirty to begin with when things continually fall apart when there seems no hope of eve getting anything any better or an different?

Yet, in spite of the odds, the people across the alley are out ever morning sweeping their back yards No grass will grow because that twenty-five-foot-square area provides a the playground for their children. Th people who live below us clean m stairway.

It is easy to refer to all the mone poured into the slums by the government. But this money seldom gets t the people. I have yet to see a hous built from government funds in ou area, except the huge housing pro ect which was better left unbuil Government money goes for salarie for planning, for research and committee work, and reports. As for u ban renewal, the nice houses bui afterward are simply priced out o the poor man's reach. Many peopl from here have applied for the new income housing built upon the site of their old homes only to be tol their incomes were too low.

What would you do? A man tol us after his view of the riots in Wash ington that he didn't see a hous burned that shouldn't have been raze long ago. *Cecil Miller.*

Start where you are

Vern L. Miller

WHAT CAN BE done by individuals in ocal congregations? Very little! Uness they have the patience and humility to let inner-city dwellers write the agenda.

The most obvious aspect of current urban unrest is that Negroes are no longer willing to have the enemy prescribe the remedy. White solutions to slum programs have always been too little, too late, and forthcoming only after or during a crisis. As soon as a particular crisis passed, the fundng and the priority are predictably withdrawn.

Many of these short-range solutions perpetuated the problem. Welfare was never designed to eliminate poverty. Police protection had a built-in dual standard of enforcement. The poor cannot get justice in the courts.

Mission work by the churches has not meant that every convert can move socially among his brethren with absolute freedom. Nor did it mean that the mission church could control its own destiny or plan its own priority for denominational funds. It did not mean that the black seminary student was assured a choice of churches that included rural or suburban churches.

A white invasion of Harlem to clean it up looks good to *Time* magazine. To the ghetto dweller, it is ust another example of our obsession for treating symptoms instead of getting at real causes. Now that the conservative National Advisory Commission on Civil Disorders has exposed the real causes, there is not reason to continue playing around with symptoms. The test of sincerity is whether we can now face our own sins and correct them.

White racism, particularly as it effects the economics of slum life, must go. This means that every sincere Christian must take another look at his basic attitudes. As a voter or an employer or a Christian contributor he must begin to act on his Christian conscience.

The American G.I. was out of the American mainstream three and one-half years during World War II, and, as a result, received all kinds of financial consideration for education and housing. The Afro-American has been out of the economic mainstream for three and one-half centuries! Through no fault of his own, he has more than his share of the unskilled and undereducated. Hence, his income averages half that of *yours*. It is quite disturbing to know that while his income and yours are both increasing, *yours* is increasing faster than his. And so the gap is widening. Perhaps most of our efforts should go into scholarships and tutoring.

But job training and compensatory education alone are not the answer. Permit the Negro to develop his own businesses. Let him into the sacred halls of money management. Let him own his share of the means of production. Don't just offer him a job. Offer him a choice of jobs like you do everyone else. Don't just offer him an apartment; offer him a choice of homes in a range of neighborhoods just like you do everyone else.

Where does that leave me as an interested Christian? Right in the most strategic spot. Obviously, if the last two things are to happen in your neighborhood someone like *you* must take a stand. Your closed neighborhoods that limit nonwhite residents to isolated pockets across the tracks, that limit Negroes only to menial jobs —you are the number one.

Every community has its invisible poor. Find out who is underemployed and why. Reconsider your attitude toward labor unions. We have a Cleveland firm that never worries about the union. They will never need to! Half of its profits go back to the employees in the form of bonuses. Many yearend bonuses equal the year's wages. Do our Christian employers operate this way? When and why do unions move in and win a vote? Only when employers exploit their employees or refuse reasonable demands.

Take another look at welfare. Should the legitimate poor be starved and wear rags? If it costs a minimum of $3000 per year for a family to just exist why should they have to make do with $2000? Why not let welfare recipients keep their part-time earnings and work their way out of poverty? Why should the poor be denied a college education and be drafted instead?

Take another look at salaries. Why should a surgeon earn $60,000 or more per year while his scrubwoman can barely exist on her pay? Why do we pay such a premium for brainpower and entertainment skills? We know these are the lot of a privileged few. The more wealthy a few become, the greater becomes the unrest among the rank and file.

President Franklin Roosevelt said a generation will be judged by the income of its poor and not by the average for all. Our backlash congress has passed punitive welfare legislation to go into effect July 1. The Poor People's Campaign is designed to keep it from going into effect.

Where do you stand on a guaranteed income? Do you believe the middle-class myth that everyone could work if they wanted to? Are you aware that Negroes are still the most reluctantly hired in many jobs; the first to be fired?

Yes, start where you are! Then, if you feel called, move to the edge of the ghetto and really get involved in a racially-mixed situation. There are dozens of these urban neighborhoods just waiting for dedicated people like you! ■

NEWS

Seminary goes to church

Frank Byler, professor of New Testament and pastoral theology at the Seminario Evangelico Menonita de Teologia, Montevideo, wrote the following report.

Our churches always need more and better leaders and pastors. Besides that, there are in almost all of the congregations gifted people who because of their economic situation, family, or job are unable to leave for a period of study in Montevideo. Because of this the seminary in Montevideo has decided to extend itself to the local congregation in order to give a minimum of preparation to these individuals.

A professor from the seminary will go to the local congregation, teaching three or at times two days a week, with four hours of classes daily. Two hours will be dedicated to homilectics, the interpretation and teaching of the Bible, or worship in the local church. The other two hours will be dedicated to classes on doctrine, the message of the New Testament, the message of the Old Testament, or life in the local congregation.

This year, the following plans will be put into action. Frank Byler will begin on May 11 with two months of classes in Pehuajó, Trenque Lauquen, and Tres Lomas in Argentina. John Driver will go in August and September to conduct another series of classes in Bragado, General Villegas, and America, also in Argentina. There is another series planned, but details are not definite.

The church and election campaigns

This statement was prepared by the Church Unity Committee of the Genera Conference Mennonite Church and released to the public by Lotus E. Troyer Smithville, Ohio, secretary of the committee.

The Church Unity Committee at a meeting in Chicago on Mar. 19 note growing concern on the part of various groups as to how political issues shoul be handled within the structure of the church during an election year.

The concern is raised from various points of view:

1. Is it the function of the church, in an organized way, directly or b inference, to endorse a candidate for political office?

2. Is it legitimate to equate political allegiances with an indication of Christian maturity?

3. Is it part of the strategy of the Mennonite Church to analyze biblica nonresistance in relation to any particular candidate or party?

4. Is it legitimate to engender disunity through questionable tactics in behalf of a candidate of a party?

Some church groups have taken action to establish guidelines. The followin quotation was noted: "Some guidelines for the church and its members t follow in an election year were offered by the chief administrative officer c the 3.3 million member United Presbyterian Church. William P. Thompso stated clerk of the denomination's General Assembly, said he has found fea as to what will happen to the church during the bitter campaign that appea ahead. In his judgment, he said, the church must not support a particula candidate for office. Subtle inferences that the church supports this or th candidate must be avoided, he declared. He also advised that neither the pulp nor classes and forums of the church school should be used as a soundin board for partisan interests. . . . Neither a particular congregation or judicatory should give the impression that it speaks for the whole church. Certain no church official dare do so."

The Church Unity Committee notes, with misgiving, activities of variou entities within the Mennonite brotherhood in relation to the 1964 campaig In all sincerity, we raise the question as to the propriety of declaring a cand date or a party platform as the one most compatible with Anabaptist a Mennonite convictions.

The viewpoint taken by the Church Unity Committee does not mean th we are recommending silence in relation to the application of Christian pri ciples to our generation. On the other hand, it is our belief that scrupulo care should be taken not to come to snap or surface conclusions. Subseque events have proven that many judgments made in 1964 were not correct. W did not notice published apologies or acknowledgements.

Care needs to be exercised that we do not quickly come to conclusions to the viewpoints of a candidate or party. No candidate holds to biblical no resistance.

We must exercise care that we do not judge conditions or parties on on one issue. Even more important, we must be careful lest we slander ea other or call into question the sincerity or maturity of others in the brothe hood.

It is evident that a statement of this kind can be misunderstood. Let it clear that we are not urging less, but, a deeper involvement in the applicati of the gospel to our times.

Lastly, we cannot bypass the injunction to "speak the truth in love." election year does not provide a moratorium on truth or love.

Words and deeds

Look published a collection of Vietnam pictures recently and then commented editorially to its readers that it has used the photographs to "remind you of some things that many Americans seem to have forgotten: that people and nations make mistakes; that people and nations can learn from their mistakes; and that in the process of rectifying a mistake, a person or nation can grow in wisdom and strength."

Bethel College will allow its students to designate twenty-five hours of the 186 hours required for graduation for pass/fail credit. The procedure will be followed for a two-year trial period to encourage st dents to take courses outside th major field of interest and witho concern for their grade indexes.

RECORD

Marriages

Ronald L. Claassen and *Rozanne Harvin,* both of First Church, Paso Robles, Calif., on June 15.

Kenneth Cornelson, First Church, Newton, Kan., and *Connie Koehn,* Bethel College Church, North Newton, Kan., on May 24.

Garrett Wayne Epp, Community Church, Fresno, Calif., and *Charlene Joy Schrag,* Eden Church, Moundridge, Kan., on May 25.

Duane Flaming, Alexanderwohl Church, Goessel, Kan., and *Betty Jane Reimer,* Bethel College Church, North Newton, Kan., on June 15.

Rodney Frey, Old Mennonite Church, West Unity, Ohio, and *La Deen Goering,* Bethel College Church, North Newton, Kan., on May 31.

Douglas Jutzi, Steinman Mennonite Church, and *Anita Neufeld,* United Church, Toronto, Ont., on May 18.

Roger Rahn and *Carla Schmidt,* both of Bethel Church, Mountain Lake, Minn., on June 2.

Duane Schmidt, Zion Church, Elbing, Kan., and *Sherylyn Huebert,* Bethesda Church, Henderson, Neb., on May 31.

James Thieszen, Bethesda Church, Henderson, Neb., and *Barbara Hromadka,* Hastings, Neb., on June 1.

Arnold C. Wedel, Bethel College Church, North Newton, Kan., and *Mrs. Marie Wedel,* Eden Church, Moundridge, Kan., on May 11.

Joe W. Zerger, Eden Church, Moundridge, Kan., and *Beverly Vogts,* First Church of Christian, Moundridge, Kan., on June 1.

New addresses

Wm. G. Unrau, 1925 Morningside,
Lincoln, Neb. 68508

Erwin Rempel, Mark Twain Apts.
F-1, Concord House, Harleysville,
Pa. 19438

Milton Harder, 3715 S. 198 Ave.,
Seattle 98188

Orlando J. Goering, 109 Williams
St. West, Waterloo, Ont. [22]

Jacob Elias, 483 E. 31 Ave., Vancouver 10

Paul Dahlenburg, Rt. 2, Box 94,
Newport, Wash. 99156

Calendar

June 20-23—Mountain Lake, Minn., Bethel Church, Northern District Conference.

July 13-20—Estes Park, Colo., General Conference.

Dec. 4-6—Newton, Kan., Council of Boards.

Deaths

Edna Gratz Claassen (Mrs. A. D.), Bethel College Church, North Newton, Kan., was born Oct. 31, 1895, and died May 27.

Ben P. Kaufman, Eden Church, Moundridge, Kan., was born Mar. 1, 1885, and died May 27.

Lois Eunice Meschberger, First Church, Geary, Okla., was born Apr. 10, 1900, and died May 11.

Bena Ratzlaff Weyand (Mrs. Emil), Lehigh (Kan.) Church, was born June 1, 1888, and died May 23.

Peter Stucky, Eden Church, Moundridge, Kan., was born Nov. 2, 1890, and died May 29.

Katherina Funk Voth, Bethel College Church, North Newton, Kan., was born Aug. 4, 1892, and died May 5.

Baptisms

Alexanderwohl Church, Goessel, Kan., on June 2: Janell Banman, Patricia Bartel, Julia Duerksen, Luetta Duerksen, Maxine Duerksen, Barbara Enns, Mary Epp, Lynette Goertzen, Greta Janz, Sharon Klassen, Sherilyn Klassen, Edith Plett, Ethel Plett, Fern Schmidt, Gail Schmidt, Karen Schmidt, Sandra Schroeder, Lester Banman, James Bestvater, Robert Boese, Ronald Flaming, John Hiebert, James Schmidt, Merrill Unruh, Warren Unruh, David Voth, Ronald Parker.

Lehigh (Kan.) Church: Scott Bartel, Harriet Bartel, Royce Guhr, Sarita Plenert.

Springstein (Man.) Church, on June 2: Kenneth Schlichting, Edward Bergen, Ronald Loewen, Elaine Schmidt, Elvira Isaak.

Open letter to our congregations

With approximately 1500 people from all parts of the United States spending a week at the Estes Park Conference, July 13-20, we have a considerable investment of church money. Preconference concern, thinking, discussion, and prayer may be a good way to help this investment really bear fruit.

This year, more than any time previously, the focus of the conference involves thinking about the work and life of the local congregation. The first day of the conference, Sunday, and a good share of the week will focus on the local congregation.

The purpose of this open letter is to encourage congregational preparation in advance of the conference. The committee in charge of the conference discussion groups is proposing that either through your regular Sunday school time or by a special congregational meeting, your congregations do some reflecting on the life and the work of the congregation, possibly by focusing on one or the other of these two approaches:

1. Find a way of taking an inventory of strengths and weaknesses of your congregation.
2. Have a discussion on what are specific changes, if any, the church needs to make within the next five years.

The committee urges that such meetings be used not to get consensus but rather to listen to what different individuals have to say. Honesty in facing these questions is important for church renewal.

Members of the congregation coming to the General Conference at Estes will not be expected to make a report of what was said in your congregations, rather it is to serve as a general preparation in thinking and concern.

ELBERT KOONTZ, *Secretary, General Conference Mennonite Church*

LETTERS

Relevant in face of change

Dear Mr. Shelly: It is, by now, trite but true to say "the times they are a-changin'." We are proud and deeply gratified that *The Mennonite,* despite opposition, has the courage to be relevant in the face of change.

Many critics of *The Mennonite* seem to be saying, "Tell us to believe in Christ and preach the gospel, but do not translate the gospel into a hard way of life. Do not call upon us to sacrifice, to involve ourselves in politics, to feed the hungry—who are lazy, or visit the imprisoned—who are traitors."

To those who castigate dissenters from American foreign policy, we challenge you also to level your guns at Jesus, for He is the one who said "Love your enemies" and who demonstrated love with concrete acts of compassion.

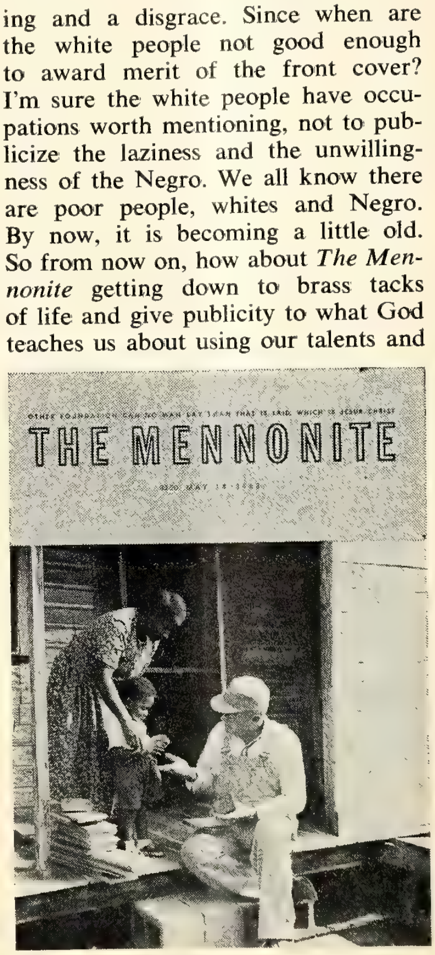
Too many people want the church to be only a dispensary of inspirational salve designed to make middle-class life psychologically comfortable. It is time we learned the difference between American middle-class values and the values of Christ.

We hope *The Mennonite* will continue to prick our consciences and give us realistic perspectives. With the help of papers such as this, the church may once again become the place "where it's at." *Paul and Marjorie Ropp, 1469 University Terrace, Ann Arbor, Mich. 48104.*

Not for use of handouts

Dear Mr. Shelly: Your covers on *The Mennonite* are becoming disgusting and a disgrace. Since when are the white people not good enough to award merit of the front cover? I'm sure the white people have occupations worth mentioning, not to publicize the laziness and the unwillingness of the Negro. We all know there are poor people, whites and Negro. By now, it is becoming a little old. So from now on, how about *The Mennonite* getting down to brass tacks of life and give publicity to what God teaches us about using our talents and what we were taught as kids, "get to work." It's nice to teach Christianity to the Negro, but to play in his hands to welfare has no place.

So, Mr. Shelly, from now on let's advocate on the front cover and editorials the use of talent and not the use of handouts. *Dean Koppes, 912 Anderson, Newton, Kan. 67114.*



Three bound volumes

Dear Editor: Last week I visited with a Mennonite student studying at a state college. Fifteen hundred miles from his home church for the past three years, the student proudl showed me his weekly tie with the Mennonite church—three bound volumes of *The Mennonite!* "I look fo it every week," he commented.

Thank you for continuing to pro vide a church paper that is alive *James H. Waltner, Upland, Calif*

In touch with reality

Dear Editor Shelly: I've been want ing to write to *The Mennonite,* fo some time, but it took a letter such a written by Fran Ratzlaff (May 28 p. 379) to motivate me to do so. feel that *The Mennonite* is in touc with reality—something that canno be said of all church papers. It pre sents the world from a Christian view point, realistically. High ideals are im portant but must not become an ob session blocking out the truth. As t some specific articles, such as " Little Bit of Soul," I feel it had real message for those of us who rea it openly. "A Little Bit of Soul," lik *The Graduate,* relates to the frustra tion so often experienced in life, e pecially in youth. And the churc needs to communicate with youth, there is to be a church of tomorro

I do not always agree with all tha is published in *The Mennonite*—bu I feel that it provides good food f thought. Obviously, some people wis to ignore the world and thinking, an miss the point of many articles. Man of us, however, appreciate *The Me nonite* and its coverage. *Charles Friesen, Conway, Kan. 67434.*

Where things are happening

That's *The Mennonite.* This magazine puts you on the growing edge of Mennonite life and witness, not only through its news and articles, but also through the lively responses of its readers, many of whom say the things you have wanted to say. Be sure that you are getting the where-things-are-happening paper, *The Mennonite.* You may subscribe or, if you are a member of the General Conference Mennonite Church, ask a leader of your congregation about the Every Home Plan.

. . . .

Enclosed is my four dollars for a one-year subscription to *The Mennonite.*

Name________________________________

Address______________________________

Mail to: *The Mennonite,* Box 347, Newton, Kansas 67114.

Anita Bohn

Call of the City

How can you stand to live in the city? Don't you feel hemmed in? How do you ever learn to find your way around? Isn't it a terrible place to raise your children?

The city is awesome. For in it one can find anything he is looking for. It may be used as an escape. A person can enjoy a cool mansion in a suburb going about his own business, living a decent life. He need not pay attention to a city government, slum-clearance projects, the Negro sit-ins at drugstore counters, or the dirty, ragged children on many streets. He can use the facilities of the city: libraries, art museums, parks. He can attend night courses; or be occupied with his job and keeping weeds out of his lawn, without ever seeing any of the ugly sights.

He can use the church as an escape from problems. The church to him is a place to worship on Sunday morning—a time when he can forget the burdens of daily living, meet friends, and draw closer to God. What's wrong with this?

But not all seek an escape! The city may be the place where Christ's call is heard most clearly. A man moving to the city because of job opportunities or for any other reason may realize the opportunity to serve in this place of great need. He might be reluctant to leave his friends and relatives. And he may find the city frightening and a little lonely at first. In the city, he finds he doesn't *have* to go to church. On Sunday morning, he sees children playing dress-up, riding trikes and bicycles in the streets; men washing their cars or mowing the lawn; women who work during the week hanging up their washing. And they don't feel guilty about not going to church. He may be gripped by the challenge of working with people in the city. Here is a place where he can serve.

It takes a lot of living with and understanding, listening and patience, to get to know people. Gradually, we begin to find that people are bothered by the busy, fast life they are leading. They often begin to trust us and confess that their lives, like ours, have become mechanized and they are like robots going through their routine day by day, week by week, always trying for a few more things to make life easier and more comfortable. It takes a long time and much study for them, and us, to see what Christ says to us and what the church can be.

This is the challenge: a choice with no pressure, to make us decide a certain way. A Mennonite moving to our city can go to church, or not; he can care for an elderly neighbor, or not—no one expects him to care; he can worry about the neighborhood boy who wanders around the streets blocks away from home and plays with whomever or whatever he finds, or he can say it's not his concern; he can visit the Okie family with eleven ragged children in a tumbledown home and listen to the worried mother tell her problems, so surprised at having someone concerned about her, or he can not even dare to go to that area of slummy homes. No one will talk about us if we don't help others. Few will know or care. We can feel a responsibility to get to know these people, or we can busy ourselves weeding the lawn—and *no one* will blame us! There is little social pressure. But then, when they do come to church, will we accept and respect the Johnsons and the Forzatos when they enter our doors and be as happy to see them as we are to greet the Klassens and the Stuckys when they move to town?

We don't have to feel a responsibility to help people see our Christ. We can simply ignore them. What will our church do? What will the Klassens and Stuckys do when they move to town? What would *you* do?

Material provided by the Women's Missionary Association.

CONTENTS

COVER

Washington, D.C., April 5, 1968. Most of the material in this special issue on the urban crisis has been prepared by the Mennonite Central Committee Peace Section in cooperation with this magazine and three other publications: Gospel Herald, Mennonite Weekly Review, and Evangelical Visitor.

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CREDITS

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Do we want new life in the cities?

Robert Wert

MOTHERS IN WASHINGTON, D.C., speak about what it's like to live in a public housing project: "If you're a nice person when you move here, you'll find that you hate everything out here as time goes on."

"I've always maintained that this is the worst place on God's earth to live."

A welfare mother says, "We're branded as illiterate, immoral, poor housekeepers—you name it, they've got a label for it."

Another says, "I'm going to tell you about welfare. I hate it. I hate it more than anything else in the world. If a mother can provide for her family in any other way, I advise her to do it."

Our witness is one of love, of fellowship, of concern, of listening. Love for Dorenna: She doesn't really understand love. She was found in the park, about five in the morning, by the police who had searched our house. She had run away numerous times. Some of her family is in a welfare home. Slowly, she is responding to our love. Sad? Yes, she's only eight.

Concern for Necey: She's a shoplifter. She tells my wife how happy she is to be able to come to our Sunday school. She's real bright, real small, and a real good fighter—and she's six.

Concern for Janice and Diane: They were at Black Rock Camp. They didn't want to go back to *W* Street with its drunks. But you know, they had no choice. They're about twelve. Diane's sister is fourteen and pregnant. What's the future for these two?

Then there is the Heart to Heart Fellowship with the community ladies. Also, I've listened to the faith of my neighbor, Mr. Jordan, as he called me up to his apartment to tell me his sick wife had died, and I wish my faith were just as great.

I believe that the only really effective way of reaching people is living where they live. This will mean living in the impersonal and socially-isolated apartment house in suburbia or in the dirty, rat-roach-and crime-infested community where many live. We meet our neighbors at the Friendship Flat Recreation Center, the community Sunday school, the basketball court, and on the street. These people, real persons when not seen in the anonymity of a group, need more than social, educational, recreational, and medical services. They need the personal friendship of one who has met the living Christ. Children who grow up with almost no love may need our friendship almost every day. A one-day-a-week friendship is inadequate.

Until one becomes a part of the inner city and absorbs some of the hate, loneliness, fear, and rejection of these people, their plight sounds like a rather serious problem. But once you identify with the ghetto by making it your home, the problem is no longer a somewhat serious one; it becomes an almost impossible and hopeless one.

Hopeless? Yes: if we say the Christian family can't live in the city; if we say they need the Lord and pray that *someone else* might be sent; if we won't move into Negro communities on our own initiative to prove that love has no limitations; if we continue to commute to the church and its community from the comfort of the country; if our priorities of security, advancement, and little-witness responsibility will not change to total commitment.

Hopeful? Yes: if our urban areas become as important to our church and mission boards as the more glamorous foreign field; if we learn to live more sacrificially—wealth is killing our concern for others and starving us spiritually; if our children learn from us that to be servants to our world is more important than personal success and achievement; if witnessing becomes as joyful an experience as material success has been for us.

I believe God is calling most of us to something that is different from our traditional way of Mennonite living. Our ineffectiveness as a church has failed to get through to most of us. But no wonder. Who would choose slum living conditions, poverty wages, little personal privacy, and the lack of esthetic surroundings? We don't really want it to get through. We are so tightly addicted to middle-class ease that it is extremely difficult to become more than Mennonite.

Many of our homes, churches, and schools are failing God and society by promoting the quiet, uninvolved life. I don't believe that the salvation and healing of people has been first in priority in our church. I believe that nothing short of a radical and revolutionary commitment on the part of the church is necessary if we want to see new life in the cities. And I'm talking about life from above.

I speak sadly. I've seen too many Dorennas and Neceys. Very few will ever know this new life, because most of us keep it to ourselves. For most of our city friends, life won't be new; it will be only empty.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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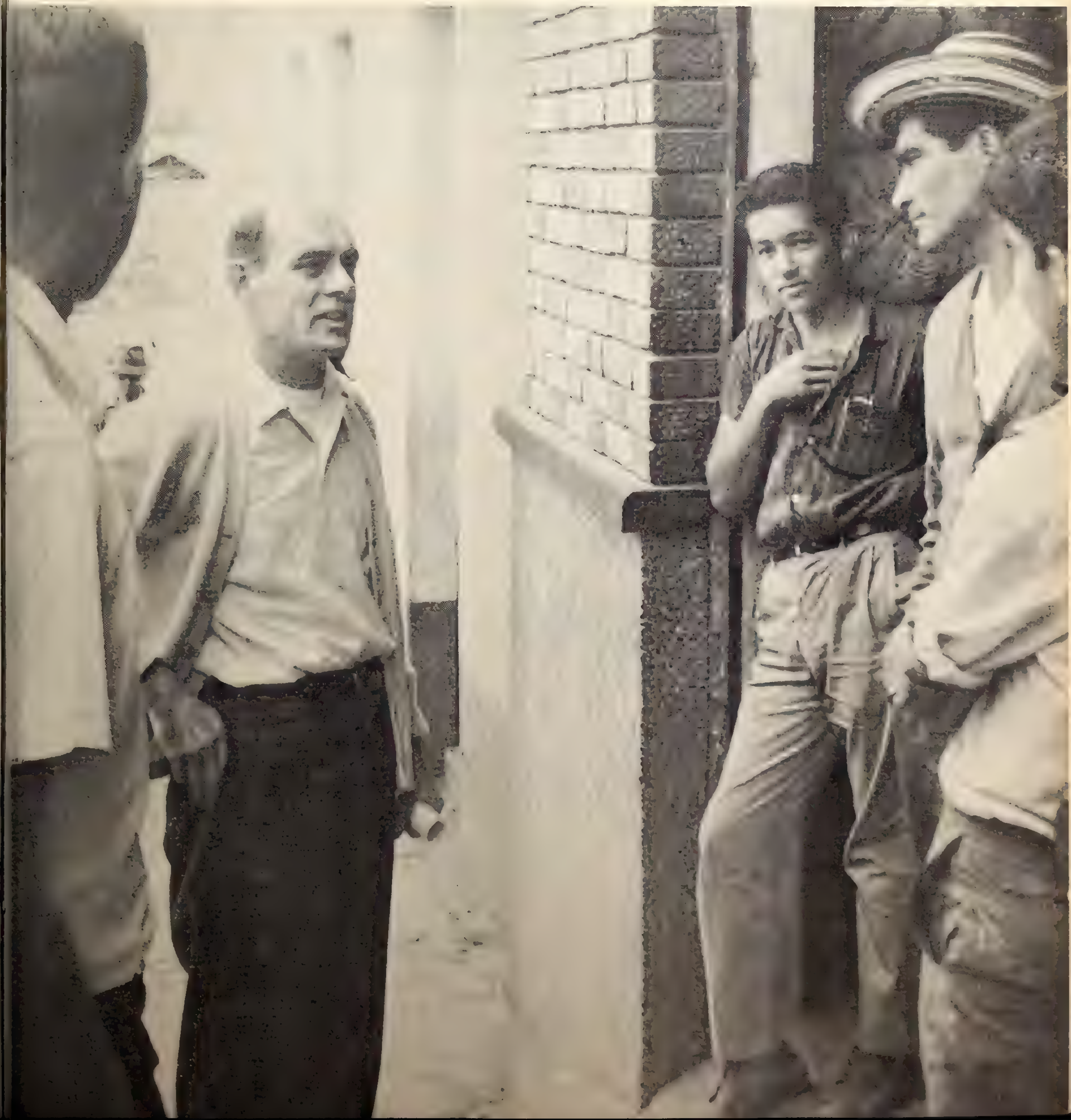

Pilgrims to the wilderness

Do the present structures of the church hinder the proclamation of the gospel? If they do, then the church must change its shape so that it can be the church in mission. We need to redefine the meaning of congregation as those "where two or three are gathered" in Christ's name in the world. And the shape of the pilgrim church is determined by the world in which it wanders.

Gordon Cosby

THE CHRISTIAN CHURCH will, very soon, exist as a minority people. The church will be the diaspora—the church in dispersion. As in earlier days, the way to the promised land may be through the wilderness.

We are going to have to give up the myth of Christendom because there is no longer any Christendom. It does not exist in the sense in which we have always thought of it. The population explosion is so great that the birthrate far exceeds the conversion rate.

We will have to give up the thinking and the patterns we are accustomed to and try to get used to meeting the changing shapes of our culture.

Much more important than the patterns and the shape of the structures of a church in dispersion is the spirit of the people. We still have to have the charisma—gift of the Spirit.

Throughout what follows, I will be using the term *structure* to mean the various phases of church life—the meetings, the committees, the organizational branches, all the organs and systems and plans of action through which the church exists and transmits its life—in other words, the wineskins.

Sherman E. Johnson, in a commentary on the sixth chapter of Matthew (in the *Interpreters' Bible*) says: "Jesus takes it for granted that his followers will do religious acts, but they must be performed with a pure motive and without ostentation. . . . Jesus was not so much interested in remodeling institutions as in transforming the minds and attitudes o those who use the institutions. His primary concern was that men should share his vivid consciousness of the reality, power, and omnipresence o God. Worship is simply meaningless unless it is performed solely for hi sake and the sake of his kingdom. A the same time, a profound acceptance of this principle inevitably leads men to criticize and reform the institution themselves."

The present institutional structure of the church must give place to new structures that will *be* the church o mission. This conviction has come t me gradually—I have worked wit it consciously for the past fiftee years and have been disturbed abou it for the past three. Just a few week ago, I crossed a line in my thinking Now I am convinced that the inst tutional structures that we know ar not renewable. Even when there renewal (and this goes on in man congregations) the stance of th church almost always remains th same—a stance which is contrary

Washington's Church of the Saviour

Gordon Cosby, author of the article below, conceived of the idea for the Church of the Saviour, which was established in October 1947, in Washington, D.C. Ordained as a Baptist minister, he was an Army chaplain during the Second World War. When he returned from his overseas duties, he began the venture he had formulated in his mind.

Although the Church of the Saviour is not a denomination, because it feels the freedom to experiment is vital, neither is it sectarian. It is an ecumenical church giving unqualified allegiance to Jesus Christ. It is devoted to the experiment of finding whether it is possible in the twentieth century to work with people recently turned from secularism or from merely nominal Christianity, to create conditions through which the living Christ may manifest himself as He did when His church was young.

The Church of the Saviour has about sixty-eight members and a Sunday congregation of 200 worshipers. Its "home" is an old building which the members have transformed "into a place of grace and beauty."

Membership in the Church of the Saviour is more than a verbal affirmation of faith. It is open to any person who believes in Christ as the Son of the living God and the Savior of mankind and who is willing to commit himself unreservedly to His service and to give Him priority in all the affairs of life.

Such a commitment involves the beginner in a year or more of study and instruction before he becomes a member. Such study is designed to stimulate spiritual growth and to furnish a background of Christian belief. In addition, this period of apprenticeship serves to emphasize the importance and significance of the step being taken.

The minimum discipline required of members includes daily prayer and Scripture reading, faithful attendance at weekly worship, participation in the educational program, the giving of a tithe of one's income to the church, and a consistent effort to meet any and all individuals in a spirit of love. These are the classical Christian disciplines, and emphatically not a way of earning salvation; it is made clear to the prospective member that the disciplined life is only for those who elect it willingly and eagerly.

Included in the church's emphasis are seven mission groups, whose members feel called into specific areas of service among people who are not associated with the church. The two purposes of a mission group are: to serve the world by bringing to it the Word of the gospel, and to nurture the spiritual growth of its members.

Perhaps one of the best known of the seven mission groups is the Potter's House, a coffee shop which has now become a favorite spot for the exhibition of the work of Washington artists. Begun in April 1960, its aim is to attract people who seldom, or never, go to church but through this medium, are led to ask religious questions. *Renewal.*

the very nature of a church committed to mission.

The church, properly, does not engage in mission or merely send missionaries—the church *is* mission and the congregation should express its life in the world. Its very structure must be changed to allow it to be itself. The church, if it is to "go into all nations," must exist within the secular structures of mankind.

When all the structures get as rigid and as resistant to change as they are now, perhaps the wisest strategy is not to try to renew them. It may be wiser strategy to bypass them and let God do with them what He will. The new structures which will appear may be so drastically different from the old as to constitute reform rather than renewal.

I would suggest that those of us who are called by the living God to belong to Him will be on mission to His world and we will take the shape appropriate to our calling. These new shapes will throw light upon the path of those Christians who are still active in the old structures.

I want to clarify several things. The Holy Spirit is still at work in the old structures. People still get converted in them, and personal growth takes place in them. One reason it has been so difficult for me to come to the conclusion stated above is that I, myself, came to know Jesus Christ through the old structures. This reproach has been thrown at me time and again, and it is true. So it is with great reluctance that I have to say that I do not believe that the old structures can be renewed. This is not the way, it seems to me, God will work in our time.

Further, I am not writing *people* off when I make this statement. I am not expressing contempt, there are millions of people existing in the present structures and they are precious, loved children of God. They should be given the challenge of expressing their lives in mission.

I still intend to go, when invited, to the various seminaries in the country, and to the various churches, although I will have to be honest and say to them what I feel. It is in the seminaries and churches that we are most apt to discover the people who can develop the new shapes of the church, for these are the people who have been working with these structures all their lives. Of all people, they are the ones who should know that the present structures do not work, that they are irrelevant.

I am not, in any glib way, writing off the whole church. But I am saying that, as I now see it and as I now understand the nature of the world, the structures in which the church is at present contained are irrelevant and simply do not allow the church to be on mission. They hinder the proclamation of the gospel rather than further it.

Now the question is, What will the church look like when it is in the world on mission? What will be its shape? The only answer I can give is that I do not know. For several reasons, I don't think anyone can know at this point. For one thing, the shape of the church in our time or in any time is always determined by God.

The strategy, the tactics of the church, the shape, the patterns, the structures in which it will express itself are all determined as a result of obedience to the living God. God leads His people day by day, moment by moment. He usually does not reveal His strategy a year, or five years, ahead of time. Day by day He gives His people the wine, the life, the vitality of the gospel.

But this new wine always has to be put in new wineskins and this is always difficult, because people are always saying that the old wine is sound, good wine. We don't want to change. There is that which does not change—the givenness of the gospel, the tradition we enter as a people of God, with Abraham, Isaac, Jacob, and all the constitutive events of the Christian faith. We have entered into the life and the death and the resurrection of Jesus Christ, and we have the tradition which has been ours for two thousand years of Christian history.

But the wineskins, the shape, must be determined by God in this century and in every century. We will know varied patterns; God will work in numerous ways. We cannot absolutize any pattern. We can never say that we have the pattern for the twentieth century—hallelujah! God leads His people in every age in unpredictable ways.

Another possibility, very strange to me, and one which I had great difficulty coming to grips with, is that the shape of the church will be determined, in large measure, by the world. This idea was unthinkable to me at first. But the world of human beings determined the shape which God himself took when He came into the world that first Christmastime. The world determined the very form of the death of the Son of God.

Death by crucifixion was the world's way of getting rid of a disturber. Christ made himself vulnerable to the to the world. The church is to be vulnerable to the world. It is to take that shape that the world needs. We are not to be protected by our own power structures which are so strong that the world cannot crucify us! Our faith says that the only way there can be rebirth is by death and that the Christian must always think in terms of death and resurrection.

The church is in the world to die, not to develop power structures which protect it from any form of crucifixion.

The shape of the church will be determined by the changing nature of the world itself. The church must flow into the world, and its flow will take the shape of its channels. We must be willing to entertain wild hypotheses and fantastic possibilties.

Entertaining any possibilty is quite different from recommending it; it is not saying, "This is what we must do." But several things occur to me.

I think we ought to be open to the giving up of all professional ministries. It may be that I ought to earn my livelihood another way. Perhaps all of the ministers of a congregation should be engaged in a tentmaking ministry and do their job in the life of the world.

Another possibility is that of giving up all real estate. I think our present real estate serves us, but a pilgrim people ought always to be open to the possibility of giving up all its real estate. If a bomb were to fall on this area, we would have to be the church without any real estate. The church was the church during the most vibrant period of its life, several hundred years, without real estate.

Another possibility is that the church might carry out its mission through small bands of people, just two or three or four or five, who would live out their lives in the midst of the world of business, the world of government, the world of mass media, the medical world, the educational world—out there where they are making their tents, earning their living. Such little mission groups would be working at the problems of mass media, or on the issues relating to peace and prevention of war, or on race relations and housing, or with the poor, perhaps taking a vow of poverty.

I am not talking about little functional groups related to the local congregation. These mission groups of which I speak would *be* the local congregation. We need to redefine the meaning of congregation. "For where two or three are gathered in my name, there am I in the midst of them" (Mt. 18:20).

What does it mean to gather—to *congregate*—in the name of Christ? It means to have been baptized into His nature. To have died with Him and risen with Him. It presupposes commitment. The congregation is a people to whom the Word of God is preached and to whom the sacraments are administered. These things do not have to be done by a professional minister; anyone who is appointed by that community of faith may do them.

The congregation of the future will live under a common discipline. It will take seriously not just the *gathering*, but the going forth. Think of the freedom such a congregation would have—its mobility, with almost none of the paraphernalia of baggage of the institution—with all its energy available for its mission.

This is not to say that the past has nothing to contribute to the new shape. The experience of the past will be

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And tradition

I make all things new.
Just a minute there,
Scribe of Patmos;
Are you sure the dictating angel
said a thing like that?
My constituency
won't go for it, you know.
We like the status quo
things the way they've always been
and dependable.
We are a people who collect antiques;
we don't want change or new ways.
Scribe of Patmos: we suggest
that you refer that phrase
back to the dictating angel—
just to be sure.
Meanwhile, we'll table the motion.

Pollyanna Sedziol

lrawn upon more than it is at pres- nt. What I am describing is much nore difficult than anything we have ver done. If anybody thinks this vay is easier, he should find two or hree people who really know what it neans to be reconciled to one another nd should inquire of them—people vho are living out in their common ife a prefiguration of what life ought o be in business, education, or medi- ine.

Such Christians will not say, "Come vith me to church and maybe some- ody there will be able to be the nstrument of God's reconciliation." They will say instead, "You are now n church. We are right with you vhere you are. We will be the in- trument of God's reconciliation to ou here."

They will say, "We are the church. Ve are that miracle of God's grace." Of course, this will not be said in ust that way, but this is the conviction that will have to be expressed.

The tendency at present is almost always to try to relocate the people we would like to help. We say, "If I can just get them to church, everything will be all right."

What we must learn to say is: "Here we are. We are going to be with you right where you live. We're not going to pull you out of your environment; we're not going to make you a part of an institution to keep the institution going. And if we have to live with you in a tent for the rest of the time and just witness to the fact that Jesus Christ, who is a servant, is at work in this world, we are going to make witness to that."

We begin to perceive the world not as a hostile place, but a place over which God is Lord. The world is different because Christ came. It is not just the church that is different, the world is actually different. It is a reconciled world. And so the Christian is at home in it. He is at home, for example, in the world of government. The government is not a great hostile enemy, as we sometimes imagine. It is a place where people are, who have to be loved before they can be changed. And business is not just a place where dog eats dog; it is a good place where men live, a place of exciting opportunity for the Christian. Only as we really live in these structures of society, shall we be able to begin to demonstrate life in the world of government, of business.

The question then comes up, "How could we, then, belong to the *oikos* —the whole household of God?"

Well, many of these little congregations would be able to send a representative to some other part of the world, or to bring a representative of the church from India, the Congo, or Hong Kong, to live with us. Here is a group of doctors, or artists, or government people, who would bring a Christian from far away to be a part of their life together. Gathered thus, the whole *oikos* meets together. This would be possible, because practically all the financial giving would be available for mission.

Another way in which Christians would discover one another out yonder would emerge. We would encounter one another as people who have left their fortified positions and now only vaguely remember those strong and solid houses we once inhabited. We would really be a pilgrim people—a tent-dewlling people.

Somebody says, "Aren't you afraid of what this would do? Everything would go to pieces. Thousands of congregations. Hundreds of new denominations."

Such a prospect doesn't worry me a bit, not one tiny bit. It is only a part of what I see as I try to discover the shape of the future. Maybe as you see what *you* see, and we get together under God, we will see something quite different from what either of us now sees. What is the shape to come? What is the shape of the church for the world of tomorrow?

Call for full-time president

OUR RECENT DISCUSSION about the proposed Conference constitution turned up a number of new ideas. One suggestion was that the conference president should work full time at being president while in office.

In three earlier articles (May 28, June 4, and 11), we discussed a number of issues in the proposed constitution. (The text of the constitution was published in the Apr. 9 *Mennonite.*)

Among the innovations in the proposed document, which will be discussed and voted on at Estes Park sessions in July, is a proposed general board along with a general secretary who will attempt to integrate the witness of the conference.

The present four conference boards will be changed into three commissions. The present Board of Education and Publication will become the Commission on Education with many of the same functions assigned to it now. A special emphasis in the Commission on Education will be a department of higher education.

The Board of Business Administration will cease to be a board and its functions will be part of the general board's responsibility through its division of administration. In addition, the general board will also have a division of communication.

The biggest shuffle will involve the Board of Missions and the Board of Christian Service. Their responsibilities will be reassigned along geographical lines to a Commission on Home Ministries and a Commission on Overseas Ministries.

All of these proposals, along with others to reduce the elected terms of conference policy makers and to add district-elected people to policy-making bodies, received general approval from the ministers and conference leaders we interviewed. A tabulation of their responses is given below.

A number of additional comments on the constitution were made by those we contacted.

R. L. Hartzler, Bloomington, Ill., feels that the conference presidency should be a full-time, salaried six-year term and he should "be the executive head of the conference and of the conference offices."

He adds, "As such, he would not be one appointee with headship over other appointees. He would carry a portfolio vested in him by the conference."

John A. Esau made the same suggestion and defined the assignment further. "Along with his present duties, he could be asked to be the creative agent of change.

"He might be in the position of being free from administrative routines for study, thought, planning. We need to enable him to be a leader who leads not necessarily from an administrative position of power (that is for the general secretary), but by the inspiration and charisma of his person and ideas."

Hartzler also noted the absence of a group in both the present and proposed constitution to deal with questions of conduct and doctrine.

Following is a tabulation of the responses to our survey. Seventy-five people answered our questions. Thirty-four were members of present conference boards or executives for the boards (designated as "conference" in tables). The other forty-one were district conference officers or ministers (designated "district" in tables).

They were asked whether they approved or disapproved of nine items in the proposed constitution. These responses are tabulated below in terms of percentages. In each case, several said they had no opinion, were undecided, or qualified their answer. These responses are not directly indicated below, but would be represented by the differences between the sum of those approving or disapproving and 100 percent. (Total percentages here may vary by a few points from those given in our earlier articles since late returns have been included in this final tabulation.)

Enlarged membership and responsibilities for general board (formerly executive committee):

	Conference	District	Total
Approve	71%	63%	67%
Disapprove	12%	20%	16%

Enlarged responsibilities for general secretary (formerly conference executive secretary):

	Conference	District	Total
Approve	64%	56%	60%
Disapprove	18%	15%	16%

Addition of divisions on administration and communications:

	Conference	District	Total
Approve	56%	61%	59%
Disapprove	18%	12%	15%

Restructuring of Board of Christian Service and Board of Missions as Commission on Home Ministries and Commission on Overseas Ministries:

	Conference	District	Total
Approve	76%	61%	68%
Disapprove	15%	20%	17%

Development of a department of higher education under the Commission on Education:

	Conference	District	Total
Approve	62%	71%	67%
Disapprove	18%	7%	12%

Reduced term of office for commission (formerly board) members:

	Conference	District	Total
Approve	91%	83%	87%
Disapprove	3%	5%	4%

Election of seven out of thirteen members on program commission (formerly boards) by district and regional conferences:

	Conference	District	Total
Approve	85%	88%	87%
Disapprove	9%	2%	5%

Continuation of pattern of triennia meetings of General Conference rather than biennial meetings:

	Conference	District	Tota
Approve	79%	68%	73%
Disapprove	12%	22%	17%

Division of document into article and bylaws:

	Conference	District	Tota
Approve	79%	71%	75%
Disapprove	9%	0%	4%

The proposed constitution, in spi of its general approval, seems assure of a lively discussion when it come up for a vote next month. The ideas for it that people have are varied.

"We will never satisfy everyone with a constitution," said Vern Preheim, Akron, Pa. "The proposed one, overall, is better than the old one. We have spent a lot of time and money on the new constitution. I hope that we can adopt one so we don't go through another three years of constitution discussion."

And many agreed that no constitution, however good, would be a cure-all.

"I approve the constitution but do not believe it will be a panacea," said Robert Kreider, Bluffton, Ohio. "I will not consider it a tragedy if it is defeated, only evidence of a tangle of fears, misunderstandings, legitimate concern, and skepticism about the motivation of others. I will not consider it a victory if passed, because the new constitution does little about our biggest problem, *us.*

Peace talk at high school

Backed by Elkhart churches

David Habegger, pastor of the Hively Ave. Church, Elkhart, Ind. wrote the following report.

Several persons in Elkhart became concerned about making a peace witness in the community and ideas were shared, with different individuals taking responsibility for a particular task. I chose giving a witness to the junior and senior high school students. One reason why I chose it was that my son, who is a junior, came home one day and told me that several branches of the military were speaking about the reasons why a person might want to serve his military duty with them. He also wondered if it would not be possible for the conscientious objector position to be presented.

In casting about for the best basis of approach, it was decided that if we could get the sanction of the Elkhart County Council of Churches, then we would be doing more than representing ourselves. I first went to the Department of Friendship. They said our interest was an answer to prayer, for they had been wanting to do something along this line. They approved the idea and designated me to be the person to follow through. However, we first wanted the approval of the Council of Churches' directors as well. To make a proper presentation to them, a five-minute script was written so that they would be aware of the type of presentation we were interested in making. We received their approval with no dissenting voice.

Contact with the high school was made through the guidance counselor, as he is responsible for presentations like ours over the closed-circuit television of the school. He contacted school officers and received their approval. Again, the script was given to him when the request was made.

When the approval came I was really offered more than was anticipated. A total of fifteen minutes was to be used. The first five were given to the secretary of the local draft board, who was to tell about various classifications and how one obtained them. Then I was asked to tell of the options for conscientious objectors. I also informed them that we had a counseling service set up if they would write to the address given. Then the student who led the television presentation asked a few questions. Following the presentation, we were permitted to be available for questions and to hand out literature. I invited Darrell Fast, associate director of voluntary service for the General Conference Mennonite Church, to work with me and we were able to talk to quite a number of persons and give them pamphlets about conscientious objectors. We got only a few negative responses. It was obvious that some students were interested in obtaining a pamphlet but were inhibited by their friends.

An account of our visit was placed in the paper and there was some negative criticism over the call-in program, *Sound Off,* on the local radio station. Several faculty members raised questions about the propriety of such a presentation, but the principal defended it as a presentation of legal options about which students should be informed.

As yet, there has been no further contact with persons from the school, but this was a first step.

A high school in a neighboring community invited a member of the Old Mennonite offices in Elkhart to show the film "Alternatives" to the school assembly and to talk about the conscientious objector position and how one might serve as a conscientious objector. This was an approach made by the school.

Thus there seems to be interest on the part of persons within the public schools to inform their students on various options available to them.

Saigon team flees gunfire

Attacks on suburbs widen

The fighting in suburban areas of Saigon during May and June has caused more destruction than the Tet offensive. There have been more civilian casualties and more homes destroyed this time in spite of the fact that they have received less publicity.

Vietnam Christian Service, Saigon, cabled Akron headquarters on June 4: EVACUATED GIA DINH AGAIN: MAY BE OUT AWHILE.

The Leatherman home and the VNCS language center-guesthouse are located in the Gia Dinh area, a suburb northeast of Saigon. The Eastern Mennonite Board of Missions also has a center there. They, too, have had to leave.

While fighting occurred in Gia Dinh every day, it was not yet subjected to the vast destruction which took place on the southern side of the city in the Cholon area.

The VNCS staff evacuating the Gia Dinh area moved downtown temporarily. While there is continuing danger and frequent disruptions, communications have not been disrupted.

Up-country programs have continued with little disruption this past month. Vietnam Christian Service staff is working with the new refugees in clinic services. They are also supporting several Christian youth groups in constructing temporary shelters for refugees.

"We are confident that the VNCS staff will respond, along with the Mennonite missionaries in Saigon and Gia Dinh, with actions appropriate to the situation," Paul Longacre, MCC acting director for Asia said.

The ordination, certification, and registration of ministers

The following statement will be presented to the General Conference at Estes Park, July 13-20.

Local congregations, district/area conferences, and the General Conference have particular responsibilities in the process of calling, equipping, and validating persons for the pastoral ministry, missionary services, and other church-related ministries. These procedures are to help achieve an orderly process of authenticating the identity, responsibilities, and relations of a pastor to the congregation, the district/area conference, and the General Conference.

The statement is meant to be a guide for situations in conferences where prevailing practices make this applicable.

A. Ordination

1. Initiating application for ordination. The ministerial candidate and/or the local congregation may request from the ministerial committee of the district/area conference, appropriate General Conference agency, or from the secretary of the Committee on the Ministry, information on a) procedures for ordination, certification, and registration of ministers; and b) the questionnaire for ordination examination.

2. Processing for ordination. The candidate shall be examined by the ministerial committee of a district/area conference, by the Board of Missions or other agency of the General Conference. The examination includes the completion of the questionnaire for ordination examination and an oral examination. The candidate approved for ordination must be in sympathetic accord with the program, principles, and practices of the General Conference Mennonite Church. It is recommended that the examination be held in the district/area conference where the candidate serves.

3. Service of Ordination. The district conference minister and/or the ministerial committee of the district or the appropriate General Conference agency in consultation with the candidate and responsible persons of the local church plan the ordination service and place.

4. Reporting the Ordination. The minister performing the ordination shall complete a report of ordination which he submits to the secretary of the Committee on the Ministry, who forwards the form to the personnel office for the purposes of record. (This form and the application report referred to below may be obtained from the office of the personnel secretary.)

B. Certification

Upon the receipt of the report of ordination, the secretary of the Committee on the Ministry instructs the conference secretary to issue a certificate of ordination and an identification card which is renewable every triennium.

The certificate of ordination is granted only to such whose ordination is processed and approved by the ministerial committee of the district/area conference and the Committee on the Ministry, and upon receipt of the report of ordination form completed by the minister officiating.

Under the above procedures this certificate of ordination is presented to ministers who may serve other denominations or non-conference mission programs.

C. Registration

Registration recognizes the validity of a minister's ordination which took place in another denomination or which was scheduled in a General Conference congregation but did not follow procedures given in this statement. The certificate of registration is a commitment by the minister and the General Conference to mutual support and encouragement as each serves the local congregation in the framework of the General Conference program.

A minister desiring registration completes an application for certificate of registration. The ministerial committee of the district/area conference, or appropriate General Conference agency, examines the pastor on the basis of his application. Upon recommendation by an examining agency named above, the Committee on the Ministry instructs the conference secretary to issue a certificate of registration accompanied by an identification card. The certificate of registration is valid as long as the minister named serves the General Conference Mennonite Church.

D. Withdrawal of certification or registration

Certification or registration may be withdrawn when a) the individual minister requests; b) when the minister terminates his pastoral service or relationship to the General Conference Mennonite Church; or c) the scriptural qualifications and positive attitudes necessary for church leadership are not exhibited.

Definitions

Ordination. Ordination as understood in the General Conference Mennonite Church is an act by which a person after appropriate examination is formally and publicly set apart by the laying on of hands and prayer for the designated task of church leadership. This generally applies to pastoral leadership in a local congregation but may also refer to the wider church and conference fellowship.

Biblically, it is grounded in such passages as Numbers 27:18-23 (the commissioning of Joshua), Acts 6:6 (the appointment of the seven), Acts 13:1-3 (the sending forth of Barnabas and Saul), and 1 Timothy 4:14 and 2 Timothy 1:6 (the ordination of Timothy).

Functionally, it is grounded in the basic need for order and leadership in the church, both of which are recognized and sanctioned in Scripture, (e.g. Acts 14:23; 20:28; 1 Timothy 3:1-7; 1 Peter 5:1-4; 1 Corinthians 14:40).

Theologically, ordination is an act of God through the church. It represents a confirmation by the church of the validity of a candidate's sense of call. It involves on the part of the candidate a public declaration of his definite subordination in ministry to the lordship of Christ. It implies the recognition of such authority under God which is necessary for the performance of the designated leadership functions in the church. It includes on the part of the church a focused prayer of blessing for the candidate and his being sent forth into the ministry of Christ and His church. It is not a sacrament in that it does not in itself impart or transfer a divine gift or authority.

Ordination in the General Conference Mennonite Church is usually viewed as being for life, but it is considered advisable that when an ordained person for a period of time is not actively involved in church leadership that he will refrain from exercising prerogatives which either the church or society may grant to ordained persons.

In some areas of the conference, the developing pattern is to have but one ordination to the ministry, including all the normal functions of church leadership. In other areas a distinction is maintained between ordination to the ministry and ordination to the eldership.

In a brotherhood church, it is recognized that in extenuating circumstances, where ordained ministers are not readily available, a local congregation, with permission of the district/area conference ministerial committee, may designate temporarily an unordained person to function in ministries normally performed only by ordained ministers, including the administration of the Lord's Supper.

Commissioning. Commissioning is understood to mean an act by which a person after appropriate examination is formally set apart for a designated task of church service which is limited either geographically, or temporally, or functionally. Commissioning is characterized by the particularized service other than pastoral ministry to which the candidate is appointed. It is used especially for overseas mission and Christian service ministries, as well as for Christian education ministries.

Licensing. Licensing is understood to mean an act by which a person is recognized as having been examined for a specific task of church leadership. The appropriate committee of the area/district conference shall examine candidates for license and serve as the licensing agency.

A person may be licensed as a minister upon these conditions: 1) He must show evidence of mature faith in Jesus Christ as Savior and Lord, and possess leadership ability; 2) he should show understanding and appreciation of the Mennonite faith and demonstrate loyalty to the District Conference and General Conference Mennonite Church; and 3) a license is to be requested by a local church desiring his services or in its behalf by a conference board, committee, or institution.

A licensed minister is authorized to preach and provide pastoral services subject to the following restrictions: 1) a license is granted for one year. It is to be renewed annually, but usually anticipates ordination. Therefore, licensing should be limited to not more than five years; and 2) a licensed minister may perform marriages when authorized by the ministerial committee and when permitted by the law of the state or province. He does not baptize or serve communion, except by request of the local congregation and authorization of the district/area ministerial committee where this may be appropriate, nor does he ordain or license others.

Licensing is to be recognized by an appropriate public service which includes designated responsibilities. Should a license be renewed, another public service is not involved, though the act of ordination shall be performed at a public meeting of the church.

RECORD

Calendar

July 13-20—Estes Park, Colo., General Conference.

Dec. 4-6—Newton, Kan., Council of Boards.

Baptisms

Bethel Church, Fortuna, Mo., on June 2: Diann Baumgartner, Dale Beutch, Sharon Beutch, Roger Elliott, Larry Gerlt, Linda Gerlt, Marlene Gerber, Mary Robin Groth, Karen Loganbill, Jill Helsay.

Bethel Church, Mountain Lake, Minn., on June 2: Patty Buller, Jean Pankratz, Faye Harder, Lorena Sawatzky, Emory Buller, Orville Regehr, Scott Friesen.

Bethel College Church, North Newton, Kan., on June 2: Barbara Bartel, David Bender, Donald Blosser, Sharon Brandt, Duane Esau, Michelle Friesen, Warren Friesen, Venita Goerzen, Janet Koehn, Steven Koehn, Frederick Loganbill, Carol Richert, Jeanette Rinner, David Schmidt, Delene Schmidt, Naomi Schmidt, Jeffrey Schroeder, Doris Shelly, Scott Smith, Susan Spaulding, Robert Suderman, Jr., Patricia Unruh.

Bethesda Church, Henderson, Neb., on June 2: Steven Buller, Ralph Epp, Stanley Epp, Dennis Friesen, Kenneth Friesen, Krystie Friesen, Rondell Friesen, Lorraine Ott, Philip Ratzlaff, Eloise Siebert, Glenrose Siebert, Myron Siebert, Glenden Thiessen.

Calvary Church, Washington, Ill., on June 2: Keith Rider, David Schertz, Karen Guth, Debbie Schrock, Linda Faubel, Dianne Guth, Beth Ehling.

Community Church, Fresno, Calif., on June 2: Diana Bergey, Robbie Knowles, Virgil Hagen, Stuart Koop.

Deep Run Church, Bedminster, Pa., on June 2: Donna Derstine, Sharon Guttman, Deborah Mill, Cheryl Rice, Carolyn Ward, Delores Yost, Richard Britt, Michael Derstine, Steven Ketterer, James Kissel, Timothy Kissel, Robert Poulsey, Garry Schotts, Dennis Wismer, Ray Hunsberger.

Eden Church, Moundridge, Kan., on June 2: Dennis Dean Gehring, Diane Avon Gehring, Barbara Sue Goering, Connie Jean Goering, Curtis Rene Goering, Mark Harris Goering, Sherry Ann Graber, Barbara Jean Harms, Denise Marie Kaufman, Sharon Dee Kaufman, Yvonne Christine Kaufman, Bryce Eugene Krehbiel, Wendy Dale Krehbiel, Ruth Ann Ritthaler, Gary Alan Schrag, Marcella Ann Schrag, Robert Joe Schrag, Robert John Schrag, Harlan Dale Stucky, Harvey Jon Stucky II, Murray Dale Stucky, Patricia Ann Stucky, Sharon Anne Stucky, Gregory Gene Zerger, William Joe Zerger.

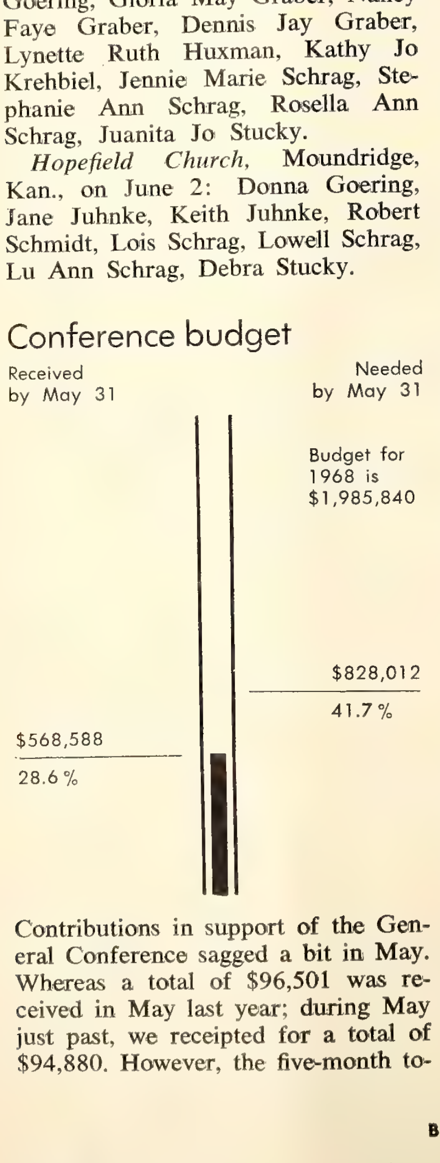
First Church, Geary, Okla., on May

12: Elaine Bernice Zweiacher, Esther Marie Zweiacher, Barbara Leck, Stanley McKay.

First Church, Pretty Prairie, Kan., on May 19: Judith Gail Flickinger, Gordon Lynn Flickinger, Jane Ann Goering, Gloria May Graber, Nancy Faye Graber, Dennis Jay Graber, Lynette Ruth Huxman, Kathy Jo Krehbiel, Jennie Marie Schrag, Stephanie Ann Schrag, Rosella Ann Schrag, Juanita Jo Stucky.

Hopefield Church, Moundridge, Kan., on June 2: Donna Goering, Jane Juhnke, Keith Juhnke, Robert Schmidt, Lois Schrag, Lowell Schrag, Lu Ann Schrag, Debra Stucky.

Conference budget



Contributions in support of the General Conference sagged a bit in May. Whereas a total of $96,501 was received in May last year; during May just past, we receipted for a total of $94,880. However, the five-month total exceeds last year's by about $30,000. The Mission Board has fared best, with about $52,000 more in receipts thus far than last year. The seminary is very much in need of our support. Receipts during the first five months total only $37,662 as compared with $47,026 during the same period in 1967. We urge all who can to seriously consider giving more adequate support to our seminary.

In referring to the accompanying chart, you will note the long-term inadequate support of the Board of Education and Publication continues. Only 19.7 percent of its budgeted amount has been received. You ask, "How can a board operate so far short of its budget?" The simple answer is that projects and materials which ought to be produced to help educate church members, both young and old, do not always get under way. The printed page, in this day and age, is of utmost importance. Are we being shortsighted when we give the Board of Education and Publication so little support? *Wm. L. Friesen, conference treasurer.*

	Budget	Receipts to May 1967	1968	%
Missions	$1,306,000	$321,554	$374,299	28.7
Christian Service	357,040	131,432	117,705	33.0
Education and Publication	129,600	22,303	25,588	19.7
Seminary	193,200	47,026	37,662	19.5
Where most needed*	—	16,920	13,334	
	$1,985,840	$539,235	$568,588	28.6

*To be distributed at the end of the year.

Workers

Kenneth and Mary Bauman, missionaries under the General Conference Board of Missions, left for India June 17 for their third term of service. Kenneth will be principal at Union Biblical Seminary, Yeotmal, Maharashtra, India. Previous terms include the years 1954-61 and 1962-67.

Bob Dester, Deer Creek (Okla.) Church, is serving a two-year voluntary service assginment at Swedish Hospital, Minneapolis. He is the son of Mr. and Mrs. Marvin Dester.

Stanley Eugene Graber, First Church, Pretty Prairie, Kan., is serving a 1-W assignment at Menninger Foundation, Topeka, Kan.

Frieda Guengerich, Calvary Church, Washington, Ill., will leave this summer to serve in the Congo, under the Congo Inland Mission.

Shirley Hildebrand, missionary in Taipei, Taiwan, arrived June 4 at her home in Chilliwack, B.C. She plans to study at Goshen College and Mennonite Biblical Seminary during the next two years. From 1962 to 1965 she was in Taiwan under voluntary service, teaching missionary children. On her return to Canada, she was commissioned as a missionary, returning to Taiwan in August 1965. Following language study, she spent this three-year term in evangelistic work in Taipei.

Suzanne Hilty, First Church, Bluffton, Ohio, is in Montreal where she is studying French in preparation for service in the Congo. She will serve a twenty-six month term in a service and education program.

James Nathan Huxman, First Church, Pretty Prairie, Kan., is serving a 1-W assignment in the Evanston (Ill.) Hospital.

Levi Keidel, missionary to the Congo, has been appointed manager of Faith and Life Bookstore, Newton, Kan., for a two-year period beginning Aug. 1. He succeeds Carlyle Groves. Keidel graduated from Bob Jones University in 1950 and holds a master's degree in journalism from Northwestern University, Evanston, Ill. He has been active in literature distribution work in the Congo. Last year, Evangelical Literature Overseas presented him with an achievement award in the field of bookstore manage-

S. Graber
J. Huxman
L. Keidel
J. Teeter
M. Teeter

ment. He has set up a network of Christian booksellers in the larger population centers of the Congo Inland Mission area, which are being supplied by regularly scheduled trips in a specifically constructed literature distribution van. He has also been editor of the only Tshiluba-language magazine in the Congo, *Tuyaya Kunyi?* (Where Are We Going?). A General Conference Mennonite missionary serving under the Congo Inland Mission, he has served in the Congo since 1951.

Sue Martens, who was serving as a nurse in Taiwan, under the General Conference Church's Board of Missions, returned June 14 to Eyebrow, Sask., for furlough. She has been director and teacher at Mennonite Christian Hospital School of Nursing, Meilun, Hwalien. Her work included translating a three-year nursing curriculum into the Chinese language. A 1951 nursing graduate and 1957 graduate of Winnipeg's Canadian Mennonite Bible College, she first went to Taiwan in 1957.

James Teeter, a surgeon from Waynesboro, Pa., will work at the Mennonite Christian Hospital, Meilun, Taiwan, for a four-week period this summer. This will allow Dr. Roland Brown and Dr. Alvin Friesen to attend the Taiwan conference and take a vacation. Teeter, a member of the Arlington Baptist Church, Randallstown, Md., has done short-term volunteer missionary work as a surgeon each summer since 1963. He has worked in a number of places: Ivory Coast, with the Conservative Baptist Mission (1963, 1964); West Pakistan, with the Evangelical Alliance Mission (1965); Kenya, with the Africa Inland Mission (1966); and Peru, with Wycliffe Bible Translators (1967). He and his wife, Mae, who will do nursing work, will be accompanied by their three children.

Deaths

Laura Augspurger, Carlock (Ill.) Church, was born Mar. 18, 1877, and died June 6.

Dr. Edward Engel, First Church, Normal, Ill., was born Aug. 21, 1875, and died June 5.

Abram D. Epp, First Church, Saskatoon, Sask., was born Aug. 7, 1892, in South Russia and died June 3. He was a charter member of the church.

Emma Fliginger Epp, (Mrs. Walter), Bethel Church, Marion, S.D., was born Feb. 17, 1921, and died June 7.

Marvin Goertz, Bethany Church, Freeman, S.D., was born Sept. 5, 1926, and died June 6.

Lena Graber (Mrs. B. C.), Salem-Zion Church, Freeman, S.D., was born June 18, 1882, and died June 5.

Henry Heinrichs, 61, First Church, Clinton, Okla., died May 20.

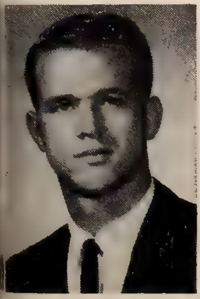
Kathryn Kinsinger (Mrs. Lawrence), Calvary Church, Washington, Ill., was born Aug. 10, 1921, and died June 2.

Sandra Lynn Miller, daughter of Mr. and Mrs. Gary Miller, First Church, Normal, Ill., was born May 24, 1968, and died May 25.

Paul Lawrence Toevs, son of Mr. and Mrs. Herman Toevs, Whitewater, Kan., was born Nov. 3, 1952, and died June 3.

MAY 19. The Oklahoma City Mennonite Fellowship, like most other Christian groups, is looking for answers to the problems that evangelism seems to present. They realize that they'll never get the answers by sitting around and talking about them, though for several hours this weekend we did just that. But it was part of the process of encouraging each other to do more than talk. But how? Sixteen members of the fellowship met at a state park east of Oklahoma City for a retreat. Most of the members of the group are volunteers working in medical institutions, training schools, or the Mennonite-administered nursery school in Oklahoma City. Many of them will be in the city for only a short period. Their service, of course, is a part of the witness. Voluntary service is an unknown quantity to most of the people they meet and, of course, leads quickly to the meaning of Christian discipleship. But how do we win these people to be disciples themselves? Several of the volunteers have noted the need that many have to be listened to. Perhaps this is where witnessing begins. And perhaps we should, even in our conscious evangelistic contacts, look to the other person for the help that he can give us. For one of our barriers in winning people may well be that we see ourselves as the ones with the answers. How do we respond to people who come to us with all the answers?

O'Ray Graber, who with his wife has guided the development of the Oklahoma City work, reported that the Mennonite fellowship is looking forward to a cooperative experiment with an integrated Presbyterian congregation which needs more white members. The Mennonite group will use the facilities of the congregation for some of their activities, but they will also participate in the worship and witness of the Presbyterian church as well. *Maynard Shelly.*



LETTERS

Authority of Christ

To the Editor: The proposed Constitution and Bylaws of the General Conference Mennonite Church as printed in the Apr. 9 *Mennonite* includes the statement: "The General Conference believes in the divine inspiration and the infallibility of the Bible as the Word of God and the only trustworthy guide of faith and life; and in Jesus Christ as the only Savior and Lord."

I would prefer: "The General Conference believes in the divine inspiration of the Bible. When interpreted under the guidance of the Spirit of Jesus Christ, the Bible is the Word of God and the only absolutely trustworthy guide for faith and life. Jesus Christ is the only absolutely trustworthy Savior and Lord." I think this points more directly to Christ as the central authority of our faith.

Also, it suggests a contrast. We have many relatively trustworthy guides. Christ is our only absolutely trustworthy guide.

We consult lawyers for legal counsel, bankers for financial advice, doctors for medical advice, and agricultural experts on how to farm.

We can test the credibility of these relatively trustworthy guides. Their guidance is reliable if it promotes the same values as the guidance from the Spirit of Christ.

It is not always easy to make this credibility test.

One person, who claims to be led by the Spirit of Christ, will counsel young men to go into military service. Another will advise the following, the leading of one's conscience if one feels led to go into alternative service. Still another will encourage one to have nothing to do with the draft even if it means going to prison.

Which is right? We feel intuitively that one is more right than the others.

Does God guide us through our intuitive feelings? Or do we let our personal prejudices get in the way of God's guidance?

Perhaps we are never completely receptive to the guidance of the Spirit of Christ. It may be that we are always in danger of letting our personal prejudices get into the way of the guidance that Christ would give us.

In spite of this danger, I feel that, sometimes at least, God's guidance does get through to us.

And if we act on the guidance that surely comes from God, He will give us more light. *Harold Peters, Rt. 1, Newton, Kan. 67114.*

Coop answer to riots

Dear Sir: Everyone has, by now, heard about the Chicago riots. The million-dollar answers are floating around like soot from the slum factories, but Mennonites seem to get more done when people are used, not massive amounts of money.

Some of the burning and looting was planned by militant groups with targets to get. The massive looting was by people who had grudges against storekeepers who had cheated, mistreated, or otherwise had "got to" them. A visit to a slum food store will let you see for yourself. High prices, dirty, poor quality food, you will add more to this list.

The fires have been put out, but the mistrust, fear, and hopelessness are still within the people. Look back and see what Mennonites have done to improve this economic problem: Coop. Not a total answer but a start. Please write your comments to me. *De Honn, 709 S. 11 St., Goshen, Ind.*

Conference news flash

A number of you who plan on attending the conference sessions near Estes Park, Colo., in July have been asking about transportation from Denver to the conference grounds. There is only one public bus run per day. The cost is about $6.00, and it takes about four hours to make the seventy-five-mile run. Therefore, we will again provide chartered bus service at a cost of $2.50. If you need transportation, you should immediately send the attached form to Menno Gaeddert, 1677 Wadsworth Blvd., Denver 80215. Menno's office phone is (303) 238-2649. An alternate number is (303) 422-0196. Only reservations with the fee enclosed will be considered and these should reach Menno by July 4 so that he knows what bus or buses to order. If you make other last-minute arrangements, you must call Menno to report your change in plans. If you arrive in Denver by air, go to the *Continental Airlines* baggage area and wait just outside the building. If you arrive via train, wait near the *Traveler's Aid* desk at the train depot. If you arrive via bus, take a taxi to the train depot. Be patient; you may have to wait awhile since not all will arrive at Denver at the same time. However, hopefully, you will not be delayed more than forty-five minutes to an hour. *Keep these instructions so that you will know whom to call or where to wait upon arrival.* Arrangements for return to Denver will be made at Estes during the week. (See attached reservation form.) This does not apply to those going early for special assignments. These people should make their needs known to Newton.

. . . .

I ______________________________ would like transportation from Denver to the conference grounds near Estes Park. I will arrive:

by ☐ air on ______________ flight no. ________ at ______________
name of airline time date

by ☐ train ______________ at ______________ ______________
name of train time date

by ☐ bus and the expected arrival time in Denver is ________ ________
time date

Enclosed is $2.50 which is a one-way fee. Mail to: Menno Gaeddert, 1677 Wadsworth Blvd., Denver, Colo. 80215.

MEN

The role of the church college

Mennonite Men of the Western District held their first retreat at Camp Mennoscah, in April 1953. On that occasion, the camp was newly established, with the kitchen-dining hall the only building situated on the grounds. The first program was held out in the open just north of the dining hall. The weather was beautiful, with clear sunny skies and a warm temperature. So impressive was this first retreat for the district men that it has been held every year since, during the last weekend in April. It has become the highlight of the laymen movement of the area.

The men of the Western District assembled for their sixteenth annual retreat last Apr. 27 and 28, with approximately eight hundred men and boys in attendance. The theme of the program was "Should the Church Stay in Higher Education—Can It?" The resource leader was Robert Kreider, president of Bluffton College, who gave the address in the morning session. The afternoon session consisted, primarily, of a panel discussion which was moderated by Arnold Nickel, personnel secretary of the General Conference, and composed of Orville Voth, president of Bethel College; Robert Schrag, assistant editor of *Mennonite Weekly Review;* Dean Stucky, administrator in the Wichita (Kan.) public school system; and Robert Kreider.

In trying to bring out the relevance and importance of higher education in these days, Willard Unruh, president of Western District Mennonite Men, asked those of different ages to signify whether they attended or had graduated from college. The younger the group the higher was the percentage of those who attended and graduated from schools of higher education. Higher education is becoming much more prevalent and necessary.

In his opening address, Kreider related the Emmaus Road experience of Luke 24, as the background of his message. As the disciples of Jesus had a new learning experience, so the church college needs new ideas and patterns to keep relevant in an ever-changing society. Kreider called enlightening experiences "windows of discussion." He related some such experiences in his contacts with people; in a trip by a choir, any trip of major interest, concern and close contact with a student who previously had attended a state university, a non-Mennonite who decided to ask for a conscientious objector's status, an intimate talk with a concerned professor, serving as YMCA president, serving in a mental hospital during World War II, in chapel talks and "bull sessions" among fellow students, and in the crisis of being faced with the draft.

He said that, often, college-related experiences generate the electricity that changes the course of individuals and makes life more meaningful.

In projecting some of the changes that will occur in the future, he indicated that more college buildings will be erected in the next ten years than were constructed in the past three hundred years. To be relevant, the church and the school will need to be where the action is.

Kreider discussed the relationship of the college with the church, he said that the school needs the support of the church. It needs financial support for facilities and operating costs. It needs the church for a source of serious students and for a dedicated faculty to teach. On the other hand, the church stands to benefit because many of the graduates of the college will go into various avenues of service, such as missions, TAP, and Pax. He stated that he felt that there never has been a time in which the church college was more necessary than it is today.

The panel continued the discussion on church-college relationship. Robert Schrag said that the church college needs to reaffirm its Christian identity. On the other hand, church congregations need to stress church renewal which will, in turn, tend to strengthen the church college.

Voth stressed the concept that the center of contemporay American culture is the university rather than the church. This was, perhaps, not true a generation ago and it becomes more necessary that the contrast between the church-related college and the state university become sharper, so that it can operate more effectively in this context.

Dean Stucky emphasized that the church needs to adapt itself to conditions of our day to be effective. It many ways, he stated, the congregation is still operating as it did a generation or two ago.

The impact of the retreat sessions was that there is little doubt that the church-related college is worth preserving, and it behooves each congregation to reaffirm its loyalty and support of its educational institutions.

On Saturday evening, Randy Krehbiel, Moundridge, Kan., gave an illustrated talk on his Pax service in Algeria. Some 150 men were present for this service, and it had a tendency to set the stage for the program for the Sunday sessions.

Editor, Richard F. Graber, Moundridge, Kan.

the people of the ghetto

YOUTH

Levi Keidel

THE MACHINERY OF the ghetto was structured by the combination of mass dislocations of population and selfish economic interest. Its wheels grind on, unyieldingly. Its grist is people: men, women, and children.

The one person inside the ghetto who ought to be doing the most for renovating it is the Negro man. Yet he is its most unstable element. Why?

Negro intellectuals say the problem began centuries ago when slavers first ruptured Negro family life. During succeeding generations as a slave in the New World, the Negro man was not permitted to carry the responsibilities of head of a family. Frequently, he witnessed his women being violated, while he was powerless to protest, Hence, today he has a limited grasp of the importance of his role as father and husband.

Developments of the last two decades have aggravated his problem. When World War II ended, Negroes were among the first to be laid off. Ghettos, grinding their way toward our central city areas, drove plants to the suburbs. At an increasing rate, automation is closing job opportunities that they are qualified to fill.

Endemic unemployment in today's ghettos is of frightening proportions. In many ghetto areas, 25 to 35 percent of the male working force is unemployed. Block after block can be found without a wage earner.

When the Negro father is repeatedly refused employment, his own feelings of inadequacy are reinforced. His children beg continually for food and for things they need at school. His inability to hide his inadequacy behind a screen of excuses breeds despair and shatters his self-respect.

If he keeps house so his wife can find a job, she will ordinarily bring home more money than he would at comparable employment. This aggravates his problem. If neither can find employment, he can qualify her for higher welfare payments if he leaves home. These conditions underline his inadequacies as a husband and father. He deserts, and helps swell the horde of anonymous street drifters.

And so, providing an element of stability in ghetto society falls to the Negro woman.

It is almost impossible for the deserted mother to keep a family unit intact. If she can work, she is fortunate; but her neglected children become imbued with the standards and values of the street gangs, which virtually confirms their eventual serious delinquency.

If she cannot work, she and her children are locked up with grinding poverty, within the walls of their rooms. It would be difficult for any woman to convert some of these rooms into a home, under the best of circumstances.

More than four million American urban families live in substandard homes, 21 percent of which have neither bathtub nor shower. The average Chicago ghetto dwelling passes through the hands of three owners every five years, each in turn losing his equity. None of them has money to spend for upkeep.

I sat in an elevated train alongside Ed Riddick from Chicago's Operation Breadbasket as we sped through a ghetto area. I watched an attractive complex of low-income high-rise apartments go by. I wondered if federal funds used to build them had improved the people as much as they had improved the landscape.

"Have these apartments helped the housing problem?" I asked.

"Each of those nineteen-floor buildings you see is home for 2800 people," he said. "Take Robert Taylor Homes, for example. There, 28,000 people live in ten of these buildings on ninety-four square acres of land.

"Almost 75 percent of those living in these high-rise apartments are under eighteen years of age," he continued. "The buildings were poorly planned and shoddily constructed. They are poorly heated; their rooms are too small for the big families which must live in them. Kids burn themselves on exposed steam pipes Walls are thin. Any single family is constantly bombarded by noises of families living above, below, and around them.

"There are four wings on each building. Each wing has two elevators Generally, one of them doesn't work People stand in line fifteen minute waiting to go downstairs. When children can't get outside to play, they tear things up. There are five-year-old children in those buildings who hav never set foot on ground; they've onl seen grass from the eighteenth floor.

"A mother spends half of her $20 monthly welfare check for rent, an scrounges for cheap and, sometime partially-spoiled foods to stretch wha is left to keep her kids from starvin She has nothing left with which t improve herself. It becomes a treadmill, a prison. She ceases being a person. She gives up.

"You see that line of three-story apartments?" he gestured out the window. "You see how neat they are? Negroes are buying them on long-term contracts from the government. They know they aren't getting fleeced. They know someday they'll own those houses. Those constructions are fifteen years old; and they're in better shape than the five-year-old high-rise apartments."

Men and women who live in a society where they have been deprived of being persons find unsocial ways of proving to themselves and to others that they are still human beings. They resort to crime.

According to Federal Bureau of Investigation records, during 1965, the arrest rate of Negroes for murder and robbery was thirteen times that of whites. During 1966, the crime rate n our larger cities was more than louble the national average. From hree to six times as many crimes are committed as are reported.

Of crimes committed by Negroes n Chicago, 85 percent involve Negro victims. The law-abiding ghetto esident lives in a perpetual state of ension and insecurity beyond the omprehension of most middle-class Americans.

For proof of their personhood, desperate human beings resort to sex. The national Negro birthrate is 47 percent higher than the white birthate. Because of the continued disntegration of Negro family life, much of this birth is out of wedlock. In nany urban ghettos, illegitimacy rates xceed 50 percent. Across the naion, the illegitimacy pattern fluctuates vith the unemployment pattern.

If men and women have been lehumanized by the grinding effects of the ghetto, their children have even ess hope.

The disadvantages of a broken home could, somewhat, be offset by ood educational opportunities in chool. However, today's ghetto chools operate at 154 percent of apacity. In our nation, 40 percent more is spent for the education of a white pupil than for a Negro pupil. Up to last summer, the Washington D.C. school board was spending $100 more per pupil in white schools than in Negro schools.

"These people have been victims of the kind of system which, as George Bernard Shaw said, forces a man to be a bootblack, and then points to his occupation as proof of his inferiority," a recent National Education Association report said.

Facing this kind of future, 35 percent of ghetto youth drop out of high school. The Chicago dropout rate is 1000 per month. Many of them find a sense of fellowship and identity in street gangs, where lawbreaking is a status symbol.

This is one of the fastest-growing segments of our population. Its growth rate is almost double that of white of the same age group. This group has the highest unemployment rate in the nation. It commits the highest percentage of our crime. It plays the most significant role in our riots.

As *Newsweek* (Nov. 20, 1967, p. 42) put it, "A system that condemns 3.5 million children to squalor in their formative years can expect 3.5 million bitter adults disrupting normal functions of society."

Suppose right after the Civil War someone would have said, "While the Negro is now as free as we are, he is generations behind us in his economic and social development. Unless we put forth every effort to close the gap, it will grow wider; and the day will come when the Negro problem will blow up and threaten to destroy our way of life."

People would have said, "He's an alarmist; a fanatic. Things couldn't be that bad."

Things were that bad. It has happened now, and there is no longer time for labeling. It's time we find some hard answers. Unless we do, there is danger of something more than a blowup. There is the possibility of chain-reaction explosion on an international scale. And the white man would be at the chief whipping post.

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*Supplemental reading for the Sunday school lesson of June 30, "Love Links Word and Work."

COVER

George Ediger, missionary to Colombia, in conversation with friends in Anolaima: "The church is to be vulnerable to the world. It is to take the shape that the world needs." See "Pilgrims to the wilderness."

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The New Constitution

Is it all an exercise in futility?

In this issue, we conclude our series of four articles on our proposed constitution. In twenty days, we will talk about it some more when it comes up for a decision at Estes Park.

But does anyone care? Should he?

War flames high in Vietnam and smolders in the Middle East. And at so many places, the tinder of war waits only for the atomic spark. The cities of North America shudder before the long, hot summer of racial and economic unrest. Is this the time for the church to spend its energy on denominational housekeeping, when the very existence of denominations in the Christian family is both an anachronism and a major scandal?

Yes, even in these dark days, time spent on organizational affairs is legitimate. We believe that God works through persons, but He also works through the church, the body of Christ. Now the body of Christ is more than an organization, but it is an organization in part. And it needs to be an effective organization because people are called to hear God's word and do God's will through it.

We feel that the proposed constitution should be adopted not because it is perfect, but because it seems to be the best that we can put together at this time. It has been based on wide consultation and on a thorough study of our conference life.

We will always have misgivings about the new and the untried, but eventually, changes must be made. One of the misgivings about the new constitution that a number have raised is that it seems less democratic and less congregational. This feeling comes from the fact that the conference program agencies will be more tightly integrated with a general board supervising the total work under the direction of the conference. Integration of operation was also the aim of the old constitution, but it was expressed as a hope. The proposed constitution has built the hope into its structure.

Conference executives and board members may feel they are losing some of their freedom. If so, the congregations are gaining more control over conference program. Under the present structure, we elect separate teams (or boards) to do specific jobs. It is generally thought that the teams will cooperate and not compete, and if they should get into a misunderstanding that they will work it out somehow. But the congregations have no real way of determining how conflicts of interest will be worked out.

Under the new constitution, congregations will elect an umpire—the general board. Therefore, nine persons on this board of twelve will have responsibility to test our work not from the point of view of one conference agency, but for the total conference.

Is this less democratic than the present pattern? The test of democratic action must be made at the point of decision (which is the conference delegate body) and not at the point of operation (day-to-day conference business). The conference organization is a tool which is used by the conference churches. When a family buys an automobile it does not insist that because it is a Mennonite family that the six or eight spark plugs of its new car operate as congregations who may sometimes make independent judgments and volunteer contributions when in the mood. No, this is not the place to apply the test of democracy. Rather, we should ask whether the family has put its democratic convictions into practice in choosing to buy a specific car and in using it. The operation of an automobile should follow the laws of mechanics and the operation of an agency should follow principles of agency operation.

And we do not feel that the constitution will remove the conference program any further from the so-called grass roots, but will bring it closer to the people. Certainly, the provision for district conferences to elect people to program agencies is a significant expansion of democratic involvement.

The reduction of the term of conference officials will also lead to wider participation. And if more democratic exercise is desired, we would suggest that we consider biennial meetings. We know that this will cost more, but did we think we could get more grass roots participation without paying for it?

With this understanding, we would favor adoption of the proposed constitution as the product of our experience up to this point with the hope that as more light comes to us it will be revised from time to time and replaced with another one before another twenty years have rolled around. And in the meantime, which begins right now, let us get down to doing the business of God's kingdom.

Following our summer biweekly schedule, our next issue will be dated July 9.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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83:27 JULY 9, 1968

Does God really care?

La Vernae J. Dick

Answers come only after painful searching. But no matter how deep and intense suffering may be, something is left.

"Why? Why?" I sobbed. "Why has God let this terrible thing happen to me?"

My husband sat quietly beside me. The cuckoo clock ticked the minutes away one by one. Besides the clock, the only noise of the night was my crying. Johnny looked at me. He started to speak several times, but each time bit his lip and refrained from doing so.

Finally, he said very slowly and softly, "I don't know why, Darling." He stopped and listened as the clock struck one—two—three—four until finally eleven came. After the bird went back into the clock and the door slammed shut for another hour, Johnny continued, "But I do know that God loves you and I love you, too." He reached over and squeezed my hand.

"I'm not so sure," I cried.

"You can be," he answered. "I wouldn't be here if I didn't love you."

I had to admit that I knew he loved me. But what about God? I took the handkerchief Johnny offered me and wiped my eyes and blew my nose. "Johnny, every day I spend an hour in prayer and Bible study. I thought that I was listening to Him. Johnny, I have followed Him as well as I know how. Why do I have to go to a psychiatrist, now? Why does God allow this to happen to me? I'm not so sure that He does see me or that He really cares what happens to me. Why am I tortured so? I must have the answers!"

I screamed at him and then shook with sobbing.

Johnny sighed and put his arm

Children experience the suffering of the adult world; a refugee girl in Hong Kong ignores even her doll.

round me. "Darling, I don't know the easons why," he said in his own uiet way. "We will both have to rust God that He knows the answers. 'ome on now. It's late. Let's go to ed. Tomorrow is another day. Peraps everything will look different, hen."

The next morning came, and many iornings after that. The first thought iat greeted me those days was, "Why id I have to live through the night? Vhy can't God let me die?"

I went to the psychiatrist. I hated im for the things he made me think bout. Gradually, I began to see both plan and a purpose. Life could be iore than merely existing. God could e more than a faraway being. He ould be more than a man with a big tick watching for every mistake that would make.

In my anguish during those days, /eeks, and months, I actually felt iat I was being torn apart and that iere was no way of being put togethr again. I cried out again and again s I had that first evening. "Why oes God let me suffer? Why is He unishing me? Doesn't He see me? s it true that affliction is the black og of the Good Shepherd? Is sufferig what God uses to bring His chilren into line?"

I looked. I searched. I asked of nyone who would take the time to sten to me for answers to my whys. ome merely tolerated me because I /as so persistent. Their answers only kimmed the surface and were a way f getting rid of me. Sometimes, I ot sympathy. It didn't help. It only iade me more sorry that I was sufferig. Others understood. But they did ot give me the answer, no matter ow I asked. They knew that it could nly come by the painful searching of iy innermost being, of being torn part so that I could honestly see iyself. I cringed. I held back. I did ot like to be honest with myself ecause it hurt. I was afraid, for fear would really see how horrible I as.

At first, I prayed for some way to et around having problems and being rn by either mental or physical anguish. If just in some way I could live close enough to God, He would protect me from them. The harder I tried, the more problems I had without answers. I wanted to scream from the highest mountain for all to hear, "If there are answers, why can't I find them? I must have the answers."

Then I saw a friend dying with cancer. I had known her for a number of years. She was one of the dearest Christians that had ever touched my life. As a nurse, she had ministered unselfishly to those who needed her. When she married late in life, she, again, gave freely of her love to her husband's grown children. Her entire life had been one of effectively witnessing to the fact that Christ dwelled within her and was her constant guide. Yet she was suffering, dying inch by inch. She suffered far worse than many people who enjoyed and boasted about their godless lives. Living close to God was not my friend's answer to her months of untold pain and it could not be mine.

So then I beat myself and was positive that if I had made the right choices in life I could now be free from the torment that held me in its clutches.

I knew of a doctor and his family who had planned, all through his years of schooling, on building a home of their own. In all respects, the place they decided on was right. The lot was near the hospital where he was sure God had called him to work. It was in the heart of the woods his family loved. So they built their home there. The family came to share the secrets of the woods as they watched the various seasons of the year come and go. The boys had their forts and favorite haunts. The doctor found time for guitar playing and wood carving. Along with the duties of her home, his wife enjoyed oil painting. Their home was all it should have been. It was a place of real contentment.

One spring day, the family heard the tornado warnings. From their basement family room, they even followed the movements of the storm on television as it swept across the state. It didn't seem possible that it could destroy their happiness. But the tornado struck and took along with it their home, their treasured possessions, and beautiful woods. It left behind only devastation and memories of a terrible experience.

If they had made a different choice, the tornado may not have destroyed their home. But it would have destroyed anyone's home which would have been built on that lot. Someone else's life would have been affected by this tragedy. The tornado came and went, regardless of who did what or lived where.

Affliction and suffering come to all people. Good, bad, or indifferent, all men will face suffering. It is an inescapable part of life. So if I live, I, too, must bear suffering of one kind or another, regardless of the choices I make in life.

Still, the question haunted me. Does God bring suffering into the lives of people in order that He might bless them?

In another state and another community much like my own, church was over and Sunday was drawing to a close. The Christian fellowship program had been an inspiration. As the cars left the parking lot, they began to fan out to the various homes in the community.

A mother and a father and their college-age daughter were among those going home. They were tired, even though it had been a very satisfying day. It was good to be able to serve The father was a volunteer chaplain in a state correctional institution; the mother was a Sunday school teacher; and the daughter, a talented musician, directed a church choir.

That night, they didn't hear the train whistle as it came speeding down the tracks. As they pulled their car onto the railroad tracks, the train crashed into it and took the lives of the entire family instantly.

The tragedy made a great impact upon the community. The people could not forget the tremendous influence this family had made upon them. Some people renewed their ded-

The hidden child inside the violent

My door is locked,
and I cannot find the key.
My room is dark
because there is no window and no light bulb;
I cannot even find a match.
The ceiling drips;
the walls burn like ice;
and the floor sticks like gravel mixed with briars.
There is no bed;
and I will not lie on the prickly floor.
I have a little stool, though.
I can sit on it,
and blow on my skinned knees,
or suck my cut fingers,
or even nap until I hear people-sounds—
Then I jump up,
bang on the door, kick it, and yell.
The people-sounds get softer—
        nobody hears;
                nobody opens the door.
My knees were skinned a long time ago,
but they sting right now;
my fingers were cut a long time ago,
but they bleed right now.
        Somebody! Please, open the door.

Alice Kay Rogers

ication to God and promised to serve Him more faithfully. Others saw the value of becoming Christians and were saved.

Was this the only way God could cause these people to draw nigh to Him? If it was one of His blessings in disguise, then I am afraid. God loves all people and it is surely His desire that all live such a life that He can bless. There wouldn't be any happy moments because of the apprehension that His hand would need to strike again and again, so that God in turn could bless people.

I would much rather feel that because this community had suffered the loss of those who gave so much to them, that God sent an extra blessing. He wanted to assure them that He is near and that He loves and cares. He is a God of love to those who trust Him, not a God of wrath.

When I suffer, I have a special feeling of closeness with those who are troubled in the same way. I see that they have fears, also, and must struggle, perhaps groping in the darkness of their pain. I realize that I am not the only one who looks for answers and may not be able to find them. In the end, their answers as well as my own must come from within myself. I must not bathe myself in self-pity. Thus new bonds of warmth and kindness emerge that help me to be compassionate and understanding.

No matter how deep and intense suffering is, something is left. It may be the two hands with which I pick up the pieces and begin to put the puzzle of life back together again. It may be only that we still have each other and together we can start to build again. I see that, if I will not use what is left to begin again, then I have not gained anything by the agony that I have endured. Building again, I now have a more firm and sure foundation. It may seem to be an impossible task and I may doubt that I can, because the way ahead may be dark. But it is only one brick at a time that I need to place as I build again.

Unpleasant as deep anguish, either mental or physical, may be, I would not want to exchange these experiences of getting acquainted with myself, for a life lived without eve questioning or wondering why. As struggle daily, I will find more complete answers to why I and other are afflicted. Perhaps it will not be today, but maybe tomorrow or some tomorrow in the future. By searching I can be free. I will be free. I wil find it true that God's grace shine brightest against the darkest background—even the background of suffering in my life. In this, I find strength to face another day.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Can ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

Who's afraid of poor people?

The country's nervous. A lot of time is spent on calling attention to the fact that Resurrection City, the poor people's shantytown in Washington has only several hundred people and that things are not going smoothly.

A delegation of poor trooped up to the House Office Building to see the congressmen from their home state. The building's police captain assigned four policemen to guard five legislators from the group of seventeen which included three children and three whites.

Moral defense was what the lawmakers really needed. And it seemed to be thin. Mothers on welfare told of the hard time they have surviving on public assistance. They told of discrimination and of punitive action taken against them by welfare officials. They complained about the social security law which will limit welfare allowances and make mothers of young children work.

"When the freeze goes into effect," asked one distraught woman referring to the limitation set by Congress on welfare funds, "are you going to cut off foreign aid too?"

"I never voted for foreign aid," said Garner Shriver, Kansas' fourth district representative.

"You're looking at five guys who never voted for foreign aid," boasted Joe Skubitz, his colleague from the fifth district.

The implication seemed to be that men opposed to helping poor nations abroad should not be expected to help poor people at home.

On Wednesday, June 19, tens of housands of middle-class people from he eastern seaboard area came to Washington to lend their moral support to the cause of the poor. As the crowd gathered at the base of the Washington Monument, the sound of a local radio broadcast drifted from he public address system. Paul Harvey, a network commentator reported that leaders expected no violence rom the demonstration, "but the National Guard has been called up just n case."

"I can't understand why the poor people are the heavies in this thing," complained Bill Cosby, one of a troop of entertainers appearing on the day's program.

It was much like a Sunday school picnic on the Washington Monument grounds with church people, labor unionists, students, and cub scouts casually shouldering their placards and munching their box lunches and other viands.

UAW supports full employment and guaranteed annual income for every American.

A minute of silence was observed for the martyrs of the last five years: Medgar Evers, John Kennedy, Malcolm X, Jimmy Jackson, James Reeb, Viola Liuzzio, Martin Luther King, Robert Kennedy, and all the others named and unnamed who died "in our great cause."

The American Federation of Government Employees trooped across the green under their banner.

"Sugar baby, it's all over now," sang a rock 'n roll combo. "It ain't your loving, but the way you do."

Straw hats were being sold at one dollar and twenty-five cents while Catholics gathered under the banner of the Association of Boston Urban Priests and Parishioners.

"This is a groovy, groovy time," said Cosby. "It's good to walk, specially when you have some place to go. It is only a fifteen-minute walk [up to the Lincoln Memorial] but we are going to walk for years to come. We have some old heads who are hard heads upstairs."

The largest banner on the ground seemed to belong to Columbus, Ohio, with a delegation of three hundred. Members of the Neil Avenue Mennonite Church had helped organize the group.

"I'm thirty-seven years old," said Robert Culp, "and I was never committed to anything until a month ago when Resurrection City started."

Then the group moved to the Lincoln Memorial for a three-hour program of speeches and prayers while two police helicopters chattered overhead.

"The hungry cry out in the depth of their bitterness," said Rabbi Jacob Rudin in the prayer of invocation.

"Listen America, help stop our suffering," cried Sterling Tucker, coordinator of the day's program, in a six-minute speech punctuated by the roar of four jets making their scheduled approaches to National Airport.

James Bevel, director of nonviolence for the Poor People's Campaign, said, "We can't afford to go home." Poor people would stay in Washington until Congress changes its policies. He spoke about mass meetings every Monday and Friday night.

Let not our wealth divide us; rather let us divide our wealth. Church of Our Saviour.

Dorothy Height spoke for Negro women, one of whom had recently been asked on a television interview of her ambition in life. Said the young girl, "To marry a man with a job."

Some speeches were bitter and defiant. Cleveland Robinson, a Negro labor leader spoke of work stoppages —a day, a week, a month.

The presence of Eugene McCarthy was noted. The crowd applauded and cheered. Vice President Humphrey was also there. No cheers; only some boos.

"Teach us to live together," prayed Cardinal O'Boyle.

Peace Gardens work camp

An international study-work camp program sponsored by the Mennonite Central Committee of Canada will be held at the Peace Gardens near Boissevain, Manitoba, Aug. 19-25.

The Christian and revolution has been selected as the theme. Ivan Kauffman, executive secretary of the MCC Peace Section, Akron, Pa., is the study director. He will team up with camp director, David Dueck, instructor at the University of Manitoba.

A peace rally, open to the public on Sunday afternoon, Aug. 25, will end the week-long conference.

Application forms are available from the MCC offices in Winnipeg, or Akron, Pa. Participants are expected to cover their transportation expenses and pay a $10 camp fee.

Proposed resolution on nationalism

The following statement will be presented by the Board of Christian Service to the meeting of the General Conference Mennonite Church, Estes Park, Colo., July 13-20.

I. *Our Loyalty.* In this age of the nation-state and of nationalism, loyalty to the state is an expected obligation of every citizen. Because the Christian confesses faith in God who transcends the state and who is the Lord of the ages and the universe, loyalty to nation and loyalty to God are sometimes in conflict with each other. We address ourselves to this problem desiring to clarify our understanding of the Christian's loyalties both to God and to the state.

God, revealed to us in the life and ministry of Jesus Christ, is the Creator and sovereign of all He has created. He is the Lord of history. He has become known to us within our human experience. He is beyond history. We confess Him as our Lord and our God.

The state is ordained of God (Rom. 13:1 f.) for the maintenance of order, but is limited in its function (Mt. 22:21). But that which is God's—everything, body and soul—is due Him! There is no indication that Jesus meant to say that Caesar (the state) is God's counterpart, that the two are co-equal spheres. Rather, within its sphere, the state can demand and we are obligated to give what belongs to it. But, the state is not final. Nor is the Christian to give to the state more than is its due. Rather, the Christian's life, his body and soul, is God's. Therefore, Romans 13 must be tempered by Revelation 13 and Mark 12:13 in understanding the nature of the state's ordained function and the Christian's loyalty and obligation!

When the state becomes the norm determining the action, and we equate the state's action with God's purposes, we have become idolatrous. When religion or God is used to justify a state's action and the church has become its captive, we have become idolatrous. When a single nation-state (such as the United States) is equated with God's purposes for man, we have become idolatrous.

We need ever to recall that the New Testament perspective of the state was Rome—one single world state—not individual nation-states as we have today. Therefore, the loyalty assented to as valid in 1 Peter 2:17 and Romans 13:1-6 is loyalty to a single world state—not a limited nationalism as we know today. Christian prayer for government must include not just our government, but the governments of the world.

And, finally, we need ever to recall in our confession that as Christians our first obligation, our first loyalty, at all times is to the God of our Lord Jesus Christ. All our action, life, and our viewpoint is tempered at all times by this our essential confession and loyalty "for the love of Christ controls us. . ." (2 Cor. 5:14). This love transcends love of country which too easily becomes only self-love. We are constrained out of the love of Christ which controls us to give voice to our concern when the nation is tempted to follow that which is evil or idolatrous.

II. *Our Commitment.* At this time in history, when threats to our national interest are played up to extend the political power of military agencies and to promote military solutions; when defense budgets increasingly control more education programs, research grants and job opportunities that shape and channel the lives of our youth; and when international agencies such as the United Nations have been critically damaged by the unwillingness of nations to cooperate to decrease war, hunger, and poverty; and when resources have been wasted in internationally competitive space programs, we call upon our member churches to create a new kind of citizenship. We ask that members of the General Conference Mennonite Church in the United States and Canada accept a new spirit of internationalism in which Christian citizens are responsible for their country's welfare but are not devoted to their nation's interests at the expense of other nations. We further ask that this spirit be implemented by:

1. Seeking to encourage more honest historical accounts of Canadian and United States history in our schools where blame can be truthfully accepted for our part in colonial exploitation, land stealing, and wars of aggression.
2. Speaking out to correct the untruths told to discredit helpful critics of national policies.
3. Avoiding the use of such terminology as "free China," "free world," or the term "communists" when referring to those fighting our nation in Vietnam and other countries when the use of such terms does not indicate the real facts but tends to justify our actions.
4. Imposing a self-tax on our incomes for the support of international mission and service programs, Mennonite Central Committee, and United Nations agencies equivalent to the amount of our income taxes now going for military action against other nations.
5. Seeking to send foreign aid through multi-nation banks or development groups rather than from our nation alone and finding ourselves unable to resist the temptation to interfere in the affairs of other nations to our own nation's advantage.
6. Encouraging our own foreign missionaries to help the sending churches to understand the feelings of other nations toward our foreign policies so as to keep the mission of the church clearly separated from U.S. or Canadian interests in such countries as Taiwan, Colombia, Vietnam, Japan, and the nations of Africa and South America.
7. Praying that God will remove the blindness of those who find nationalism on the world's wealthiest continent rewarding us with such a high standard of living that we are unable to see the wrong involved in ringing China with nuclear death, dominating the policies of South American nations, or toppling governments whose policies do not agree with ours.
8. Asking forgiveness for using our religion to bless our armies and to theologically interpret our wealth as God's blessing of our nationalism and exploitation of other nations. In particular, asking our members and our church agencies to repent in a concrete way by not using banks that participate in the exploitation of blacks in South Africa.

Background comments

The nature of idolatry of the state. Idolatry is the substitution of any object or entity in the place of the God and Father of our Lord Jesus Christ by giving of supreme and final loyalty to it. The power and structure of values of the state has been an object of idolatry in many times. In the Old Testament, Israel sought security in its kings or turned to alliances with Egypt or Assyria instead of to the Lord of Hosts. In the Roman Empire, the Caesars claimed deity for themselves. All proved to be unworthy objects of devotion, for they have faded into obscurity.

The nature of the state. The state is described in various ways in the New Testament. In Romans 13, the state is seen as an authority to maintain order. The state establishes the order in which hindrances to the fulfillment of good are removed, evildoers are restrained, and the consequences of evil are minimized. In such a capacity the state is an aid to the church and part of the provision of God for a world living in disobedience to His purposes.

Revelation 13, however, speaks of the state as a dragon who "utters blasphemies against God, blaspheming his name and his dwelling. . . . It was allowed to make war on the saints and to conquer . . . every tribe and people and tongue and nation, and all who dwell on earth will worship it." This description is of the nation as beast. It points to the experience of the church of John's day as he sat on the isle of Patmos.

The Living God is the Lord of history. Despite the reality of evil in history, the biblical faith asserts the continuing activity of God in history and His final sovereignty over it. He may allow nations the pretention that they have absolute power and sovereignty. Today we have seen the growth of the totalitarian state, seeking either to use religion for the state's own ends or to displace religion by making its own system the object of final and absolute loyalty. Even nations which make no direct claim to deity ask that their citizens give an absolute loyalty which is in effect a national religion. This claim subverts religion by requiring a complete identity of its systems with the purposes of God.

God uses the nations to carry out His purposes. Some of these are good, such as the establishment of order in place of disorder, or when loyalties are raised from a narrow tribal interest to serve the interests of a larger number of people.

God may also use the nations as instruments of vengeance. Evil has no source of unity and coherence since it is based in self-interest and loyalty to that which is less than final and absolute. So Assyria may be used as an agent of judgment on the failure of Israel. But the rod of iron is in its turn broken by God's judgment. So, too, the United States or Canada may serve as judgment on another evil, as when the idolatry of Hitler's state was judged. But it is in turn judged as in the conflict of interests which have erupted in violence in Korea, Vietnam, and the Middle East where the victors over Hitler have found themselves now in conflict among themselves in new alliance with the vanquished.

Thus even the best nation is a mixture of good and evil; it has no absolute source of goodness or power. Only God's purposes endure and cohere since goodness is coherent and works for mutual support of its purposes and not in mutual antagonism as in evil.

Christian citizenship. The New Testament calls us to be pilgrims and sojourners in the world with our final citizenship in heaven (Heb. 11:13-16; 1 Pet. 2:11; Eph. 2:19-22). We are called to rise above the artificial divisions which men erect to separate themselves from their fellowman (Col. 3:11; Gal. 3:28); we are to see men no longer from a human point of view but from God's (2 Cor. 5:16). Thus we are to give no final loyalty to any group of people, but to love and serve mankind as a whole.

Nevertheless, the Christian lives in the world and must be in one nation or another. He recognizes the necessity for powers that be, for authorities, to maintain order. Therefore, he will seek to be obedient and loyal. "Honor all men. Love the brotherhood. Fear God. Honor the emperor" (1 Pet. 2:17). "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God" (Rom. 13:1).

His loyalty and obedience will never be uncritical, absolute, or final. He knows that even the most benign state rests upon a power which is beastly and may become demonic in its demands, as the Roman state is depicted in Revelation and 1 Peter. He will not glorify and idolatrize his nation. He will always place his nation second to God, and in that sense also secondary to his allegiance to the welfare of all mankind for whom even while yet sinners Christ died. He will acknowledge that the Lord of the church is not confined to any language, clan, race, or class. Nations come and go; His lordship remains eternally.

Words and deeds

A camp for retarded children will be held at Laurelville (Pa.) Mennonite Church Center, July 7 to 13. A seminar for ministers to examine the needs of the retarded person and his family will be held on the last two days.

Markham Church's nursery school received special mention in the Markham (Ill.) *Tribune* recently for its dependable and regular program. Begun in 1964, the school is presently directed by Rudolph Steiner for forty children. The nursery is open from seven in the morning to six in the evening.

Students of Conrad Grebel College sent a letter to Canada's Prime Minister Pearson on May 24 expressing concern that he had not asked Parliament to adopt a resolution asking the United States to end the bombing of North Vietnam. "We are increasingly concerned that Canadian foreign

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policy take much more account of the poor of the world. . . . Some day before too long, we will be compelled to pay attention to the poor if we do not now do it voluntarily."

Bluffton College graduated a class of 124 on May 27. Dr. Ernest Boyer, State University of New York, gave the commencement address.

Protestants aid refugees First camp is in Saigon

Vietnam Christian Service has taken over its first refugee camp in Saigon. According to Dean Hancock, program director, this is the first time the Protestant aid group assumes responsibility for the full administration of a camp.

About six hundred and twenty-five families or thirty-five thousand people of all ages live in the camp—a school in Binh-Tay which is down by the river in the Cholon part of Saigon. Except for a few Tet refugees, these people are all victims of the May offensive. A total of six thousand came to the school during the first weeks of May. Half of them were able to return to their homes after a short time.

A Vietnamese director for the camp has been appointed. The staff also includes an assistant director, a social worker and a camp coordinator, all Vietnamese. An American doctor, Marilyn Strayer, and a Canadian nurse, Anne Falk, both Mennonite workers, will have clinic at the camp four mornings a week. A valuable addition to the staff will be a group of young people who have offered their services: boy scouts, YMCA members and members of a judo club in Saigon.

The Vietnamese Government supplies the refugees with food: rice, canned fish, and fish sauce. Vietnam Christian Service daily brings in twelve hundred loaves of bread and also provides soap and clothing.

All schools in Saigon are still closed, and it has not been decided when they will reopen. The service group hopes to start school classes at the camp.

JUNE 14. What often passes for dialogue these days is really only a series of monologues. One person talks while another person waits to give his little monologue. The thing that makes dialogue tough is that while the other person is talking, I'm supposed to be listening, not just to the words he's saying, but to the cry of his soul. That's a severe discipline, and of course, we should not be surprised that only on rare occasions have we heard or been heard. But at times we come close enough to know what it could be like if we only had more time to practice. Today eighteen of us spent five hours at Valley Forge, Pennsylvania, to talk about our concerns for our Christian witness. The immediate example was *The Mennonite* for this was our planned consultation with a representative group from the Eastern District Conference. Eleven people represented the district and seven of us represented the editorial committee, consulting editors, and the staff. We talked about the use of the Bible in articles.

We spoke frankly about what we didn't like: big words, not enough articles on prayer, critical references to evangelicals, some letters, not enough mission news, not enough Mennonite writers, not enough new birth experiences, not enough devotional articles. Yes, there were words of encouragement both explicit and implied, but we had come to work with and identify the problems felt to exist. Did we have any dialogue? Paul Shelly, veteran chairman of our editorial committee, skillfully and quietly led us through the experience of listening to each other, an experience which might have still another name. Said one pastor toward the end of the afternoon, with, I thought, a note of amazement, "Maybe this is our hearts' cry, our prayer that we have come to pray: how can we pray with Maynard as he is editor of this paper?" Certainly, the whole consultation was this for me: a prayer.

This doesn't mean that we reached agreement on all our problems or even any of them. I hope we all learned to understand and trust each other a bit more. We need more experiences like this; it is too bad that they are so rare.

JUNE 19. I decided to extend my visit to the east so that I could be in Washington for the Poor People's Campaign's solidarity day. When I started talking to people in Washington on Monday about the demonstration, I found it difficult to believe that 50,000 people would turn out because I had heard so little about the plans for the program. So I stayed partly because I felt they needed my support, but as it turned out, I probably would not have been missed. It was much like a big Sunday school picnic, this gathering of poor people and supporters of the poor who filled most of the spaces between the Lincoln Memorial and the Washington Monument. In spite of the sober speeches, it was hard to realize that this matter of poverty is serious business. We middle-class people see poverty as a passing experience (when and if we think about it), sort of like a horror movie — bad while you are going through it, but after a while it is over. Then we go home and forget about it. Much criticism has been directed against the Poor People's Campaign and much of it has some basis. The program is disorganized and sometimes mismanaged. Methods used have not always been those the church would endorse. But this does not erase the fact that poverty exists in the United States and it cannot be hidden. We insist longly and loudly that the poor ought to help themselves. Well, they are. The church cannot lead this campaign, but it can be a servant in the name of the Christ who identified with the poor. The Church of the Brethren has a group of volunteers assigned to the National Council of Churches. The volunteers live in a plywood shanty in Resurrection City not to direct the movement but to serve people, providing transportation when needed, talking to people, offering encouragement. This is servanthood, washing the feet of the poor. It is the kind of a role the church needs increasingly to carry. *Maynard Shelly.*

RECORD

aptisms

vada (Colo.) Church on June 2: oralee Whitsett, Sharon Guhr, Irene liger, Greg Pankratz.

Bergthal Church, Pawnee Rock, an., on June 9: Gordon Buller, aron Chestnut, Warren Deckert, ne Dirks, Kurt Reimer, and Lois nruh.

Bethel Church, Marion, S.D., on ne 2: Brenda Ewert, Norman Epp, onald Ortman, Dennis Ortman, an Tieszen, Lorraine Tieszen.

Bethesda Church, Marion, S.D., on ne 2: Betty Engbrecht, Benny Engecht, Inez Engbrecht, Jerry Engecht, Connie Ensz, Deborah Ensz, oger Schmidt, Darwin Schoenwald, aurice Tieszen, Ferris Wiens.

Cedar Hills Church, North Surrey, C., on June 2: Vernon Adrian, enneth Schmidt, William Dyck, Jim ielsen, Carol Nielsen, Gail Arens, trick Dyck.

Eigenheim Church, Rosthern, Sask., June 2: Leona Letkeman, Kathy iekman.

First Church, Beatrice, Neb., on ne 2: Roger J. Claassen, Viola ast, Darlene Goossen, Donald A. ntzen, Margaret Ann Penner, Mara L. Reimer, William R. Thimms, andal C. von Riesen, John David iebe.

First Church, Bluffton, Ohio, on ne 2: Deborah Amstutz, Bretta almer, John Dailey, Deborah Diller, homas Flick, Loel Graber, Larry enry, Joan Kreider, James Pannaecker, Marsha Reichenbach, John ommers, Martha Vercler, Elizabeth ost.

First Church, Hutchinson, Kan., on ne 2: Michael Esau, Rex Esau, ita Ewy, Ruth Janzen, Jack Krehel, David Lohrentz, Joyce Schrag, uth Tipton, Rodney Wedel.

First Church, Normal, Ill., on June Marty Barker, Sherilyn Dively, ail Miller, Wendell Miller, Hope almer, Karen Rowe.

First Church, Saskatoon, Sask., on ne 2: Elizabeth Anita Andres, loria Sandra Berg, Gerhard Dyck, arjory Dyck, Elmer Epp, Ernest enry Klassen, Jean Mae Klassen, oyce Ruth Klassen, Velma Irene rahn, Peter Harold Martens, June Darlene Regier, Shirley Marie Toews.

Good Shepherd Church, Sioux Falls, S.D., on June 2: Pamela Kunkel, Doreen Schroeder, Ruby Nelsen.

Gospel Church, Mountain Lake, Minn., on June 2: Arnold Duerksen, Deloris Loewen, Werner Nickel, Patricia Quiring, Allen Rahn, Sheryl Regier, Miranda Stoesz.

Grace Church, Dallas, Ore., on June 2: Melissa Frey, Myrna Linscheid, Sheri Neufeld, Keith Balzer, Wilbur Quiring.

Grace Church, Lansdale, Pa., on June 2: Timothy Bauman, Craig Bishop, Nancy Burgess, Sharon Delaney, Barbara Delp, Merrill Detwiler, Eileen Hagey, Ferrel Alan Landes, Karen Moyer, Judy Moyer, Charles Nace, Donna Smith, Glen R. Yeakel, Mona Ziegler.

Grace Hill Church, Whitewater, Kan., on June 2: Marianne Harms, Charles Klaassen, Monica Penner.

Salem-Zion Church, Freeman, S.D., on June 2: Sharon Saner, Rita Claire Schrag, Donna Waltner, Merton Schmidt, Keith Schwartz, Barton Wiens.

Turpin (Okla.) Church, on June 2: Dorene Schultz, Jan Swan, Vicki Hinz, Randy Becker, Daniel Plett, Marlin Regier.

United Church, Toronto, Ont., on June 2: Margaret Peters.

Zoar Church, Langham, Sask., on June 2: Audrey Irene Mierau, Helen Knihnicki, Richard Mierau.

Burrton (Kan.) Church, June 16: Robert Regier.

Eighth Street Church, Goshen, Ind., on May 26: Mahlon Bontrager, Melvin Bontrager, Ronald Bontrager, Clifford Boyer III, James Fretz, Lynn Harshberger, Kim Hartzler, Richard Miller, Randy Vandergrift, Carol Weaver, Gloria Yoder, Ronald Yoder.

First Church, Aberdeen, Ida., on June 2: Mrs. Judy Huse.

First Church, Hillsboro, Kan., on June 2: Bruce D. Bartel, Marlin K. Bartel, Steven M. Franz, Gary D. Goertz, Sidney L. Heidel, Calvin J. Hiebert, Don E. Knak, Dale K. Schmidt, Rickey D. Schroeder, Cynthia M. Unruh, David R. Unruh.

First Church, Lima, Ohio, on June 30: Kathy Bowers, Cynthia Neufeld, Jill Stelzer, Susan Stelzer.

First Church, Winnipeg: Robert Finnigan, Elizabeth Finnigan, Walter Giesbrecht, Irma Schmidt, Theresa Riediger, Donald Penner, Kenneth Wiebe, Kenneth Loepp, Wayne Luba, Sigfried Banmann, Margrit Moeller, Erika Geske, Sigfried Schroeder, Karin Dick, John Banmann, Erna Braun, Barbara Schroeder, Karin Moeller, Helene Regehr, Erika Dyck, Anna Doering, Helga Harder, Leonore Schroeder.

Herold Church, Cordell, Okla., on June 2: Jeanee Ellen Davidson, Vyra Jane Gaeddert, Victoria Faye Horn.

Meadows (Ill.) Church, on June 2: Donna Bachman, Steven Bertsche, Charlene Cooper, Patricia Miller, Carolyn Penner, Roger Sommer.

Pulaski (Iowa) Church, on June 9: Debra Payne, Debra Baughman; on June 16: Douglas Berryman.

Trinity Church, Hillsboro, Kan., on June 2: Tim Diener, Harris Ewert, Marlin Funk, Willard Funk, Bruce Rempel.

Calendar

July 13-20—Estes Park, Colo., General Conference.

Dec. 4-6—Newton, Kan., Council of Boards.

Audio-visuals

Is Your Church Burning?, a filmstrip focusing on the crisis facing the nation, is now available for use in programs. It was produced by the Broadcasting and Film Commission for Friendship Press on a special emergency order from the National Council of Churches' General Board. Called a process filmstrip, it is designed to be stopped during the course of a showing to allow the audience to react to what it has seen and heard. It comes with a 33 1/3 rpm record and a utilization guide and has four parts. It not only provides information, but is part of a process in which leaders and viewers "are engaged in the learning process of responding to this crisis." It is available from the Audio Visual Library, Box 347, Newton, Kan. 67114.

Ministers

James Arn, Grace Church, Lansdale, Pa., is serving as assistant pastor at Grace Church, Dallas, Ore.

Marvin Blunsdell will serve as pastor, during the summer, at Bethel Community Church, Santa Fe Springs, Calif.

Delmer Epp has accepted the call to become pastor of the Cedar Hills Church, North Surrey, B.C., beginning in August. He attended Canadian Mennonite Bible College and graduated from Bethel College in 1967. During the summers of 1965 and 1966 he was a correctional officer at the Provincial Correction Institution, Prince Albert, Saskatchewan. During 1967 he and his wife, Elsie, spent several months in Mexico under the Board of Christian Service. Since March of this year the Epps have been with the voluntary service unit in Philadelphia.

John A. Esau, pastor of Faith Church, Minneapolis, since 1961, has been granted a one-year leave of absence to teach at Canadian Mennonite Bible College, Winnipeg, during the 1968-69 school year. A native of Mountain Lake, Minn., he will teach in the Bible and Christian education department, filling the gap left by Helmut Harder who will continue graduate studies in theology.

Esko Loewen, since 1960, dean of students at Bethel College, will become associate pastor of Bethel College Church, North Newton, Kan., this summer. He was formerly pastor of Topeka (Ind.) Church, 1948-53, and Johannestal Church, Hillsboro, Kan., 1956-60.

Albert Neufeld assumed duties of pastor of First Church, Butterfield, Minn., on June 2. The former pastor was Paul Dahlenberg, who is now pastor of Country Church, Monroe, Wash.

Erwin Rempel will serve as assistant pastor of Grace Church, Lansdale, Pa., this summer.

Jürgen Schönwetter, student at Mennonite Biblical Seminary during the past school year, is the new pastor of the First Church (Greendale), Sardis, B.C.

Paul Schroeder has been appointed administrator of Menno Home, Abbotsford, B.C. His duties will begin Sept. 1. He has resigned from his position as pastor of Rosthern (Sask.) Church, which he has served since 1964. He was pastor of North Star Church, Drake, Sask., 1944-63.

Ruben L. Siemens has accepted the call to Bethany Church, Watrous, Sask., to begin in August. Presently, he is the pastor of Cedar Hills Church in North Surrey, B.C.

Donald R. Steelberg, associate pastor of Lorraine Avenue Church, Wichita, Kan., since 1965, will become the pastor of the First Church, Wadsworth, Ohio, beginning Sept. 1.

Workers

Miguel Almanza, Newton, Kan., has accepted a position as instructor in art at Bethel College beginning next fall. A 1961 graduate of Bethel College, he taught in the Wichita public schools a year before returning to Newton to teach art at Stanta Fe Junior High School. He has a master of arts in art education from Arizona State University.

Mr. and Mrs. David Cressman have accepted responsibilities as MCC directors of program in the Recife, Brazil, area which presently consists of six Paxmen. An additional ten or twelve workers with writing, home economics, public health, vocational training, and rural extension skills will be placed in Brazil during 1968. David received his master's degree in resource development from the University of Guelph in 1968. His wife, Anita Warkentin Cressman, has been teaching third grade in Guelph since 1966. He is originally from Waterloo; she, from Kitchener, Ont.

Bob Dester, Deer Creek (Okla.) Church, is serving a two-year CPS assignment at Swedish Hospital, Minneapolis. He is the son of Mr. and Mrs. Marvin Dester.

Henry Dirks, missionary to Congo, returned to Ontario from the Congo on June 13. Accompanying him were the three oldest children. Earlier this year his wife, Tina, had returned to Ontario with the three youngest children because their infant son Joel needed emergency medical attention

Otto and Elaine Dirks, Firs Church, Lima, Ohio, will serve a mission assignment in Taiwan, under th board of Missions. Otto has serve as pastor of First Church, Lima Ohio, for six years. Elaine is a graduate nurse.

Milford Doell, Bethesda Church Henderson, Neb., is serving a CP assignment at Indianapolis (Ind. Medical Center. His parents are Mr and Mrs. John E. Doell.

Paul I. and Lois Dyck, missionaries to Champa, India, will retur to Canada for furlough on July 3

Ardell Epp, Bethesda Church, Henderson, Neb., is serving a CPS assignment at McCrossan Boys' Ranch Sioux Falls, S.D. He is the son Mr. and Mrs. Herman H. Epp.

Elroy James Friesen, Henderson Neb., and 1967 graduate of Bethe has been named instructor in physic at Bethel. He will complete his master of science degree this summer the University of Washington.

Mr. and Mrs. Ivan Friesen wi succeed the David Kanagys as directors for MCC on the west bank Israel, beginning in September. Ivan originally from Omaha, has a master degree in Old Testament from Sa Francisco Theological Seminary. H wife, Rachel Hilty Friesen, Bluffton Ohio, graduated from Bluffton Co lege in 1966.

Mr. and Mrs. Warren Grasse wi succeed the Ivan Eikenberry's as d rectors of the Teachers Abroad Program in Nigeria. He graduated from Eastern Mennonite College in 196 with a degree in elementary education.

Lynn Lester Groff, Old Mennonit Church, Neffsville, Pa., will go t Cachipay, Colombia, as a communit development worker. A 1968 graduate of Bethel College, he will stud Spanish at the Spanish Language Institute, San Jose, Costa Rica, Jun 24- Aug. 16 before beginning his wor in Colombia. His parents are Mr. an Mrs. Lester W. Groff, Manheim, P

Frieda Guengerich, Calvary Churc Washington, Ill., will leave in Augu to return to the Congo. A farewe

vice was held for her in her home
ngregation on June 30. She has
ved under the Congo Inland Mis-
n, 1946-60. During an extended
lough following her return to the
ited States in 1960, she attended
ennonite Biblical Seminary.

Suzanne Hilty, daughter of Mr.
d Mrs. Herman Hilty, Bluffton,
io, left June 8 for Montreal where
will study French before leaving
Congo. She will serve a twenty-
month assignment in a service
d educational program.

Randall Kaufman, Windom, Kan.,
s been appointed an admissions
unselor at Bethel College.

William Klassen, professor of New
stament at Mennonite Biblical Sem-
ry, has been named delegated ob-
ver of the General Conference
ennonite Church to the Fourth As-
nbly of the World Council of
urches to be held in Uppsala,
eden, July 3-20. As a delegated
server he will be able to participate
all activities of the assembly, with
right to speak at the invitation of
chairman but not to vote. Later,
will be in Bossey, Switzerland, July
-26, where he will read a paper on
hrist's Lordship Over the World"
an ecumenical consultation.

Kenneth Kulp, Grace Church, Lans-
le, Pa., will serve a two-year volun-
ry service assignment at Kitchener.

John Miller, Evanston, Ill., has ac-
pted an appointment to the faculty
Conrad Grebel College effective
ptember 1969. He will teach Old
d New Testament courses as well
courses in New Testament ethics.
has served as a staff member of
Ecumenical Institute and, more
cently, as department head in the
habilitation department of the Chi-
go State Hospital, where he ini-
ted and developed several hospital
atment programs for chronic schi-
phrenic patients.

Robert W. Miller has been appoint-
executive director for Vietnam
ristian Service, a cooperative Prot-
ant relief effort sponsored by
urch World Service, Lutheran
orld Relief, and the Mennonite
ntral Committee. He will begin his
assignment around Sept. 1. He will replace Paul Leatherman, who has served as VNCS executive director for the past two years. Leatherman and his family will leave Vietnam on July 6. Abner Batalden, who has been director of business affairs for Vietnam Christian Service since December 1966, will serve as interim executive director for VNCS.

Kenneth Quenzer will become MCC's first program director in Botswana, and working with the Botswana Christian Council, will develop the Botswana program which now includes Teachers Abroad Program and Paxmen in agricultural-community development work. He is a 1967 graduate of Mennonite Biblical Seminary.

Elizabeth Ann Rumer, First Church, Lima, Ohio, began a three-year voluntary service term in Taiwan on June 20. After a period of language study, she will teach at Hwalien Christian School. Her parents are Mr. and Mrs. Eugene C. Rumer. She is a 1968 graduate of Bluffton College.

Kenneth Shelly, North Newton, Kan., has been named an admissions counselor at Bethel College, effective in mid-August. He is presently associate pastor of the Bethel College Church.

Lavon Welty, Elkhart, Ind., will assume responsibilities as associate secretary of personnel services at MCC Headquarters, Akron, Pa. Previously he spent two years as a Paxman in Burundi.

Lester J. Zimmerman, Goshen College professor of mathematics will teach at the University of Zambia for one year under the Teachers Abroad Program.

Deaths

Edith M. Bucher, Bethel Church, Fortuna, Mo., was born Aug. 20, 1902, and died June 8.

Sadie E. Deihm, Grace Church, Dallas, Ore., was born Aug. 3, 1904, at Randolph, Neb., and died June 9.

Anuta Dirks Loewens, Bethel Church, Mt. Lake, Minn., was born Dec. 30, 1881, in Margenau, South Russia, and died June 10.

Marie Epp Fisher, Eigenheim Church, Rosthern, Sask., was born Aug. 22, 1892, in South Russia, and died June 6.

Nettie Regier Kliewer (Mrs. Herman), West Zion Church, Moundridge, Kan., was born Nov. 24, 1898, and died May 10.

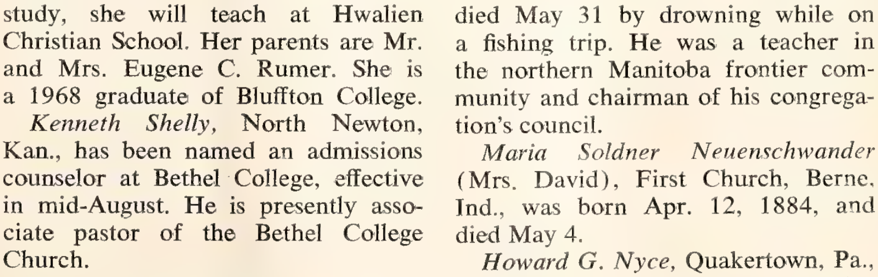
Herman Leder, Salem Church, Freeman, S.D., was born May 28, 1895, in Switzerland, and died June 3.

Henry Letkemann, Thompson, Man., was born June 13, 1931, and died May 31 by drowning while on a fishing trip. He was a teacher in the northern Manitoba frontier community and chairman of his congregation's council.

Maria Soldner Neuenschwander (Mrs. David), First Church, Berne, Ind., was born Apr. 12, 1884, and died May 4.

Howard G. Nyce, Quakertown, Pa., was born July 6, 1899, in Schwenksville, Pa., and died June 14. Beginning in 1924, he served pastorates in Quakertown, Zionsville, and Allentown, Pa.; and Pretty Prairie and Newton, Kan. His current charge had been the Springfield Church, Pleasant Valley, Pa. He was a member of the Board of Foreign Missions from 1935 to 1947, and served as its part-time executive secretary from 1947 to 1951.

Kaufman, Rumer, Shelly (Workers); Nyce (Deaths).



LETTERS

More on prayer

Dear Mr. Shelly: I read the editorial "The Humble Prayer" in the May 21 issue, and the article "A Noble Confession" in the May 28 issue of *The Mennonite* with great interest. It is hoped that such space will be reserved for such writings in the future publications of *The Mennonite. Emil W. Friesen. Box 65, Central City, Neb. 68826.*

God's kingdom and peace

Dear Editor: I thought I would send in another prayer on universal peace which is so important.

O God, we pray for the coming of Thy kingdom on the earth of that day and hour we know not, but we know that Thou wilt come according to Thy promise. Thy name is the Prince of Peace. We pray Thee to help us cast out all of the evil in our heart that gives cause for war. Thou loving Prince of Peace, remove from us all hatred and sinful desires. May Thy spirit direct our aims and ambitions. . . .

O God, whose love reacheth to the ends of the world, who art always longsuffering, abundant in goodness and truth; we stand in Thy presence and because of our unworthiness we know not how to speak. Yet from our contrite hearts we pray that by Thy grace we may cast away the works of darkness and put upon us the armor of light in these days of testing and judgment in the world. And as once more we dedicate ourselves to the highest, holiest things in life, so do we dedicate the country Thou hast given us to a purer, nobler patriotism and a deeper, finer loyalty to the Kingship of Thy well beloved Son. And if there be among us those who are cast down amid the ruins of their happiness or of their integrity, give them the courage to rise up to rebuild the holy places, in the name and by the methods of Him who by His tender love towards mankind hath become for us the true and living way that leads to the city of our God, even Jesus Christ, Thy Son, our Lord. Amen. *Andrew Pjesky, 119 Locust St., Halstead, Kan. 67056.*

Meaningful expression

Dear Mr. Shelly: As usual, the first thing I did upon receiving *The Mennonite* was to turn to Letters. The controversy that is raging between the Christian social action folk and the verbal gospel folk has been quite fascinating.

I have a question for the critics of the social action people. Why can't the two concepts or interpretations of the gospel message be incorporated? Why can't we preach spiritual salvation and, at the same time, be actively involved in social betterment? The Christ who emerges from my Bible is a man concerned about the total person, not just his soul. When Christ confronted need, He did not just preach a sermon, He healed, fed, counseled them, or fought for their social betterment.

I heartily agree with those who are crying for a religious revival for this troubled world of ours. We do need more prayer, cell groups, Bible study, and active verbal witnessing to the non-Christian segment around us. But along with our words must come concrete deeds to demonstrate that being a Christian does make a difference in the way we live. . . .

Keep up the good work, Mr. Shelly. The articles on the Vietnam war, the war on poverty, the race crisis, and youth rebellion, are pertinent, pointed, and religious in nature. They are of the utmost Christian concern. You're to be commended for deviating from the status quo of most religious magazines. I'm glad that the Christ who emerges from *The Mennonite* is a man who commands respect and complete commitment rather than one who appears to be a "gentle Jesus meek and mild." Contrary to some criticism, *The Mennonite* has been a very direct factor in bringing several of our non-Mennonite friends into the church. The very absence of pious religious wordiness and the emphasis on a living-doing Christianity has been a vital factor in convincing them that the Mennonite Church does, indeed, have something relevant to say to the world today. *Joyce Shutt, Rt. 1, Orrtanna, Pa.*

Today's commitment

Dear Editor: In light of the developments in the Eastern Distric Conference, I would like to express my own appreciation for the way *Th Mennonite* has given leadership in ou efforts to follow the guidance of the Holy Spirit in carrying out our commitment to Christ in our world today.

I also want to comment on som excellent material in the latest issu of *The Mennonite* (June 11), th study by Mrs. Albert Stucky, th poem by Mary S. Conrad, the especially pertinent and well-writte "Resurrection City Message" by Pete J. Ediger. One sentence in Vern Pre heim's report on the Middle East "The plight of the Arab refugee an the Arab point of view on the con flict must be communicated more ef fectively to the world, particularly i the United States" takes on adde significance since the assassination o Senator Kennedy seems to have bee directly related to that aspect of ou foreign policy.

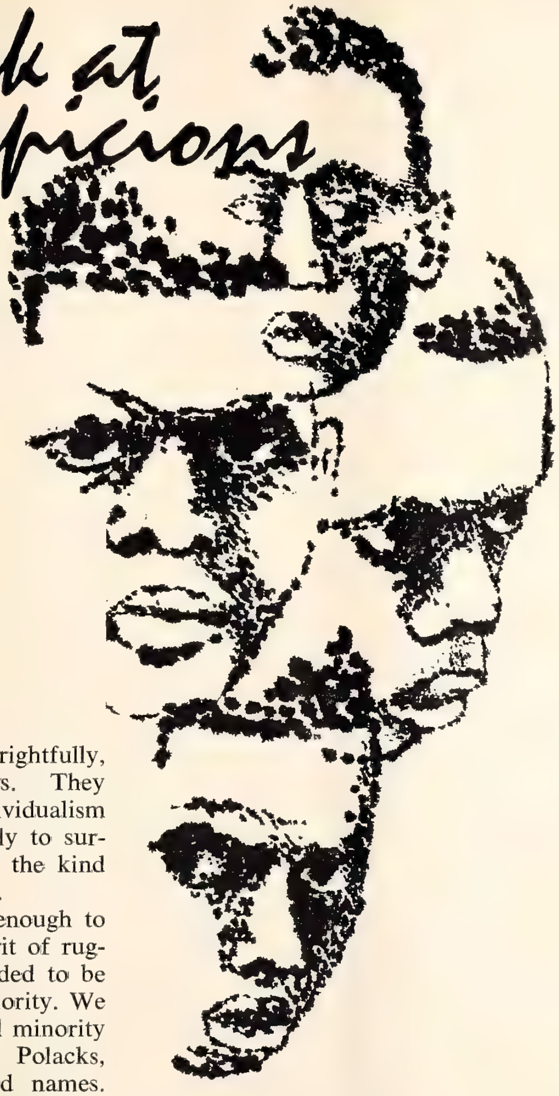
I found the article "Ghetto's build ing blocks" by Levi Keidel especiall challenging. One small example o the exploitation of the poor in th ghettos by white merchants is my ex perience in grocery shopping durin the summer that I lived in East Ha lem (1964). I bought most of m groceries in a white-owned and white managed chain grocery in the commu nity. It disturbed me all summer t ride the Third Avenue bus downtow past another store of the same chai and see, from the posters in the wi dow, that the people in this mo affluent area were consistently payin ten cents a pound *less* for the sam cut of meat than I had paid at ou grocery store that same day. . . *Amelia Mueller, 604 North St., Ha stead, Kan. 67056.*

Bingo is better

Editor: In regard to the recent di cussion in *The Mennonite* concer ing relief sales, let me suggest th bingo might be more lucrative. *Robe G. Hunsicker, 123 S. Front St., So derton, Pa. 18964.*

et's look at our suspicions

Levi Keidel



E WHITE AMERICANS, rightfully, e proud of our forbears. They d a kind of rugged individualism hich enabled them not only to surve, but to prosper; this is the kind spirit which built America.

But many of us are old enough to member that with the spirit of rugd individualism, there tended to be inherent feeling of superiority. We call that members of racial minority oups were called Chinks, Polacks, oons, or other stereotyped names. ost of us will now admit that it as wrong to give a man a derogary label simply because of his nanal or racial origin.

The American melting pot, with inevitable social evolution, has ne much to remove our prejudices ward those with skin color similar ours. Nevertheless, while we may quite reluctant to admit it, we ve found it much more difficult accord the same generosity of feelg toward those whose skin color quite different from ours. This may because in the back of our minds ere persists the feeling that Neoes are, somehow, inferior.

Suspicion can be the mind's flashht, leading us to truth. Or it can ine so brightly it blinds us to truth. ord Byron wrote of the tragic plight one whose mind had grown to be spicion's sanctuary. There is only e way to save oneself from such plight. It is to take an honest look inward, define the suspicions, or once and for all eliminate them.

Is the Negro race genetically inferior to other races? Scientists have not yet found a way of weighing the innate abilities of one race against those of another.

They agree that it is impossible to differentiate races in terms of blood types. They agree that any member of a given race is the product of not only his genetic origin, but also of the cultural and social environment in which he is raised.

Because of the broad range of environmental inequalities in today's society, it is impossible to determine what differences, if any, may be due only to genetic origin. According to Dr. Hubert G. Birch of Albert Einstein College of Medicine, any work that tries to separate heredity and environment is scientifically worthless (*Science News*, Jan. 14, 1967, p. 44).

Some scientists believe there is a genetic transfer of something of achievement potential from one generation to the next. If this is true, Negro problems today are also the cumulative result of generations of detrimental environment; and hopes for their rapid solution are dim, indeed. Be that as it may, at this time there is no convincing evidence that any one race is genetically superior or inferior to another.

What about Negroes being descendants of Ham? Wasn't Ham cursed in the beginning?

According to the Scriptures, earth's racial stocks have their origin in the three sons of Noah: Shem, Ham, and Japheth (Gen. 10:1-2, 6, 21, 32). The sons of Ham settled in Africa, particularly in Egypt (Ps. 78:51; 105:23; 106:22).

However, there is no record in the Scriptures that a curse was pronounced upon Ham. Noah pronounced his curse upon Canaan (Gen. 9:25). The tribes of Canaanites, all descendants of Canaan, are the very tribes which were to be dispossessed and destroyed when Israel entered and settled in the promised land (Gen. 10:15-19; Ex. 13:5; Josh. 3:10).

Are Negroes, on the average, as intelligent as white people are?

We must first decide whose scales we will use in weighing intelligence. For example, it is difficult to determine whether or not I am more intelligent than a Congolese. Our different cultures have defined the different traits and abilities which are supposed signs of intelligence. Albert Einstein once said that if an Australian aboriginal tribesman drew up an intelligence test for us, we'd all flunk it flat. We don't know how to throw a boomerang. We can't use a spear.

It is true that on standard intelligence quotient tests, the American Negro averages fifteen to twenty points lower than the white man. However, results of I.Q. tests are reliable only when those taking them are of a similar sociocultural background. So-called poor whites have approximately the same intelligence level as Negroes.

Early proof of this was found in the results of alpha intelligence tests given World War I recruits. Negroes always rated lower than whites on a state-by-state basis. But Negroes from Ohio outscored whites from eleven southern states. There is no sign that intelligence difference has its roots in racial origin.

As *Time* (Sept. 29, 1967, p. 46) put it, "The handicaps under which the U.S. Negro has existed since he arrived in chains are cruelly reflected in his group achievement."

But if the Negro race is equal to other races, why did it never make an important contribution to civilization? Why were there no great Negro empires? Why didn't a culture develop?

In recent years, scholars have unearthed some interesting information about Negro history.

Civilization began in the great river valleys of Africa and Asia. Excavations near Khartoum, Sudan, and El Badari on the Nile indicate that Stone Age Negroes laid the foundation for much of the civilization of the Nile Valley. It is clear that a least one-third of the population of ancient Egypt was Negroid. Herodutus, a Greek historian, visited Egypt about 500 B.C. and wrote that the Egyptians were "black and curly-haired."

The wife of the ancient prophet Moses was an Egyptian; she was a Negress (Num. 12:1). The Queen of Sheba, ancient Ethiopian monarch of no small means, was a Negress. One famous ancient Egyptian wall mural portrays what is believed to be a gift from the King of Ethiopia to the King of Egypt: a procession of thirty-seven white slaves.

Historian Alexander Chamberlain writes, "Ancient Egypt knew the Negro, both bond and free, and his blood flowed in the veins of not a few of the mighty Pharaohs."

From the ninth to the seventeenth centuries, three successive African empires rose and fell, each holding power over much of the continent's vast western area.

First Ghana emerged, and dominated the Sudan for 300 years. It reached its height of power in the eleventh century. It maintained a standing army of 200,000 soldiers; its shock troops were chain-mailed shield-and-lance-bearing cavalrymen who looked like the forerunners of Europe's medieval knights.

Its rulers were fabulously wealthy. The castle of King Tenkamenin was decorated with expensive sculpture and painted windows. His court included gold-blanketed horses, pages with gold-mounted swords, and servants with gold plaited into their hair.

When King Musa of Ghana made a state pilgrimage to Mecca in 1324, he traveled with a caravan of 60,000 persons. Of these, 12,000 were servants; 500 were slaves; each carrying a staff of gold weighing six pounds.

Following Ghana, the kingdom of Mali emerged and dominated the scene through the fourteenth century. In 1493, Negro Askia Mohammed seized power in the kingdom of Songhay and effectively administered a realm larger than Europe.

Regular caravans of 12,000 camels, laden with fruits, textiles, and salt came from North Africa across the Sahara to the Sudan; they returned with gold, iron tools, and other products. During the fifteenth and sixteenth centuries, Songhay's capital city of Timbuktu became one of the most important centers of commerce.

As for culture, Negroes were manufacturing pottery in the upper Nile valley before pottery was made in the world's earliest known city. Henri Lhote, a French explorer, discovered rock paintings in the Sahara made with beautiful and artistic realism, which indicate that Negroes were painting portraits before 3000 B.C.

Archaeologists in Congo found that the Ishongo people were, perhaps, the first people in the world to develop and use the abacus and a multiplication table. That was 8000 years ago. According to Franz Boas, author of *Race and Democratic Society*, Africans had learned the art of smelting iron and were making tools and implements while the peoples of Europe were still using tools of stone.

In medicine, youth from all over the Muslim world came to the University of Sankore in Timbuktu to study surgery. One sixteenth-century writer lauds a Negro doctor there who performed a successful eye cataract operation. Some tribespeople were vaccinated for smallpox. One ancient European traveler in Ethiopia wrote, "Natives here say that malaria is caused by the bite of the mosquito but of course we know it is caused by the miasmas of the swamps."

As for literature, scholars from al over North Africa traveled to Timbuktu to study law and to check the accuracy of their Greek and Latin manuscripts. Of all commercial enterprises in the city, the most lucrative was the book trade.

Someone asks, "If these things are true, why haven't we heard abou them before now?"

Today's Negro intellectual has a disturbing answer. He says that white men during the slave era made a concerted effort to suppress Negro history; a person without a history has no meaning or identity, and therefore has little value. They distorted the Scriptures to fabricate the story tha the Negro race was cursed of God Thus their conscience was salved so that they could enslave a race with impunity.

To us such charges verge on the incredible. Yet, I cannot find ground for disproving them. Neither have I found historical evidence that the "curse of Ham" story started before the slave era.

Such is the testimony of science the Scriptures, and history concerning the Negro race. This information may have disturbing unsettling effects upon our long-held suspicions. This may be not only healthy, but necessary. Only then will we refuse to give comfortable sanctuary to the unfounded suspicions, and begin to understand Negroes as persons.

However, if our suspicions shin so brightly as to blind us, even in th face of facts which contradict them then it is time we stop calling ther suspicions. It is time we label ther the only other thing they can be, an what they really are: prejudice.

ETTERS

easons on election choice

EAR EDITOR: George Washington
id, "It is impossible to govern the
orld without God. He must be worse
an an infidel that has not gratitude
acknowledge his obligation." Our
ndidate must be dedicated to com-
t the issues of Vietnam, civil dis-
ders, poverty, space, foreign aid,
d taxation.

The wise men who founded our
tion well knew that human free-
m can only exist in an orderly
ciety. "Render unto Caesar the
ings that are Caesar's and unto
od the things that are God's." Our
ear-cut duty to God and country
economic, social, and political af-
irs is very evident.

Psychologists agree that man's
eatest need is a fixed guide. In our
ciety, standards, values, ethics, and
orals are all subject to change ac-
rding to the customs of the times;
t God's power can redeem society
transforming human nature. The
riptures are unchanging; it is im-
ssible to be spiritual without being
cular as they are related.

"If my people, who are called by
y name, humble themselves, and
ay and seek my face, and turn
om their wicked ways, then will I
ar from heaven, and will forgive
eir sin and heal their land" (2
hron. 7:14). Thank you. *Mary Rich*
ll, 5907 S. Monroe, Bartonville, Ill.
607.

BOUT OUR LETTERS. *We try to use*
letters submitted for publication in
der to allow our readers an oppor-
nity to express themselves on a vari-
y of issues. Obviously, no one will
ree with every statement. Yet the
ligation of membership in the broth-
hood is both to give counsel and re-
ive counsel (Heb. 3:13). Because
the limitations of space, shorter
ters will be given preference. Un-
ned letters will not be published,
ough we may withhold names for a
lid reason in a rare situation. Let-
rs addressed to the editor and
arked "personal" or "not for publi-
tion" are also appreciated and, of
urse, will not be published. Editor.

Should be investigated

MR. SHELLY: . . . An article like the one by Curtis E. Burrell, Jr., "A primer on the urban rebellion" [June 18] is just about the most disgusting thing I have ever read. He wants a complete welfare state where everyone is guaranteed an income from the government. If the government pays a guaranteed wage, they will have to take over the private business as well and then what do you have, my friend?

It looks to me as if some of the trash you print should be investigated as to where and what it comes from before you print it in a supposedly church paper. It looks as if you can't print anything but propaganda . . . and I don't think you quite know what you're doing. *Edward Flaming, 316 N. Main, Hillsboro, Kan. 67063.*

Better feedback wanted

DEAR BROTHER SHELLY: I have examined the proposed new Constitution and Bylaws which were printed in the Apr. 9 issue. Then, in the May 28 issue, various ones were asked to give their viewpoints and comments from others were invited.

There is no doubt that we need better coordination and integration in our conference structure which this new constitution will remedy; however, there are some other failings in our conference setup which have been weakened instead of strengthened.

It appears to me that the voice of the grass-roots congregations in their needs and problems will become only a whisper that will hardly be heard by the central power structure.

Lines of communication, expression, and influence must not all flow in one direction but in two directions.

How about building into our organizational makeup a system of better feedback from our congregations on important issues, through a poll of various viewpoints? Of course, personal contact with the local churches and listening to what the members have to say would be better. *Olin A. Krehbiel, 505 E. Salem Rd., Dallas, Ore. 97338.*

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COVER

God's grace shines bright against dark background. See "Does God really care?"

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Levi O. Keidel, Jr., Box 461, Flanagan, Ill., founded "Tuyaya Kunyi," a Tshiluba periodical during his service for the Congo Inland Mission, an inter-Mennonite mission agency. The publication has become the most widely-circulated vernacular magazine in Congo. His article is the fourth in a series of five on "A Missionary to Africa Looks at the Race Issue."

Carl F. Smucker is dean of students at Bluffton College.

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Twenty-three years in Gulfport

Carl F. Smucker

CAMP LANDON HAS developed into a strong force for Christian leadership in a nonwhite area in Gulfport, Mississippi. Indeed, it is a tribute to Christian love and compassion that our program survived in such a different culture than our largely middle-class Mennonite affluence.

We spent a number of weeks at Camp Landon in a long hot summer in 1945. Orlo Kaufman and his family had just arrived. The program was completely new. What could be done? I was there with our family to teach a credit course for college students. J. Winfield Fretz and others were also involved in this pioneer outpost education adventure.

Last weekend, my wife and I spent several days revisiting the camp. What has the church been doing during this period of time in the Deep South? Any bombings? How could we project a program in a black community in a state notorious for its small-minded persons who hate those who work with our Negro brothers? What did we do right to be able to remain so long and to achieve acceptance?

The most significant fact is that we did not build a physical, visible church building. It has built something much more important. It has built a fellowship and a sense of concern. The program has been a demonstration project of what the mission of the church is to be in the midst of great need and poverty. It has shown the way toward peace among men and love toward persons with a very different cultural, racial, and religious background. It has brought Christ to the people of North Gulfport daily in meaningful ways.

A drive through the area with Orlo Kaufman, the director, will give you ample evidence. The warmth of relationship is seen in a smile, the waving of the hand in greeting; the friendly people who know why Orlo Kaufman is there. One feels that Orlo and the program have been in touch with "their needs." We attended a baccalaureate service at the North Gulfport High School with the Harold Regier family. What a tremendous outpouring of Christian love toward this family! Several Negro mothers took their turns in holding the young Regier child. This is Christ in action working through people. We saw that the barriers were broken down and that these people trusted each other.

Is this all you can see at Gulfport? There is much more: the summer and winter Bible school program, the Christian Community Center, the community library, the Krehbiel Memorial Swimming Pool. There has been cooperation in establishing the Headstart program, the North Gulfport Community Federal Credit Union and the L. C. Jones Housing Project. Fellowship House was also established by the staff at Camp Landon. It provides a ladies' and men's Bible class and discussion group for young married couples.

An important radio ministry called the Sunday School Class of the Air is conducted by Harold Regier. There is the North Gulfport Good Deeds Association. There are many other ways which the Orlo Kaufmans have related themselves and the staff to the community through civic groups and the ministerial alliance.

Why has Gulfport been a significant service? There has been a consistent, dedicated, and long-term leadership provided by the Orlo Kaufmans. The local churches were not supplanted or threatened. The local churches were supplemented. Local leadership was developed. Christian love was demonstrated by our many church volunteers.

This program then became the church in action. What more could one do for a person than to help him grow to help him help himself and to make it possible for him to see Christ through this ministry?

The staff faced threats and a sense of isolation. But the long-range goals were achieved because there was real identification with the Negro people. They knew it and so did the white community. The staff lived in modest housing where the Negroes lived. It adapted its program to changing needs. This program has demonstrated that we can "feel with" the oppressed.

Twenty-three years may have been a long beginning. What the next twenty-three years will bring is difficult to know. I am convinced the church has been relevant.

It is encouraging that three or four families of Mennonite background have moved into the North Gulfport community to serve in the public schools and in other positions. One Mennonite young man, William Ebersole, has been the first white teacher in an all Negro school. His son was the only white boy in this school.

We must move beyond concern to action. What will you do? As Harold Regier said recently, "Thus, a disproportionate concern for the *morality of method* results in a greater *immorality of inaction.*"

Following our summer biweekly schedule, our next issue will be dated July 23.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:28 JULY 23, 1968

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SPRINGTIME BECAME ASSASSINATION

SAID BILLY GRAHAM, shortly after the shooting of Robert F. Kennedy in June, "I don't weep often, but today, in this beautiful sunshine, I wept for my country that has declined so much in its morality and spirituality."

The spring of 1968 was a season of violence. On April 4, Martin Luther King, Jr., was shot by a hidden sniper while he stood on the balcony of a motel in Memphis. In the night of June 4, Robert F. Kennedy was gunned down in a hotel corridor in Los Angeles. And the American war in Vietnam continued on, seemingly without end.

In a survey of Mennonite pastors, chosen at random, we asked for comments on these events. We inquired about their public statements. Most of them had mentioned both events in their sermons and their public prayers. We also asked for the meaning of these events for their personal lives. Here are some of their replies.

Will we ever learn?

When will we ever learn that we just don't solve our probelms or get rid of our enemies by killing them? And this is true whether such a senseless act of violence occurs in the United States or in Vietnam. *Larry Wilson, Enid, Okla.*

For the moment, it appears that [the assassins] have spoken the loudest. Are we going to let them have the last word? Are we going to let our prejudices have the last word? By our silence we give approval to the forces of violence that abound in our society. *Myron Schrag, Newton, Kan.*

Years of education in violence are beginning to bear fruit. This problem will not be solved by enactment of gun restrictive laws; it can only be met by a drastic change of menu for the minds of our people—the murder, violence, anti-authoritarian bill of fare must be replaced with something wholesome—the things Paul urged people to think on. *Levi Koehn, Goessel, Kan.*

The violence shown in both events challenges the effectiveness of the peace witness of the Mennonite church. . . . When are we going to deal with the violence that is part of our everyday life, used as an excuse in Vietnam to legalize murder there, but not here; the code expressed by our President that if the violent will not desist, then they ought to be put down with violence; the subtle and sometimes not so subtle television programs which say that if the end is justice, then any means is justifiable (thinking expressly of *Mission: Impossible* which happens to be one of my favorites I must admit)? *Robert Coon, Moundridge, Kan.*

The designs of God cannot be permanently withstood without bringing catastrophe to our nation. *George Dick, Danvers, Ill.*

It is evidence that our society is reaping what it has been sowing for a long time. Our society not only allows violence but approves it. . . . Does not American involvement in Vietnam indicate a kind of—if you don't like the way someone does it, shoot him? *Elmer A. Wall, Sioux Falls, S.D.*

Hopelessness grips you

How sick our nation really is. I sensed this also in Washington, D.C. —the hopelessness that grips you when you realize that our Congress is still punitive and has shown no real signs of dealing with the problem. I am becoming surely convinced that the tragedy is just beginning, and the course toward a real collision is not only irreversible, but accelerating. *Walter Neufeld, Wayland, Iowa.*

These two events have been very personal. It is tragic that their lives, so full of great potential, should be snuffed out by assassins' bullets. *Her ry V. Friesen, Altona, Man.*

After the tears, one says, "Wel who's next?" in an ever more callouse skepticism. One accepts more readil the verdict that America is sic breeds violence, and silences truth b silencing its courageous spokesme *Gary Harder, Leamington, Ont.*

Last great Negro leader

Although our nation was saddene by another act of violence in Men phis, may we realize that althoug men may kill the body, they cann silence the spirit of a dynamic Chri tian leader whose truth will go marc ing on. *Peter W. Goering, Lehig Kan.*

I've sat in living rooms of people homes who have said "King ought be shot." I have heard those san comments even in this church, witho much thought—as they added, "We be better off, if King were dead Well, we shall see! . . . Killed thirty-nine—for marching in cities, u covering the festered sores of ce turies of hate and oppression, f pushing the black man to assert hi self and become a man, but choosi to use soul-force rather than bod force. . . . Because of this man, feel that the cause of freedom h progressed in the past five years fa ter than it had for the previous tw hundred years. We may or may n agree with his methods, but we mu accept this man as a giant and as Christian. We cannot help but respe this man, if one reads his books a realizes what motivated him to the things he did. *Larry Wilson.*

I pointed out his emphasis up the whole principle of nonviolen which he had advocated all his pu lic life. It was also very necessary suggest the need for some of the pu lic demonstrations which he sponsor in order to avoid the type of violen

ich erupted after his death. It is
ortant to find people who are not
y willing to live for a cause, but
, if necessary, to die for it. *Peter*
zlaff, Coaldale, Alta.
eath cannot destroy or defeat an
a; and certainly death cannot de-
y right and righteousness. You can
the righteous, but you cannot kill
concept and meaning of righteous-
s. The death of Martin Luther
ig does not mean the death of the
ise he stood for; and certainly it
s not detract from the rightness of
t cause. Death is not that power-
. *William Block, Winnipeg.*
referred to the tragic death of
rtin Luther King, Jr., as the death
a follower of Jesus, a contempo-
y Christian martyr, who embodied
compassion and the love of Jesus,
o lived by nonviolence and became
victim of worldly violence. As
us walked into His Jerusalem, so
ng walked into his Memphis.
ldemar P. Regier, Saskatoon.
here are nationally- and internation-
-known Christian leaders who are
using to accept the total teachings
Jesus Christ. They accept only the
chings that satisfy their doctrines.
they would take a definite stand
inst poverty, segregation, the war
Vietnam in the light of the teach-
s of Jesus Christ and the Apostles,
are sure that they would be losing
ir popularity and their lives would
in danger as it was in the case of
rtin Luther King, Jr. *Gerhard*
ers, Freeman, S.D.
felt, as someone expressed it,
ig was the unelected president of
Negro people. No doubt, he was
last of the great Negro leaders.
i Koehn.
t would be mockery heaped upon
gedy to mourn only the man and
his cause—for here was one who
cticed what Mennonites preach.
lter Neufeld.
did not share the total convictions
Martin Luther King. I admired his
erlative courage. . . . Maybe I am
quite sure in how far my New
stament convictions of nonviolence
tched with his; but by the things
said, preached, and did, he was

tearing up the roots of long-established traditions and was asking for trouble. . . . It behooves us to honor the memory of such a man . . . many of our people of the past have died because of also holding strong Christian convictions! *Edward Enns, Saskatoon.*

The assassination of Martin Luther King is a tragedy not only for the Negro people or the country of U.S.A. alone. What Dr. King preached and practiced is a quality so sorely needed everywhere. Must we always wait for lawlessness to take a prophet before we look at our own doorsteps? *Henry V. Friesen.*

As to Martin Luther King, Jr., his nonviolent approach in meeting issues is more powerful than mere nonresistance. Apart from power, the Negro will not get very far. *George Dick.*

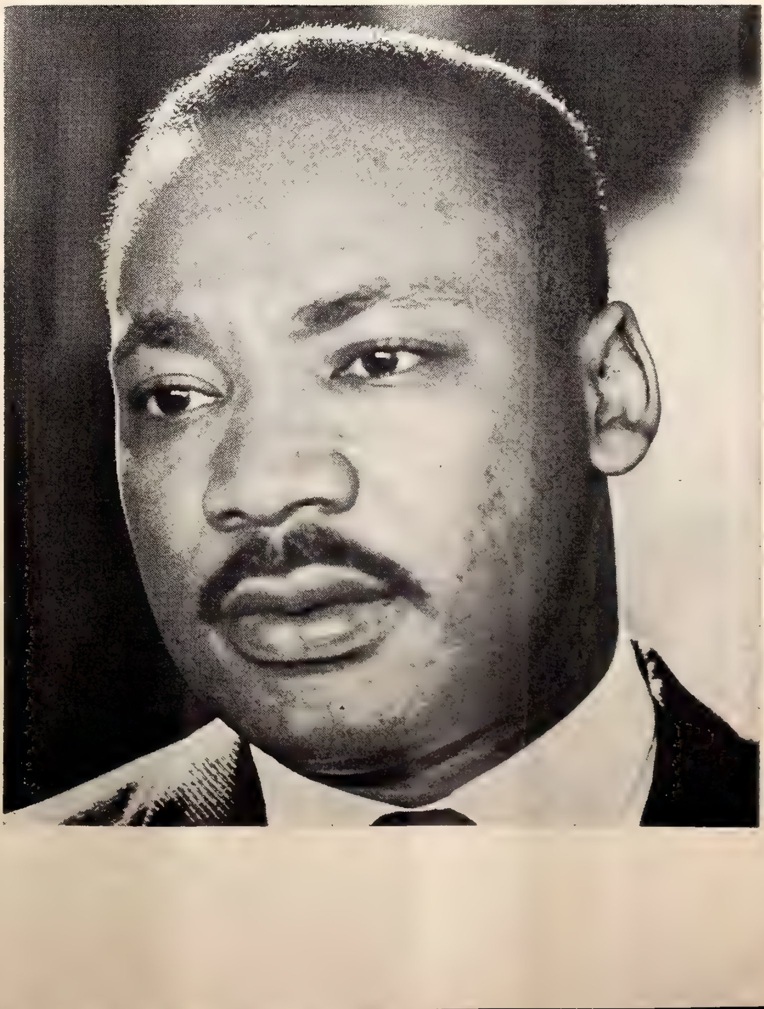
Whether or not you agreed with his aims or methods, Dr. King *proved* what Mennonites for generations in this country have been debating—namely, that it is possible to live and respond in love and nonviolence in the face of bitter conflict and hate. *Ronald Ropp, Fresno, Calif.*

Another great prophet

The United States has lost another of its great prophets. This leader could have helped us in alleviating the situations which bring on summer riots and unrest in our cities. The contrast between affluence and poverty in our nation may yet kill us. America will burn unless the affluent learn to share with those who have not. Kennedy represented cross-bearing. Kennedy was following the cross in radical obedience. He knew well the risk. *Leonard Wiebe, Fort Wayne.*

As to Robert F. Kennedy, I felt a loss similar to that when John F. Kennedy died; somewhat like when

"As Jesus walked into His Jerusalem, so King walked into his Memphis."



Albert Schweitzer and Paul Tillich died. *George Dick.*

I had high hopes that a Robert Kennedy could at least postpone total disaster, but one cannot do it by himself. The total nation must turn to God or we are doomed. Therefore, I felt it so deeply since I believed he was the *one man* who could be influential in saving this country from great disaster, politically. There are others who could possibly do so if they could win the elections and the support of the American people. But no other man in the whole nation had such widespread support among Negroes, Indians, and Caucasians. *Peter J. Neufeld, Cleveland.*

Here was a man who had fought for justice for the underprivileged, but not selfishly. Also indicative of the man's philosophy of life was the relative absence of military participation in the funeral. This in itself reflects something of the determination to stand up for certain principles at great cost at times. That the common man found in Robert F. Kennedy a champion for his cause was very evident in the processions along the rail route. *Peter Retzlaff.*

We are not innocent

Because these things have not happened here in our communities, we dare not fool ourselves as to our being innocent or above guilt regarding them. Dr. Edward G. Robinson said, "The sins of our generation are our sins." I do not agree with the outpouring of expressions of guilt that are flooding our press. These events insofar as I am concerned are not new. We have been deliberately laying foundations for them over the years. Lamenting these tragedies and criticizing ourselves for these actions won't solve anything. We must get back to a realization of our spiritual need and seek the help of God. True repentance is what we need as individuals, as a church, as a nation; and this comes from the work of the Holy Spirit. *David Whitermore, Lansdale, Pa.*

I was a bit disturbed to find myself so deeply grieved at the death of this man who *chose* his path and counted the cost and was willing to play against the odds; as over against what little feeling comes over me anymore when I read—"so many hundreds killed this week in Vietnam" —men who, by and large, have not chosen their path, but have set out upon a path chosen for them by others without even the say of one vote for or against what they are asked to do or risk. I'm not sure, but I think Jesus would say that such inequity of thought or feeling is a sign of sickness whether in me or the society which I reflect. *Ronald Ropp.*

Because man has made himself the center of his own life, he seeks to draw attention to himself. The assassinations bespeak a restless, confused, and sick society. *A. J. Regier, Winnipeg.*

From these ashes—hope

I believe that tragedy, whenever, wherever, and whomever it strikes is a warning to all of us similar to that in Luke 13 where Jesus said of a comparable tragedy, "Except ye repent ye shall all likewise perish." It is therefore a call to the church for heart-searching and repentance. *Emil J. Krahn, Delft, Minn.*

I hope that from these ashes shall come forth results which will bring more understanding and concern for every man, no matter what his creed, color, or occupation. *Peter Retzlaff.*

It aroused in me feelings of sorrow and hope at the same time: sorrow, in the sense that men who worked tirelessly to bring about changes in the areas of race, poverty, and militarism were struck down in their prime when they still had so much to contribute; hope, in the sense that if anything good can come out of these appalling events, it will be awakened consciences for that great majority of Americans known as th indifferent. I hope this happens bu I'm not sure it will. *Myron Schra*

I am not aware that either or bot of these events have affected, that i to say changed, my life in any pa ticular way. They have confirmed m in my faith in the complete reliabilit of the Word of God. They have helpe me to see again that it is the Lord and not social or political institution or messages, who provides hope fo mankind. *David Whitermore.*

In addition to the call for hear searching and repentance, I have fe a call to renewed dedication to ou primary task, that of preaching th gospel of Jesus Christ. To me, th assassinations have not been singl tragedies, but churchmen, newsmen and politicians alike have added trag edy upon tragedy by obscuring Ame ica's greatest need. They speak o social reform, instant publicity, an stricter legislation while the spiritu need is unattended. An ill society seeking legislation to prohibit illnes while letting the virus live. The viru is sin, and the cure is Jesus Christ an a commitment to Him who transform lives. *Emil J. Krahn.*

We cannot expect to live a doub standard life regardless of whether is political or spiritual. . . . Christ cal us to a life of unity and oneness, bu this can only be accomplished as w begin to live it within the whole o life. *Ben Friesen, Inman, Kan.*

A torch to carry on

What can stop this? According Old Testament prophets only one thir —turning to God and following H directives for interpersonal and inte national relationships. During this pa week, much has been spoken abo praying to God. Is this actually takin place? Time will tell. This is the b sic task of the church, of the Me nonite church—leading the natio back to earnest and humble praye seeking God's will. *Peter J. Neufel*

We must, somehow, carry on th

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rch which they carried so well. It for us to put their ideals and goals to action. I am more convinced than er that the Mennonite church must t more deeply involved in solving e ills of unemployment and bad ousing in the ghetto. *Leonard Wiebe.*

Personally, these events give me en- uragement that there are still those ho stand up boldly for justice, while nowing what can happen to them. y own mind is more convinced and y public stand is more bold since ese assassinations. I have less fear speaking about the justice contro- rsy. Perhaps it also calls forth a w sense of personal eschatological pectations. The years of this life e not mine to keep, only to give. here are worse things than having e ended here by assassination. Our ture hope assures us of that. *James ohr, Bally, Pa.*

We have no idea what it would cost if we were to take our discipleship ywhere as serious as did King. Our urch has to ask itself again whether r unwillingness to become involved the affairs of the world is really sign of the church at all or whether e have not missed the boat entirely! *aldemar P. Regier.*

I am determined to preach with eater determination and assurance. want to preach that the teachings of sus take preference to man's con- ience (which can so easily be per- rted by the teachings of man). I ill not condescend on the teach- gs of Jesus Christ in order to re- in my acceptability within the local urch or within the conference. Even ough I may not have agreed with l that Martin Luther King, Jr. and obert F. Kennedy advocated, their termination to attain the goals that ey believed would bring peace and curity to all people at the cost of ss of popularity and even in the face death has given me greater determi- tion to face the crises in our local urches and communities. *Gerhard . Peters.*

"Kennedy was following the cross in radical obedience. He knew well the risk."

It has made me more socially con- ious. It has made me more aware at I, personally, need to repent of e hate and violent tendencies in my own life. The practice of love is a greater necessity than ever before. If I weren't a minister, I might consider going into politics to help realize in actuality what Senator Kennedy stood for. Being a minister, I feel that spiritual realities are most important and that the ills of mankind and America must be attacked from the angle of the spirit. *Rudolph Martens, Wayland, Iowa.*

The future as well as the present will call for a continuous process of evaluation and searching. *Bernie Loeppky, Winkler, Man.*

These events show that those who stand for peace and justice and equality are not necessarily popular. *K. J. Martens, Fiske, Sask.*

The response of the Christian and his life to law and order has been an issue which troubles me a great deal, and the deaths of these two prominent men only serves to trouble me more as to what I can say to my church members, what I can do as an individual to bring people to Jesus Christ as the helper to their solutions rather than some kind of force which destroys. *Robert Coon.*

Both of these tragedies have moved me toward a more deep-seated discomfort with the sheltered life within the church. It would seem clear to me at least, that both men carved their public policies on the basis of their religious commitments. I have a gnawing uneasiness about the relevance of most of what goes on inside my congregation. To give a dollar to missions is one thing—to get yourself shot for the way you interpret Jesus Christ in today's world is quite another. *Waldemar P. Regier.*

Volunteer enters prison world

Ronald D. Heacock, Plumsteadville, Pa., is a voluntary service worker at the Kansas State Industrial Reformatory at Hutchinson, Kan., where he is assistant to the chaplain.

When the Kansas State Industrial Reformatory opened on August 29, 1895, it had thirty prisoners recently transferred from the state penitentiary at Lansing, Kan. Many years later with swelled numbers, the reformatory is a penal institution for male offenders. It houses inmates from ages eighteen to twenty-six. However, we have inmates who are older than the statutory limitations as a result of length of term, transfer from the penitentiary for protective custody, or for needed skills, or upon recommendation of the diagnostic center at Topeka.

Men have been committed to the institution for a variety of offenses. The most common offenses are probably burglary or forgery. However, there are also men committed to the reformatory for more serious crimes, such as armed robbery, forcible rape, kidnapping, and murder. Indeed, the disparities of age and of seriousness of offenses among inmates pose serious problems to penologists. The younger and less hardened inmates often receive advice from older or more hardened characters, that is, to say the least, not conducive to good citizenship. Penal officials generally recognize this problem, but lack of funds because of general public apathy and other spending necessities prevent adequate action from being taken.

As one approaches it, the reformatory strikes one as a rather cold, foreboding place. The stone walls, the guard towers, the bars on windows, make one feel apprehensive. A series of iron grille gates progressively separate the outside world from the inside world.

The inside world, the world of the inmate, is one which most of us would not envy. His home is his cellhouse. Three of the four cellhouses contain one-man cells. In these cells each inmate has a bed, a sink, and a toilet, a night stand, a metal box for valuables, radio earphones, and an electric light. The fourth cellhouse resembles a dormitory. There are three to six inmates per cell, and the cells are, for the better part, unbarred. Needless to say, this is a popular place with many inmates.

After a man enters a penal institution, he finds that few responsibilities await him. For example, he is told when to get up in the morning, when to report for work, when to take a shower, and when to exercise in the gym. Of course, some men welcome the fact that bothersome responsibilities no longer plague them and that many decisions are made for them. They have become institutionalized.

The choices are few, but an inmate does have some that he must make. For example, soon after he enters the reformatory an inmate must decide whether or not he wishes to continue his education. For some this will mean deciding whether or not they wish to graduate from the eighth grade; for others it may mean deciding about graduation from high school. Each inmate is also given some choice as to the type of job training he wishes to obtain at K.S.I.R. An inmate may propose three work choices to a classification committee responsible for assigning him a job. The committee seriously considers his requests, but his choice may not be granted, for the committee also considers the inmate's past employment record, as well as psychiatric reports.

We have Sunday morning worship services. These services are nondenominational and are led by the chaplain. Tuesday evenings we have a discussion group called the Upper Room Fellowship. The group consists of about thirty inmates and twenty to thirty men from the surrounding community, a large number of whom are Mennonites. The group discusses both religious and secular topics. Examples of topics discussed recently would be the following: the Pueblo incident, censorship of motion pictures, the welfare state, heart transplants, the death of God theology, the Supreme Court's *Miranda* decision, and the problems of a parole.

Do not think that these discussions invariably have a deep philosophical content. Many of the inmates are not able to comprehend abstract concepts. On the other hand, a few can, and it is sometimes difficult to speak to both groups.

How successful is the Upper Room Fellowship in molding the attitudes of inmates? Often there appears to be little or no difference in the actions and attitudes of an inmate before and after he has attended Upper Room Fellowship for a while. Some inmates will play the pious or good-boy role while at the meetings and then return to their cells and mock what they regard as the stupidity of the outside guests.

On the other hand, one can discern changes, often ever so slight, in the attitudes of a few of the inmates. The barely-controlled temper is more easily controlled, and bitterness toward society is expressed in calmer tones. Perhaps the men even begin to see that they themselves are at least partially responsible for their being incarcerated.

The Christian layman should take care not to preach at the inmates Many inmates have been "saved" previously numerous times. But after the emotional experience had ended, life still held problems that those who preached salvation had assured them would be solved if only they accepted Christ. Thus they tend to regard this type of religion as a sham and do not really respond to it for any length of time. It appears that the best way we can help inmates is to be their friends, and by our example and conversation show them our concern and our values.

The Confraternity of Mutual Benefit and Trust (COMBAT) is an organization composed of inmates and interested men from the surrounding community. This organization seek to aid inmates in solving persona problems, and to help spouses o inmates in arranging transportatio to Hutchinson for visits.

Alcoholics Anonymous, for whic I am the inside sponsor, is a grou men who meet weekly to discuss oblems revolving around alcohol. e are also planning a pre-release ogram to help inmates become acstomed to thinking about what they ll be doing upon release.

One of the most popular terms in nology today is rehabilitation. Somee is always asking whether or not isons are doing enough to rehabilite or reform the offender. Sometimes mates who do not care for a particur institutional rule contend that the le is not conducive to rehabilitan and in fact is brutal or punitive. would seem that rehabilitation ould denote concern for the inmate d his problems. The emphasis of stitutional programs should be on anging inmate attitudes.

Penal administrators are concerned at their institutions be manned by mpetent correctional officers. To at end, many have either instituted strengthened training programs for officers. K.S.I.R. has several.

1. We have recently instituted a thirty-day orientation program for new employees in which visual aids and lectures are used to explain institutional philosophy and correct supervisory attitudes.

2. All officers are expected to attend periodic in-service training programs. These programs seek to help officers to grow in stature as professionals and in interpersonal relationships. A record is kept of attendance and participation in discussions, and this record has some effect on an employee's status in the institution.

3. Vocational training officers undergo a continuing training program. Vocational training officers teach job skills to inmates through the use of lectures and on-the-job training.

4. It is also well to note that several officers from the institution have attended classes on penology at Southern Illinois University.

onald Heacock at Kansas State Industrial Reformtory: the best way we can help is to be a friend.

Council began in Edinburgh Mennonite there in 1910

The World Council of Churches meets this month in Uppsala, Sweden, for its fourth assembly. One of the early organizations that led to the development of the World Council of Churches in 1948 was the World Missionary Conference in Edinburgh in 1910. A Mennonite delegate attended that meeting and submits this report on this pioneer event. He is Alfred Wiebe, 42145 Rd. 124, Orosi, Calif. 93647, who served for a time as missionary to the Cheyenne.

Upon the editor's invitation, I shall try to give a report of the World Missionary Conference at Edinburgh, Scotland, 1910.

The Edinburgh Conference was unique in several ways. There had been missionary conferences before, but none where such an effort was made to get a representation from the missionary societies of all the denominations.

Preparations for the conference were begun long before it was in session. Prayer groups were formed as much as two years in advance. Prayer played a very important part throughout the conference. Besides the devotional periods with which daily sessions began, one-half hour was set aside every forenoon for prayer and intercession. Earnest prayer was offered for the missionaries in the field and at home, for native helpers, native Christians, for the opening of closed doors, for young people that they would hear the Lord's call to the mission field. (Do we not see many of these prayers answered today?)

The conference received much publicity in the papers. Greetings were received from all parts of the world. The King of England sent a message in which he expressed the hope that this great gathering would have its effect to further the peace of the world.

Ex-president Theodore Roosevelt sent a letter regretting that he would not be able to attend. Dr. Warneck, great mission leader in Germany, wrote that because of his advanced years he would not be able to be present.

Lord Balfour was the president of

the conference, looking after the business part. His name became familiar through the Balfour Declaration, which opened the door for the Jews to return to Palestine. In his opening address, he expressed deep sorrow that it was necessary for the people of the audience to be divided into so many different groups (denominations), but it was a great satisfaction that these groups could meet together and that they were being drawn closer together.

John R. Mott was unanimously chosen chairman for all sessions of the conference. He proved very efficient and kept things moving.

Eight subjects had been selected for study and were assigned to eight commissions of twenty members each and these commissions reported their findings to the conference. These reports filled eight small volumes.

Robert E. Speer gave an address the first evening of the conference. He said, "No one can follow Jesus Christ that does not follow to the end of the world. Where there is one Leader there must be one body of followers. The call of the Leadership is to do the impossible. He can mold us while we look unto Jesus."

Dr. Wilkenson said, "What you say is not as important as what you do, and what you do is not as important as what you are. It is *not belief* in God that works regeneration; it is *God.*"

Samuel Zwemer, many years a missionary to the Muslims, said: "The harvest is great; pray ye, therefore. It takes personal effort: your money or your life. Missionary work requires the highest motive: compassion, obedience, love, and loyalty."

William Jennings Bryan said, "There is but one yellow peril; that is the greed for yellow gold." (At the time of the conference, many Americans were greatly afraid of the yellow race.)

Dr. Mott in his closing message said, "The end of the conference is the beginning of the conquest. The end of the planning is the beginning of the doing. Each one should ask himself, 'Is my life placed where it will count the most?' "

Per-member giving rises $156 equals 4% of income

The following report was prepared by Lester E. Janzen, conference stewardship secretary.

Statistical reports from churches for 1967 have now been tabulated for the General Conference Mennonite Church. The full report will appear in the 1968-69 *Handbook of Information* scheduled for publication on September 1.

The tabulation shows that 282 churches with a membership of 53,584 are affiliated with the General Conference, a decrease of 0.1 percent from 1966. There are an additional 46 churches with 4701 members affiliated with district/area conferences, but not with General Conference. The financial reports of these additional churches are included in the tabulations of giving.

Reports were received covering 97.2 percent of the membership. They report giving for all causes to be $8,382,262 in 1967, an increase of 5.3 percent over the $7,956,030 of 1966. Per-capita giving rose to $156.43, an increase of $8.37, or 5.6 percent, over the previous year.

The following table shows the per-member giving by district/area conferences, and the rate of increase or decrease (decrease in parentheses).

Canada	$160.20	4.0%
Central	164.98	10.8%
Eastern	160.33	6.2%
Northern	154.45	(3.7%)
Pacific	174.64	13.0%
Western	141.78	5.8%
Conf. average	$156.43	5.6%

In looking at the financial reports received from churches, it must be kept in mind that some giving by members of General Conference churches is not recorded by church treasurers. Much of that which is given to institutions—colleges, hospitals, homes for the aged, and community organizations—is sent in directly, not through the church treasury. It is estimated that the total given to institutions is at least half again as much as the churches report.

Are General Conference Mennonites generous givers? It depends with whom they are compared. Some Mennonite bodies give considerably more per member and others less. However, there are other avenues of comparison. Assuming that Mennonites in the United States have incomes equal to the national average, (it is believed to be at least 10 percent higher), General Conference members gave 3.43 percent of their income through the church. Allowing for additional direct giving, it likely still is not over 4 percent.

Volunteers drown in Gulf

Two young volunteers at a camp in Mississippi lost their lives in the Gulf of Mexico in a swimming mishap on June 24.

Glenn Lehman, Berne, Ind., and Joe Hall, Gulfport, Miss., were members of a servanthood work camp working at the Gulfside Methodist Assembly Grounds, Waveland, Miss. The boys had waded through shallow water until they were about six hundred yards from shore. Upon their return trip to the beach, they fell into a deep hole and drowned.

The boys, part of a team of eleven had come to the camp for a two-week period of service on June 12. Recruited and assigned by the Board of Christian Service of the General Conference Mennonite Church, the group was repairing and cleaning up the camp. Reldon Schirch, Bluffton, Ohio was the unit's leader.

Joe was born Jan. 2, 1952, and was the son of Mrs. Katherine Hall, Gulfport. He was a member of the Morning Star Baptist Church.

Glenn, the son of Mr. and Mrs Dennis Lehman, Berne, was born Sept. 7, 1951. He was a member of the First Church, Berne, Ind.

RECORD

Marriages

anley Bartel, Newton, Kan., and *yrna Jean Funk,* Trinity Church, llsboro, Kan., on June 11.

Robert Burdette, Parks Methodist hurch, Valley Center, Kan., and *aine Ediger,* Bethel College Church, orth Newton, Kan., on June 8.

Robert J. Corbin, First Presbyterian hurch, Cordell, Okla., and *Lois ene Foth,* Herold Church, Cordell, kla., on June 7.

Duane Flaming, Alexanderwohl hurch, Goessel, Kan., and *Betty eimer,* Bethel College Church, North ewton, Kan., on June 15.

Steven W. Goering, First Church, cPherson, Kan., and *Ellen Enns,* thel College Church, North Newn, Kan., on June 7.

Jon Harms, First Church, Aberen, Idaho, and *Dorothy Roberts,* Portland, Ore., on June 8.

Barry Hieb and *Eulene Friesen,* at thesda Church, Henderson, Neb., June 8.

Jerry Lee Hofer, Bethany Church, eeman, S.D., and *Loraine Schanno,* ernal, Utah, on June 10.

James Mast, Bethel College Church, orth Newton, Kan., and *Patsy Cofy,* Newton, Kan., on June 21.

Richard Frank Martens, First hurch, Mt. Lake, Minn., and *Mary ou Nuffer,* United Methodist Church, ucerne, Minn., on Apr. 27.

Frank T. Mastemacher, Fullerton, alif., and *Alice M. Derstine,* Deep un Church, Bedminster, Pa., on ay 18.

Daniel Lee Minion, First Church, t. Lake, Minn., and *Alice Marie ohnson,* Kansas Lake Lutheran hurch, Butterfield, Minn., June 9.

Ronald Regier, Mennonite Brethn Church, Henderson, Neb., and *ora Mierau,* Bethesda Church, Henerson, Neb., on June 15.

John Reinford and *Beatrice Delp,* race Church, Lansdale, Pa., June 16.

G. Blaine Shafer, Delaware Bapst Church, Fairview, Kan., and *eanette E. Weinbrenner,* First Church, illsboro, Kan., on June 9.

James W. Shaw, Jr., First Presbyerian Church, Wichita, Kan., and *aVerna J. Penner,* First Church, illsboro, Kan., on May 5.

William Slifer, Grace Church, Lansdale, Pa., and *Virginia Douglas,* on June 15.

Donald R. Stauffer, Old Mennonite Church, Union, Mich., and *Elizabeth Klaassen,* Eigenheim Church, Rosthern, Sask., on June 14.

Allen James Teichrow, First Church, Mt. Lake, Minn., and *Kathryn Gaeddert,* Faith Church, Geneva, Neb., on June 10.

Melvin Workman, Baptist Church, Oklahoma City, and *Evelyn Ruth Horn,* Herold Church, Cordell, Okla., on June 14.

Robert Beitler, First Church, Berne, Ind., and *Sharon Messmer,* Christian Church, Forest, Ohio, on June 16.

Roger Clanton Cloyd, Methodist Church, Pretty Prairie, Kan., and *Marilyn Kaye Schroeder,* First Church, Pretty Prairie, Kan., on June 8.

Roger Dickinson, First Church, Hutchinson, Kan., and *Diane Horne,* First Christan Church, Hutchinson, Kan., on May 31.

Wesley Darnell, First Church, Hutchinson, Kan., and *Carol Suchart,* Prairie Village United Presbyterian Church, on June 1.

Charles D. Friesen, Bethesda Church, Henderson, Neb., and *Patricia Ann Mueller,* First Church, Halstead, Kan., on June 9.

Jo Jae Glanzer, Salem Mennonite Brethren Church, Bridgewater, S.D., and *Judith Hofer,* Bethesda Church, Marion, S.D., on June 2.

George Luginbill, First Church, Berne, Ind., and *Leila Lynn Retherford,* Indianapolis, Ind., on June 8.

David McCreery, Menomonie, Wis., and *Inez Hofer,* Salem-Zion Church, Freeman, S.D., on June 8.

James Newton, Washington, D.C., and *Alice Ann Heffentrager,* Grace Church, Lansdale, Pa., on June 9.

Ted K. Nussbaum, First Church, Berne, Ind., and *Claudia Marlene Leeper,* First Presbyterian Church, Ft. Wayne, Ind., on Apr. 27.

Kenneth Pitzer, Nickerson, Kan., and *Karen Dickinson,* First Church, Hutchinson, Kan., on June 6.

Dennis Schmidt, First Church, Hutchinson, Kan., and *Wanda Miliron,* Overland Park, Kan., on June 9.

Kenneth Schrag, First Church, Pretty Prairie, Kan., and *Eleanor Olfert,* Mennonite Brethren Church, Swift Current, Sask., on June 8.

Jack Shoemaker, Bluffton, Ind., and *Ginetta Kae Moore,* First Church, Berne, Ind., on May 25.

Barton Sprunger, First Church, Berne, Ind., and *Judy Beitler,* First Missionary, Berne, Ind., on June 15.

George Hill Stinnett, Baptist Church, Lawton, Okla., and *Charlotte Ann Zwaicher,* First Church, Geary, Okla., on May 26.

C. A. Stoesz and *Mrs. Anna Franz,* both of Gospel Church, Mountain Lake, Minn., on June 7.

Dennis W. Toews, Bethel Church, Inman, Kan., and *Renee Niquette,* Elim Lutheran Church, Marquette, Kan., on June 16.

David Lloyd Berner and *Janet Catherine Andrew,* Fairfield (Pa.) Church, on June 22.

Ronald L. Bickhart, Hope United Methodist Church, Ephrata, Pa., and *Anna Mary Swarr,* Bethel Church, Lancaster, Pa., on June 22.

Von Bixler and *Ruth Sprunger,* both of First Church, Berne, Ind., on July 7.

John Bleam, Jr., East Swamp Church, Quakertown, Pa., and *Barbara Berryman* of Fourth Presbyterian Church, Bethesda, Md., on June 22.

Henry Braun, Waterloo-Kitchener (Ont.) Church, and *Sara Jo Lehman,* First Church, Berne, Ind., on July 6.

Leroy Busenitz and *Ramona Amstutz,* both of Emmaus Church, Whitewater, Kan., on June 21.

Terry Chappell, United Church of Christ, and *Barbara Heiks,* First Church, Bluffton, Ohio, on June 1.

Kenneth Cornelsen, First Church, Newton, Kan., and *Connie Lou Koehn,* Bethel College Church, North Newton, Kan., on May 24.

Don Diever, Davidson, Sask., and *Norma Joy Wiebe,* Zoar Church, Langham, Sask., on June 29.

Edwin Diller, Grace Church, Pandora, Ohio, and *Karen Esmond,* Methodist Church, on June 1.

John H. Dyck, First Church, Saskatoon, Sask., and *Mildred Neudorf,* Pleasant Hill Church, Saskatoon, Sask., on June 29.

Paul Wesley Ellis, Jr. and *Beverly Ann Haack,* both of Alberta Community Church, Portland, Ore., June 22.

Robert Epp and *Connie Schierling,* both of Inman (Kan.) Church.

David Fox, First Church, Berne, Ind., and *Judy Fifer,* Mt. Pleasant United Methodist Church, Decatur, Ind., on June 23.

Terry Ginther and *Phyllis Geiger,* both of Grace Church, Pandora, Ohio, on Apr. 27.

Ivan Goering, First Church, Newton, Kan., and *Linda Headings,* Haysville, Kan., on May 25.

William Gene Goerzen and *Carol Jean Simmons* at First Church, Reedley, Calif., on Apr. 27.

Wilfred Graber, Eden Church, Moundridge, Kan., and *Patricia Ann Bell,* Methodist Church, Evanston, Ill., on June 22.

Eugene Charles Healy and *Irene (Auernheimer) Monsef* at Valley United Presbyterian Church, Portola Valley, Calif., on June 1.

Frank Holberton, Comins, Mich., and *Linda Yoder,* Comins Church, Fairview, Mich., on June 1.

Kenneth Kaufman, Moravian Church, Lititz, Pa., and *Margaret Rhoads,* Bethel Church, Lancaster, Pa., on June 29.

Stanley Klimczak and *Gloria Friesen,* Grace, Dallas, Ore., June 21.

Gregg Lehman and *Sara Nell,* both of First Church, Berne, Ind., June 22.

Richard Lautzenheiser, First Church Berne, Ind., and *Janet Preheim,* Salem Church, Freeman, S.D., on June 22.

Stanley D. Loucks, West Liberty Church, Inman, Kan., and *Deloris Esau,* Inman (Kan.) Church, June 9.

Donald McGallicher, Calvary Independent Church, and *Barbara Shearer,* Bethel, Lancaster, Pa., June 15.

Wayne Niehage, First Church of Christian, Moundridge, Kan., and *Virginia Lee Goering,* Eden Church, Moundridge, Kan., on June 14.

Donald Quiring and *Linda Kracman,* Bradshaw, Neb., at Henderson (Neb.) Church on June 29.

James Rich, Bethel College Church, North Newton, Kan., and *Karen Gilchrist,* Methodist Church, Walton, Kan., on July 3.

Jim Smith, First Methodist Church, Hutchinson, Kan., and *Dianne Wiens,* First Church, Newton, Kan., May 31.

Rodney D. Stucky, First Church of Christian, Moundridge, Kan., and *Stephanie Crowell,* on June 29.

Stanley L. Voth, First Church of Christian, Moundridge, Kan., and *Jonelle Rae Schmidt,* First Methodist Church, Leoti, Kan., on June 15.

John A. Wall, First Church, Newton, Kan., and *Lavina Mae Steele,* Souter Beatrice Church of the Brethren, Holmesville, Neb., on June 16.

Wayne Yarnell and *Betty Burkholder,* both of Grace Church, Pandora, Ohio, on Apr. 13.

Andrew Yoder and *Vorna Byler,* both of Oak Grove Church, Smithville, Ohio., on June 7.

Richard Yoder and *Judy Burkee,* both of First Church, Berne, Ind., on June 29.

Gary Yordy, Meadows (Ill.) Church, and *Sharl Zehr,* Waldo Church, Flanagan, Ill., on June 22.

Paul Zuercher, First Church, Berne, Ind., and *Marvel Fleming,* Zion United Brethren in Christ, Willshire, Ohio, on June 30.

Workers

Edward and Ramoth Burkhalter, missionaries who first went to India in 1947, returned for a fourth term on July 19. Accompanying them were their four youngest children. Their two oldest daughters will remain in the United States to attend college: Mary Kay at Wheaton, and Beth Anne at Goshen. The Burkhalters will be stationed in Jagdeeshpur, from where Edward will superintend the work of ten mission schools.

Curt and Olga Claassen, missionaries who first went to India in 1945, left on July 17 for their fourth term. They will engage in evangelistic work in Korba and have charge of the reading room and bookstore in the same city. Their oldest son, Lloyd, remains in the United States to study at Grace Bible Institute.

Helena Entz and *Marianna Enss* have served fifty years and forty years, respectively, as deaconesses at Bethel Deaconess Hospital, Newton, Kan. A special service of recognition for them was held on June 9.

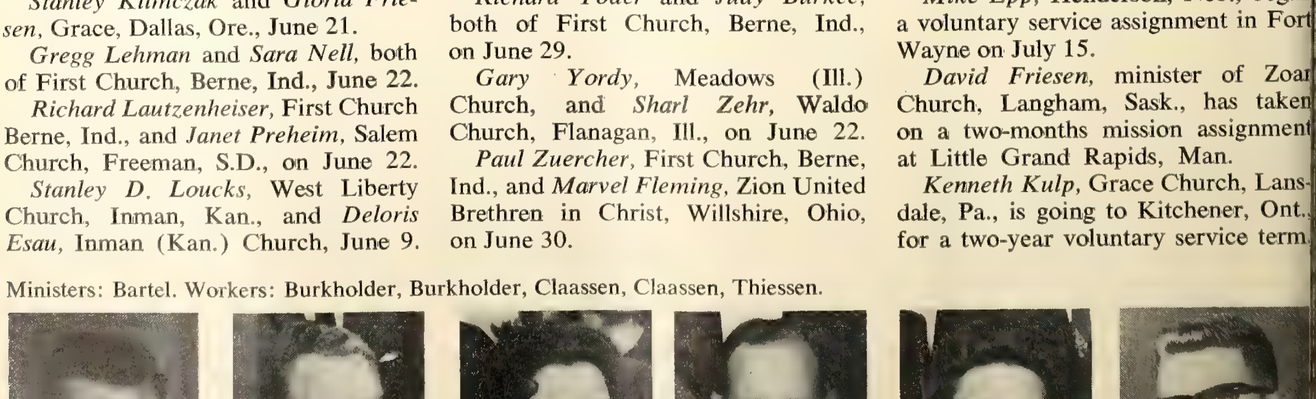
Frank H. Epp, Ottawa, has been selected by the Mennonite historical societies of Manitoba and Ontario to write the history of Mennonites in Canada for publication in 1974, the centennial of the first migration of Mennonites from Russia.

Mike Epp, Henderson, Neb., began a voluntary service assignment in Fort Wayne on July 15.

David Friesen, minister of Zoar Church, Langham, Sask., has taken on a two-months mission assignment at Little Grand Rapids, Man.

Kenneth Kulp, Grace Church, Lansdale, Pa., is going to Kitchener, Ont., for a two-year voluntary service term.

Ministers: Bartel. Workers: Burkholder, Burkholder, Claassen, Claassen, Thiessen.



Milt Levy, former head football ach at Bath High School, Lima, io, has been named assistant football coach at Bluffton College.

Kenneth Mannes, Lamberton, nn., joins the faculty of Freeman nior College this fall to teach vocal isic.

Claude Mumbauer, Jr., East Swamp urch, Quakertown, Pa., a recent h school graduate, was assigned to s service in Fort Wayne, Ind.

Jerry Regier, Comins (Mich.) urch, has left the Michigan State mpus Crusade for Christ where he s been working the last two years d is attending college, for more ining at the Campus Crusade Headarters in Arrowhead Springs, Calif.

Arnold C. Schultz, Chicago, has ned the faculty of Trinity Evanical Divinity School, Deerfield, Ill., professor of Old Testament and haeology. He has held a similar sition at Northern Baptist Seminary d was professor of Bible at Bluff- College from 1937 to 1944.

Mr. and Mrs. Paul Shutt, Sugarek and East Liverpool, Ohio, will n the faculty of Freeman Junior llege this fall. He will become an tructor in mathematics and scice; she will teach instrumental mu- and music theory.

Vernon and Irena Sprunger, Genl Conference missionaries serving der the Congo Inland Mission, left the Congo July 2. Sprunger first nt to the Congo in 1931. He has en active in the administrative work the Congo Inland Mission. They stationed at Tshikapa.

Fred Suter, Grace Church, Panra, Ohio, left July 2 for Congo. will do agriculture mission work der Pax.

William Thiessen, Saskatoon, prestly completing a three-year term in geria with MCC's Teachers Abroad ogram, has accepted an assignment teach at Rosthern Junior College ginning this fall.

Correction: Bob Dester, Deer Creek, la., has taken a CPS assignment in inneapolis rather than a voluntary vice assignment as reported in this lumn in our June 25 issue.

Ministers

Norman Bartel, pastor of the Bethel Church, Hammon, Okla., since 1958, resigned May 5, to accept a call to assume pastoral responsibilities at the Mayfair Church in Saskatoon, beginning Sept. 1. He is a graduate of Canadian Mennonite Bible College and Bethel College and has studied anthropology at Arizona State University. Prior to his assignment at Hammon, he spent two years (1954-56) in Mexico under the Board of Missions.

Peter G. Harms, Snowflake, Man., minister of the Whitewater Church and leading minister of the Crystal City Church, has accepted a call to serve the West Abbotsford (B.C.) Church, beginning in fall.

Russell L. Mast, pastor of the Bethel College Mennonite Church since 1957, will become pastor of the Zion Church, Souderton, Pa., in September.

Harold A. Penner is serving as summer assistant pastor of First Church, Beatrice, Neb. He is a member of the congregation and a university student.

Harry J. Spaeth, pastor of the First Church, Chicago, Ill., since 1962, became pastor of the First Church, Nappanee, Ind., July 1.

Garman Wedel, pastor of the Hanston (Kan.) Church, began on July 7 to serve the First Church, Ransom, Kan., in addition to his present charge. Former pastor at Ransom was P. K. Regier. Wedel was pastor of the Emmanuel Church, Moundridge, Kan., from 1943-64, prior to taking on present pastoral responsibilities.

New addresses

Levi Keidel, Elbing, Kan. 67041 [263]

Ernie Sawatzky, 92 Greenway Crescent, Thompson, Man.

James Zeiset, 3741 NW 15 St., Oklahoma City, Okla. 73107 [39]

Virgil M. Gerig, Box 67, Freeman, S. D. 57029.

Lyman Hofstetter, 415 W. Franklin, Berne, Ind. 46711.

Deaths

Myrtle Boorse (Mrs. Stanley), East Swamp Church, Quakertown, Pa., died Apr. 22.

Mrs. Barbara Ensz, First Church, Beatrice, Neb., was born July 20, 1895, near Plymouth, Neb., and died June 14.

George K. Friesen, Bethesda Church, Henderson, Neb., was born Sept. 7, 1885, and died June 17.

Mrs. Alta M. Hill, Comins (Mich.) Church, was born May 29, 1898, in Kansas, and died June 15 from injuries due to a car accident.

Earl Hixon, East Swamp Church, Quakertown, Pa., died May 8 at the age of 90.

Helen Peters Kehler, Clearbrook (B.C.) Church, was born May 14, 1885, in Blumenort, Man., and died June 18.

Catherine Winteregg Lehman (Mrs. Ellis), First Church, Berne, Ind., was born Feb. 8, 1903, and died June 25.

Glenn W. Lehman, First Church, Berne, Ind., was born Sept. 7, 1951, and died June 24 by drowning at Waveland, Miss., during a three-week summer voluntary service term.

Sarah Lehman, Grace Church, Pandora, Ohio, died May 26 at the age of 85.

Dietrich B. Neufeldt, Hebron Church, Buhler, Kan., was born June 17, 1878, aboard the German ship Strasburg, and died June 16.

Lydia Jantzen Nickel (Mrs. John), Saron Church, Orienta, Okla., was born July 10, 1900, near Orienta, and died June 18.

Elmer Schertz, Calvary Church, Washington, Ill., was born Jan. 17, 1898, and died June 23.

Otto Schroeder, First Church, Hillsboro, Kan., was born June 20, 1892, and died June 10.

Alina Sprunger, First Church, Berne, Ind., was born July 3, 1893, and died June 10.

Mrs. Ella Watt, Grace Church, Pandora, Ohio, died June 4, at the age of 79.

Pauline Sprunger Wulliman (Mrs. Mennis), First Church, Berne, Ind., was born Sept. 29, 1893, and died June 28.

LETTERS

Marks of a relevant church

DEAR EDITOR: When I hear that the church is not relevant, I ask myself to what church does this apply? Using the statistics available and the churches of the district in which I now reside, I ask:

Does this apply to the Meadows (Ill.) Church, which, for years, had been host to groups of Negroes which were invited for a frolic from Markham and elsewhere?

Does this apply to First Church, Normal, Ill., whose former pastor (and I presume the present pastor) was constantly visited and sought out by students of two universities, to receive counsel on their problems?

Is the Congerville (Ill.) Church relevant, which enjoyed, a year or two ago, the fastest growing rate, in membership, of the area?

Does this apply to Berne, Ind., which gave sixteen thousand dollars for Christian service in one year, thirty thousand dollars in one week to missions, not counting monthly mission offerings, and which sent as one (out of many) to the isolated island of Timor, and has sent many carloads of helpers to Camp Friedneswald and to Markham, Ill.? It has sent out at least one hundred and thirty of its young people as witnesses into the whole world.

Does this apply to churches which do not attract worshipers? The Ebenezer (Bluffton, Ohio) sanctuary is filled to capacity every Sunday morning, and has sizable congregations every Sunday night. It appears to be holding its young people, is considering bursting out its east wall to accommodate the growing group of worshipers. It pledged from its four hundred members forty-six thousand dollars for worldwide mission in one week. Is this church relevant?

They tell me that the rural church is on the decline. It does not appear to be true of St. John's Church, Pandora, Ohio, which has a fine congregation every Sunday morning, and a sizable congregation every Sunday night. It this one of the churches that is irrelevant?

Does this apply to First Church, Bluffton? Its sanctuary is filled to capacity every Sunday morning. Its youth group is very active, and it is sending its young people all over the world. Does this apply to Grace Church, Pandora, Ohio, which has a very active young people's group of fifty?

Does this apply to the smaller churches, many rural, which every annual election choose those in charge of disaster relief, and meat canning—which when tornadoes strike, send carloads of men for cleanup work, and when meat canning (used to) come, raised sizable sums and gave many hours of free labor to can meat for multitudes overseas, whose diet lacked proteins?

This nation was founded on three, among other, basic foundations: industry, sterling character, and a religious faith. I believe that our churches, for the most part, are producing industrious Mennonites. (Or are Mennonites lazy and living off the dole?) For the most part, they produce men and women of character. They have as vital a faith as the founders of the thirteen colonies. No nation can endure unless it works hard, has a vital Christian faith, produces character. I believe our churches produce these. Or am I wrong?

When it is said that churches are not relevant, does this apply to Eighth Street Church, Goshen, Ind., or Sterling Ave. Church, Kitchener, Ont? Just to which congregations does this apply? Doubtless, there are some congregations which are so self-contained as to, perhaps, be considered thus. Just what are the hallmarks of a relevant church?

The General Conference Mennonite Church has 297 people in volunteer and relief services, 192 missionaries in a four-pronged approach which includes church and evangelism, Christian medical work, Christian education, economic uplift (in India at least), all interwoven together. It includes work among Negroes at Gulfport, Markham, Woodlawn, Atlanta. These figures do not include the work of hospitals and homes for the aged scattered across this continent nor Christian educational institutions nor work of district mission committees. It raised more money per capita membership than many larger denominations. Is such a church irrelevant? It could do more of course, and dare not be self-complacent.

Can any church be relevant, unless with its program of going about doing good it also somehow deals with the problem of sin? There are many pallatives for sin. But is there any fundamental remedy for sin outside of the power of the crucified and risen, and living Christ? *S. T. Moyer, Rt. 2, Box 78, Bluffton, Ohio 45817*

Teaching by giving

DEAR MR. SHELLY: In the letter of June 18, "Not for use of handouts," did the writer of that letter fail to see that a white minister *did* merit the cover picture?

He was doing exactly what the writer was saying is nice to do. He is teaching the Negro woman Christianity by giving. Christ teaches us, over and over, to give to the poor and needy, but nowhere to leave the Negro out.

I just happen to have been in the home of this Negro grandmother about one week ago. The way she is holding her grandson's hands tells me very vividly that she is telling her grandson not to take without saying "thank you." Are we always grateful for what we receive so abundantly? If we are, I am sure we are also willing to give to all who are in need.

This grandmother lost her own seventeen-year-old son on June 24 in a drowning tragedy. Her son Joseph was working as a volunteer in a Mennonite work camp when it happened.

During this terrible experience, she knew so very well that in a time like this, the only place for strength and courage is in Christ her Savior. I only hope and pray that she never sees or reads the letter "Not for use of handouts."

Mr. Shelly, keep on putting pictures on *The Mennonite* cover, with so great a teaching. *Marie Goering, Rt 2, Box 160, Moundridge, Kan. 67107*

Healing love in race relations

evi Keidel

3RANTED, OUR RACIAL problem be- in with the slave era. It is a prob- m of international dimensions. It reatens the future of our society. 'e have been unfair in our attitudes ward Negroes. But what can I, one hite American, a professing Chris- an, do about it?"

There are but two alternatives. One to neglect the problem. But neglect ought us to our present point. A incer which is not removed to its ots will eventually destroy the organ which it lives. Further neglect will ly press us more irrevocably toward saster.

The other alternative is involve- ent. This is based on the assump- on that we believe rational, intelli- nt human beings have the ability learn how to live together. If we ckon with truth, if we sacrifice, the end can be changed; the chasm can closed. The Negro can share in merica's plenty, and stability and der can be restored to our society. is is the course reasonable men ust follow.

But Christians have a more compell- g reason for involvement. They pro- ss to be disciples of Jesus Christ. they dare believe the only solution the racial crisis is inevitable catas- ophe, they renounce the claims of e Lord they profess to serve.

Jesus Christ claimed to show us t only how to get right with God, it also how to live with our fellow- an. A member of the upper middle ass of Jesus' day asked Him what do to inherit eternal life. Jesus said at everything was wrapped up in o commandments: love God with your heart, soul, and mind; and ve your neighbor as yourself.

To further clarify the matter, Jesus ld the story of the Good Samaritan ho bound up the wounds of the ayfaring stranger left beaten up by band of thieves along the roadside. sus, thereby, made it abundantly ain that our neighbor is any fellow iman being who needs help.

It's easy to love other people when know I'll get something out of it. it Jesus consistently taught not a lf-serving love, but a self-giving love; a love which loves even when it is rejected. In fact, He said the greatest people in heaven will be those who have served most humbly in self-giving love. This kind of love has the potential to heal society.

Anybody seen this kind of love?

We proudly tout our love for God, and then make bland excuses for not loving our neighbor. And this superficial concept of Christian discipleship effectively emasculates the gospel, rendering it powerless as a recreative leavening force in society.

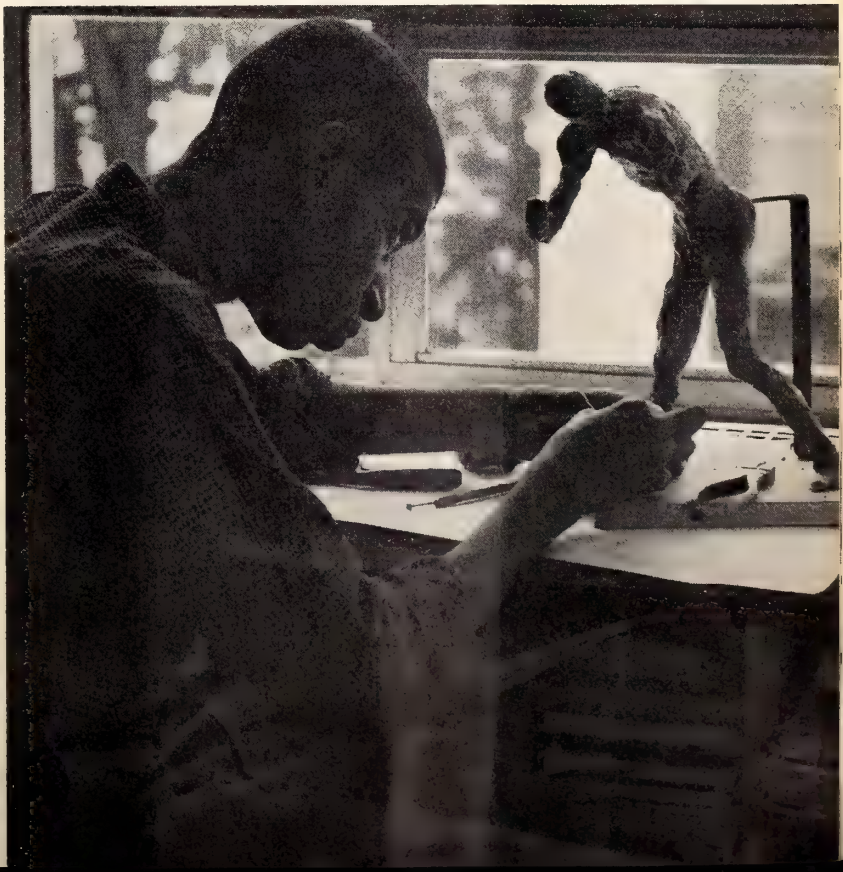
This condition can be remedied only by spiritual renewal on an individual basis. This means sincere repentance to God for our empty, meaningless faith, and willfully choosing a new direction guided by a different set of values. Otherwise, our own indictment may well be written in the spiritual that says "Everybody talkin' 'bout heab'n/Ain't goin' dere."

If Christian commitment is not sufficient motivation for becoming involved in our current racial problem, there is a less noble but perhaps more tangible reason: survival.

Militant Negro leaders say, "Whitey won't be moved by an appeal to Christian conscience. He is only moved by tragedy and violence. He always puts up a traffic warning signal after three people get killed. He builds a dike after the city is flooded. He started the American Revolution with riots. Whenever he wants a raise, he strikes and threatens violence. We're getting onto the white man's wavelength. We'll talk the only language he understands. Then he'll get the message."

Whitney Young, of the Urban League, has said, "There are no longer militants and moderates in Negro leadership. There are the builders and

They do not want to be helped by handouts; they want help toward becoming persons.



Jesus consistently taught a self-giving love, a love which loves even when it is rejected. This kind of love has the potential to heal society.

the burners; those within and those without society."

James W. Cook, of Illinois Bell Telephone Company, has said that we either deal with the problem realistically now, or in ten years there will be nothing left.

If you are convinced you must become involved, here are ways to start:

1. Accept Negroes as human beings; people who love and laugh and hurt and cry just like you do. If they act different from us, it is largely because of the centuries of degradation and humiliation to which they have been subjected. Virtually all American Negroes suffer to varying degrees from this debilitating disease. They do not want to be helped by handouts; they want help toward becoming persons.

The vast majority of them, with the right kind of help, can become productive citizens in our society. Others will have to be taught with infinite patience what they must do to help themselves. A few have minds so broken and human spirits so destroyed that, tragically, they are probably beyond the point of rehabilitation.

2. Endeavor to inform yourself of the nature of our racial crisis. This includes becoming acquainted with the opinions of those with whom you do not agree.

Helpful books include: *Report of the National Advisory Commission on Civil Disorders* (Bantam Books, QZ4237); *Before the Mayflower* (Johnson, Chicago; and Penguin); *The Negro Mood* by Lerone Bennett (Ballantine); *The Souls of Black Folk* by W. E. B. Dubois (Fawcett); *Black Like Me* by John Howard Griffith (Signet Books, P2709); *The Dark Ghetto* by Kenneth Clark (Harper); *Why We Can't Wait* by Martin Luther King (Signet Books, P2476); *Where Do We Go From Here* by Martin Luther King (Harper); *Black Power: The Politics of Liberation* by Stokely Carmichael (Random); and *The Autobiography of Malcom X* (Grove).

3. Establish and develop bridges of communication with Negroes. This must be done tactfully and in a well-organized manner so that motives are clearly understood.

For example, establish contact with a Negro pastor, and plan for exchange visits between members of church congregations. White families can take Negro children into their homes under the summer fresh-air program, and give everybody concerned a valuable learning experience.

Businessmen, private contractors, and manual tradesmen can accept Negro young men as on-the-job trainees. What could be more valuable than teaching a Negro man carpentry, for example. Could there be a better way to make a meaningful Christian witness? The training period could be anywhere from a few months to a year. Anyone interested in exploring this possibility may write to Ed Riddick, Operation Breadbasket, 5352 S. Maryland, Chicago, Ill.

4. Make it abundantly clear that people of any race are welcome in our community. Open housing is a sensitive and complex issue. However, our ghettos simply cannot forever contain their burgeoning populations. There may come the need for resettling population from the cities; and this will mean absorbing them into our communities. Residential areas with rigid segregation laws are simply harboring time bombs in their basements. Unless we are willing to take the risks involved in integrating our living in an orderly fashion, we are simply contributing to the forces which someday could destroy all we have.

5. Urge your elected government officials to support legislation which will accelerate equality in our society. This should be done at every level of government which affords an opportunity.

The disturbing findings of the Riot Commission Report were given a cool reception by leaders of our national government. Their attitude reflects the apparent apathy of their respective constituencies. We who elect them must flood them with a volume of correspondence which will shake them from their lethargy.

The most crucial ingredient to be added to these efforts is genuine sustained Christian compassion. My most memorable teacher of these lessons was a Negro boy 8000 miles from here.

I found him on my Congo doorstep at dusk one evening—a ragged, emaciated, anemic, weeping boy of about nine.

"You have to take care of me, white man," he sobbed. "My mother died when I was a baby. In fighting last year, soldiers killed my father; they shot him here and it came out here," he gestured under his armpits. "They threw his body onto a heap of others in a truck and drove away."

"I stayed at a mission until fighting came there, too; then I brought the train here to the city. But police won't let me sleep on the streets at night. They kick me. They beat me. They stole my clothes. I've got no food. I'm ill. White man, if you don't give me a place to stay, I'll die."

We gave him a place. We fed him, clothed him, healed him. I gave him work to do. I tried to teach him some sense of responsibility, but it was a most frustrating task. I scolded and I spanked until my patience was utterly exhausted. One evening I told my wife, "I've reached my limit. He's going back onto the street."

God spoke through my conscience, "Do you want me to treat you that way?"

"What do you mean, Lord?"

"Do you want me to run out of patience with you?"

"Oh, no, Lord; I wouldn't have a chance. I'm bungling things up all the time. You've got to keep loving me."

"Then keep on loving that boy."

It is only by means of such one-way compassion, such infinitely patient compassion, that God is able to win and control the rebel human heart. Do you know this kind of compassion? Only as we have experienced it personally can we project it to others.

And the measure to which we project it to the neediest members of our society may well determine the degree of our hope for tomorrow.

LETTERS

No half a Christ

DEAR MAYNARD: I have become deep-y disturbed in recent weeks at the nature and severity of criticism directed at *The Mennonite*. At a time when I thought its voice was becoming more prophetic and increasingly similar to the teaching of Jesus' full gospel, others in the brotherhood apparently feel the opposite. . . .

As I reflect on what seems to be happening, my mind recalls the words of the editor of the *Christian Century*, who spoke of us (the General Conference Mennonite Church) in 1959 at the time of our Centennial observance. Among other things, he said, "Isolation is a luxury which the Mennonites can no longer afford." I realize that we are being thrust (often against our will) out of our isolation, into the mainstream of thought, action, and experience of the world in which we live. I suppose this is painful, for it compels us to see ourselves as we are—and realize how shallow traditionalism is, and how deep it runs in the control of our lives. Holy words and holy appearances are so mportant to us, because in many areas this is about all our churchianity boils down to. So when the prophetic voice of *The Mennonite* calls us out of our complacent Mennonite ghettos to the realization that the wounds of the world and the word of the gospel are meant for each other—we cry with pain. For we do not like to look at the burned and deformed babies that our napalm has caused and that our withheld food and medicine permits. These are mirrors of our soul. . . . I deeply believe hat God, today, is not neutral in regard to deep needs of suffering humanity, and therefore does not want us neutral or silent in the face of today's most obscene oppressions.

I would concede that *The Mennonite* is not entirely perfect in every ssue, and there is a place and a need for constructive criticism. Only a mediocre paper is always at its best! My plea to you as editor is, to keep calling us to commitment and involvement. The poet whose name I do not recall, in a poem I remember from college days, talking about a minister serving a congregation in which he was not free to speak prophetically, concludes his poem with these words: "And for their tender minds, he served them up a half a Christ!" Please do not let this happen to *The Mennonite*. *Walter Neufeld, Wayland, Iowa.*

Faith in a great country

The following was written on Lincoln's birthday and mailed to us in April.

DEAR EDITOR: I am weary of the pessimistic outlook of many Christian Americans today. Of course there is evil. There always has been and there always will be, but as Mennonites we should remember that:

Jesus emphasized that we should not resist evil. Not understanding the working of the law of good, some persons have thought: If we don't resist evil, we will be overcome by it.

The nonresistant way is not one of passiveness or inactivity. When Jesus said, "Do not resist . . . evil," He followed it with ideas of positive action.

Instead of resisting evil, the nonresistant person focuses his energy on his objective; and with the strength of mind, body, and spirit that God has given him, he enthusiastically seeks to bring about good to the best of his ability and understanding.

The nonresistant person recognizes no adversary, but blesses all conditions, all persons, and especially his own consciousness.

"Do not be overcome by evil, but overcome evil with good" (Rom. 12: 21).

Interestingly enough, the way of nonresistance is always the quickest way to get a job done.

Can't we start to enthusiastically work for good? Let's remember that even now America has so much to make it beautiful in many ways. (I still thrill to the words of the song "America the Beautiful," don't all of you?)

In his darkest hour, Abraham Lincoln had faith in this great country. Where is ours? What are *you* doing to make it better? *Carrie M. Hughes, 2740 Breese Rd., Lima, Ohio 45806.*

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*Supplemental reading for Sunday school lessons of July 28 and Aug. 4: "Daniel's Prayer for His People" and "The Lordship of the Creator."

COVER

View of the balcony of the Loraine Motel, Memphis, where Martin Luther King was assassinated on April 4, as seen through a simulated gunsight in the window of the rooming house where the assassin waited. King was standing to the left of the doorway marked by the wreath seen in the upper left quadrant.

CONTRIBUTORS

Levi O. Keidel, Jr., formerly of Flanagan, Ill., will become manager of the Faith and Life Bookstore, Newton, Kan., next month for a two-year period while on extended furlough from his mission assignment in Congo. His article is the last in a series of five on "A Missionary to Africa Looks at the Race Issue."

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THE MENNONITE

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TWO THINGS MAKE a church paper go: a reader and an editor. I believe in both.

I'm often embarrassed when *The Mennonite* gets an evaluation based on the assumption that the editor is either a good guy or a bad guy and that the paper is basically a reflection of the editor.

I suppose that my natural inclination is to want to stay in the background and keep things impersonal. After all, the paper is an organization paper and I could easily become a faceless organization man. But the organization is a Christian organization and that does make a difference. Because at the center of our faith is the incarnation—the Word became flesh, and this must move us toward putting flesh on our ordinary words, also.

This means that I try to be as honest and as open as I can. I try to admit that I am human, rejoicing in the fact but not boasting. The incarnation puts us into the world, loving the world and suffering for it. And the incarnation means that Christ is in us and seen in us.

Fortunately, the editor is not alone. He is not the only person to write. If he writes at all, his main purpose may well be to set an example of freedom and love that others may not so much imitate as excel in.

And the church paper grows out of a reaction between writers (including the editor) and the readers (many of whom are also writers). For here I look for the Holy Spirit to move through the brotherhood. While I do have plans for each issue, I know that the real topics must grow out of the concerns of the brotherhood. Here is where much prayer and meditation are needed, because the agenda of the Holy Spirit's concerns are not delivered to my desk neatly typewritten in double-spaced lines. But readers do write letters, church leaders discuss their concerns, and articles, stories, poems, and reports begin to pile up. A picture of the church at work begins to form and we try to put it on paper.

According to many who have looked at this picture recently, it shows a church quite concerned about the war in Vietnam and the racial crisis in North America. Many other elements surely appear in the picture, but these two issues appear often enough so that one needs to ask whether these represent the hobbyhorses of the editor or just what is going on anyway.

How hard it is to separate personal concerns from the concerns seen in the larger community, especially when one believes in working personally. Yet, if *The Mennonite* has been partial, I hope it has also been a Holy Spirit directed partiality. I have taken what God has sent me through His people and those He has chosen and have tried to put it together for publication. That Vietnam and race turn up frequently surprised even me at times. This is only partly a result of my personal inclination. Many other factors enter in, not the least of which is a brotherhood that is being aroused and expresses itself so that I can hear it.

What is clear is that other factors shape the paper besides the editor's own inclinations. I never set out to be a crusader for a specific cause, but the causes kept coming, nevertheless. I could have become as deeply involved in mental health, for example, but up to this moment the material on this issue has not come through in a way that has commanded the same sort of attention as have Vietnam and race. This could also be said of many other worthy causes.

This does not mean that we have taken a majority vote or that those who approve of what is written in *The Mennonite* are on God's side and others are not. For we must make decisions before votes are taken and points of view are too diverse in our church (indeed, as in most churches) for us to feel we can label any point of view.

We listen to criticism carefully, but we need to be careful that we do not describe either the presence or absence of criticism as in itself a measure of the correctness of any particular view or procedure.

This is the context of creative tension—a context which makes a church paper go. We know that we don't have all the creativeness that we need, but we are happy that so many work together on this project.

Following our summer biweekly schedule, our next issue will be dated August 6.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:29 AUGUST 6, 1968

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Conference meets powers

ESTES PARK 1968 brought a new constitution to the General Conference Mennonite Church. We'll not soon forget the time or place.

It was the thirty-eighth triennial meeting of our denomination which was founded in 1860. And it was the second time for us to meet at Estes Park YMCA Association Camp in Colorado. This year's meeting was not as large as 1965 with fewer delegates, fewer visitors, and fewer young people for the youth conference.

But the meeting was more intense. Discussion groups have been a part of General Conference proceedings since 1956. But this time the groups were smaller and there were more of them. About a hundred groups of twelve met on the floor of Longhouse, the main auditorium for the conference meetings.

Individuals in these groups faced each other for seven hours during the week. For some, the experience organized by Elmer Ediger and Merrill Raber was a highlight of the conference event.

And the groups had much to talk about besides the new constitution. Gordon Cosby from Washington's Church of the Saviour, and Dale Brown, Church of the Brethren theologian, prodded almost everyone with ideas on the church—its mission and its renewal.

And then came the encounters with youth power and black power. Youth power was in the discussion groups themselves with many of the hundred groups having as many as six young people, until the four hundred youth delegates were all assigned. Intergenerational conversation was what it was called and consideration for the feelings and concerns of youth entered into the activities of the week.

The youth were impatient with the nit-picking on the constitution (or so it seemed to them) and pressured with petitions and a restrained demonstration for positive action on resolutions on poverty, hunger, and race. They also brought a resolution to the conference floor on the last day to begin an educational program in the conference in behalf of minority groups.

For the youth, like all others at the conference, felt the impact of the Revelators, a youth group sponsored by Chicago's Woodlawn Church, who gave a passionate, though restrained, interpretation of black power and the aspirations of today's Negro youth.

The Revelators presented their readings on Afro-American history on Wednesday evening, but they almost didn't make it to the conference. Conference planners had objected to profanity found in the script—all poems and essays by established authors. It was felt that three of these words would be an obstacle in the acceptance of the message. A deadlock developed with misunderstanding between the white conference staff and the black Revelators.

The Revelators finally had their way and the audience was asked "to be mature enough to listen to voices that ought to be heard without asking that the voice be made more pleasant."

And the conference survived. Discussion groups, with one or two exceptions, expressed appreciation for the presentation and encounter with black power, even in the mild expression of it in the Revelators.

But it was delegate power that moved things along. The conference probably passed too many resolutions, considering the energy it had to give to the new constitution whose deliberation was prolonged for parts of four days.

A resolution on nationalism was given the most debate. It was revised after its first presentation.

A resolution on poverty sponsored by the congregation from Arvad Colo., began with a proposal of million-dollar fund for domestic po erty programs, then had the mone clause deleted before it reached th floor, and then had it added again soon as debate began to take plac The resolution was adopted. The ge eral board will consider the possibili of a three-year emergency fund th could total a million dollars beyo regular budgetary programs.

Project Equality, a program to e discrimination in employment by usi the hiring and purchasing power religious institutions, was adopted the last hour of conference. Som saw in it elements of coercion. B others saw it as an education ventu for employers and their suppliers. T dollars of the church cannot be ne tral.

A resolution on hunger asked t conference to move "toward esta lishing a high priority in a crusa against hunger." The resolution call on churches and private and publ agencies to do more.

And the hunger statement clos with a personal appeal. "We urge i dividuals, families, congregations, a organizations in our brotherhood consider making radical adjustmen in personal and corporate styles living and spending."

Surprisingly, a resolution on eva gelism ran into some objection. Son delegates found it only a restateme of a former resolution without a new light to offer on the subje Though challenged, the resolution ca ried by a ballot vote of 1136 to 21

Another resolution put to the ba lot test was a greeting to be sent Dr. Benjamin Spock and Willia Sloane Coffin, Jr., convicted objecto to the Vietnam war. While respect w expressed for the convictions of the men, some delegates felt that such greeting gave approval to civil dis dience. Besides, it wasn't clear hether the two men were absolute cifists as are Mennonites (in their aching). But the greeting was sent ith a vote of 747 to 500.

The largest margin on a ballot vote me on the adoption of the new con-itution which was approved by a te of 1431 to 262.

Host for the 1968 sessions was the orthern District Conference which d hoped to entertain the conference one of its Nebraska communities. ut after the size of the job was test-l, it was decided to use the Estes ark facility which had been used by e Western District Conference in 965.

An invitation for the 1971 meeting me from the Pacific District Con-rence. A site at Squaw Valley in alifornia has been mentioned.

Tentative delegate registration at is year's conference was given at 12 with 32 alternates, and 233 visors. The camp director indicated owledge of 1180 people related to r conference living both on and off e grounds.

overty fund resolution ponsored by Arvada class

Denver-area congregation proposed million dollar emergency poverty nd to the Feneral Conference and on a favorable hearing on its reso-tion.

"These are unusual times and de-and some unusual commitments," id Paul Nachtigal, North Glen, olo., spokesman for an adult Sun-y school class of the Arvada olo.) Church.

Discovering in June that the Gen-al Conference Mennonite Church hich was to meet in Estes Park in ly might not take any action to aid e poor of North America, the Ar-da group drafted its own resolu-on. They proposed a million-dollar nd to be raised over a three-year eriod to "support programs that will late not only to the short-range pro-ams of feeding and clothing, but ek to find and support programs hich will educate the poor, allow them to become employed, to feel worthwhile, to help gain sufficient medical, housing, and nutrition, to have hope, and to develop in the image of God."

The Arvada statement described poverty as a major element in America's urban crisis. "We are caught in a crucial struggle: a struggle between the 'haves' who are mostly white and include those of us who are Mennonites, and the 'have nots' who because they are mostly nonwhite are poor, hungry, and powerless."

The contrast between the affluent and the poor was noted. "Unfortunately, the church is also caught up in the affluent comfort of the middle class and concerns itself more with its new buildings and the solace of the Sunday morning service than with the plight of the poor in our own communities."

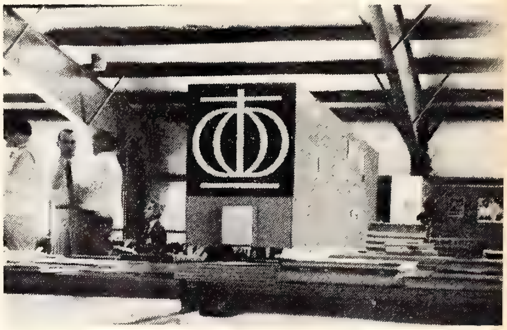
Larry Friesen, Denver graduate student in community organization, reported to the conference that "We have people in Denver who are starving."

In supporting the statement which encouraged "members to use political channels" and "sound government legislation" for the aid of the poor, Friesen reported that "even under the comparatively progressive welfare laws of Colorado, a family of eight is required to live on ninety cents per day per person."

If the church is to be relevant, a change must be made in its self-satisfied way. "Particularly, those of us that call ourselves Mennonites, who have prided ourselves on our concern for our fellowmen, should reexamine what it means to be the church in this particular situation. If we really believe that a major function of the church is that of healing and reconciliation, we cannot turn our backs on this conflict in which so many poor are suffering."

The resolution called on the Mennonite church to:

Help minority groups create their own organizations and communications channels, so that the voice of the poor can reach those who can help to bring better conditions.



Gordon Cosby lectures.

Church has a servant role

The church in America today is strong and its strength is its greatest weakness.

Delegates of the General Conference Mennonite Church in Estes Park in July found that the role of the future church calls for less pride in its strength and for more humble service.

Gordon Cosby, pastor of the Church of the Saviour, Washington, D.C., advised the group about the need for church renewal. He found modern churches lacking in interest for the sickness of society. Too much church time is spent on internal matters, so much so that the church seldom has time to work in the world. So the church is strong in organization, but weak in mission.

"The church has become so strong," said Cosby, "that it is unthinkable that it should ever be crucified as was its Lord." But he indicated that without this experience, the church would never experience resurrection which was also a part of the life of Jesus Christ.

The way of church renewal through crucifixion and resurrection comes through service in the world. "We need to recover our servant posture and even a servant mentality," counseled Cosby, "dying to our corporate life and leaving to God the matter of resurrection."

Illustrations of the servant posture came from other speakers who addressed the conference. They spoke about servanthood in hunger, birth control, black power.

"Christians must carry God's burden for the poor and be with them as Christ was with them," said Vern Preheim, associate director of overseas relief for the Mennonite Central Committee, Akron, Pa.

He added, "We must give more attention to the study of hunger and poverty, and exercise our influence as citizens to encourage more development aid and fair trade to poor countries."

Birth control in Asia where population is doubling every forty years or less was part of his concern. He reported that Mennonite medical programs in church hospitals in Asia have been increasingly active in family-planning education. "Every medical program overseas should include family planning as part of its services," he said. "How aggressively this aspect should be promoted is a matter of differing opinion."

But William T. Snyder, executive secretary, Mennonite Central Committee, warned that Americans cannot decide for Asians what needs to be done. To be helpful, the church must have a servant role in its mission work.

"Let us recognize that change must come from their own people and there is nothing we can do for them that they do not want for themselves," he said.

He added, "It will not be easy, but there is no other alternative."

It is difficult to be a servant overseas, the delegates found out how hard it is to be a servant at home, a role that includes listening to people who feel oppressed.

In an experience with black power advocates, the Mennonites listened to a recital of black history and aspirations from a youth group of Chicago's Woodlawn Church, a predominantly Negro congregation.

"Black people are the skeletons in America's closet," said Curtis Burrell, pastor of the Woodlawn Church.

White men, including the mostly-white Mennonite church, do not have the capacity to be world leaders any longer. "No matter how intelligent or religious he may be, the white man no longer has the moral sensitivity nor the proper feel for priorities to lead himself or others."

Burrell appealed for a servant mentality. "The white man must be converted to blackness if he is to see, himself, his sins, and thus become able to repent and be saved."

Revelators jab at racism

What is the definition of a Christian What is Christianity? asked a Negr youth at the Estes Park conferenc after he and six others had presente a play on Negro history. "Would yo say that I am not a Christian, a some have said, if I told you that i five or ten years there will be a revolution if you don't stop oppressin the downtrodden?" he continued t ask.

The Revelators, a group of youn people sponsored by Chicago's Woodlawn Church, presented *The Blackness of Blackness,* a documentar play on Afro-American history, before a joint audience of youth an adults. The play consists of songs poems, speeches, skits, and narration compiled by Mark Wagler, wit slides by Steve Stucky. It emphasize the suffering, resistance, achievements and dignity of blacks. Cast member included Larry Vaughn, Linda Young Bernard Foster, Joe Frazier, Pierr Malone, Steve Stucky, and Mark Wagler. Dan Tanguy was the lighting technician, and Tom Bradley, director

"We try not to entertain, nor eve to give the solution; but simply t present the problems in historica perspective," say the cast members "We hope we disturb our audience into action."

A short discussion on Negro history took place after the performance. "Discussions following the performance focus on possible white responses," says Wagler, compiler o the material in the group's dramati production. "Sometimes there is honest confrontation, but usually th white audiences try to excuse themselves by saying they are distant fron the problem or by suggesting solutions which involve little sacrifice fo whites. The Revelators hope that th play will disturb our congregations making them aware that white racisn is the cause of the so-called Negr problem.

The Revelators are touring the midwest with their play.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

onstitution for new era

neral Conference Mennonites came Estes Park, Colo., and were stabbed a growing pain. Name of the grow- pain: new constitution.

The old constitution dates from 50, a time when the General Con- ence had only one full-time execu- e. Most of the administrative work the group's mission, relief, and ristian education programs was rried out by volunteers, many of m board or committee members, part-time workers.

In the decade after 1950, a central ice at Newton, Kan., was estab- ned with a growing number of ex- tives working for the General Con- ence. Studies during recent years licated need to move toward cen- lization of authority and better def- tion of agency roles.

A need for closer contact with the al congregations was also seen.

Work on a new constitution began 1962 when a committee was in- ucted to make a study of confer- ce organization. After extensive re- rch, a new constitution was draft-

Features of the document included design that put principles of or- nization into the constitution and cedures into a section of bylaws. The program agencies of the con- ence, formerly called boards, were luced from four to three. The ard of Missions and the Board of ristian Service had their duties re- igned geographically to a Commis- n on Overseas Mission and a Com- ssion on Home Ministries.

The Board of Education and Pub- ation was renamed the Commission Education. In addition to its for- r responsibilities for Christian edu- ion and publication, a department higher education was assigned to it.

Membership of the commissions s increased from twelve to thirteen. wever, under the new constitution en members will be elected by the district conferences (one each) by the Conference of Mennonites Canada (two) to each of the three nmissions.

A major concern in the constitu- n was the establishment of a general board to review and integrate the work of the program commissions, which as boards operated with modest limitations on their independence.

While a number of individuals both within and without the body of elected conference officials and their staffs raised concern about this feature, the conference delegate body adopted the constitution by a vote of 1431 to 262 after several compromises limiting the general board's authority.

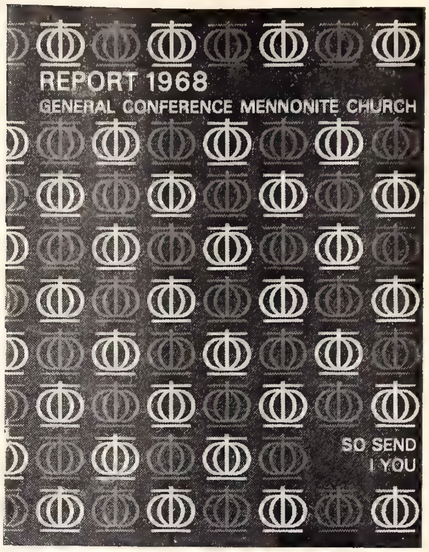
The most significant compromise was to allow each of the three commissions to be represented on the general board by two representatives each rather than one as proposed. The general board would thus consist of fifteen members: three conference officers (president, vice-president, and secretary), six representatives from the program commissions, and six persons elected at large by conference delegates at triennial sessions.

The general board's authority to fix budget was subjected to the review of an Annual Council of Boards and Commissions, which group would also ratify changes that the general board would make in the bylaws.

Debate on the constitution stretched out over four days at the Estes Park meetings. On the last day of discussion, Thursday, July 18, the time of debate was restricted by delegate action to thirty minutes after which a final vote would be called for. The vote came within twenty minutes.

Members of the Constitution and Polity Committee who drafted the constitution were: Lloyd L. Ramseyer, Bluffton, Ohio, chairman; Vernon Neufeld, Fresno, Calif.; H. A. Fast, North Newton, Kan.; and Howard Baumgartner, Berne, Ind. The committee was assisted by Orlando A. Waltner, conference executive secretary, with research studies supervised by Arnold Nickel, Moundridge, Kan., and Erwin C. Goering, Bloomington, Ill. Drafting of the document was assigned to Neufeld.

Terms for elected officials have been reduced from nine years to six years. The possibility of reelection is still present.



Copies of the eighty-eight page conference report are being distributed to congregations and are available on request to the conference office.

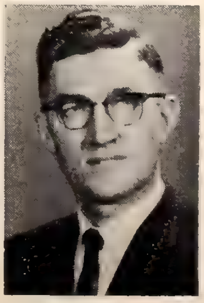
Canadian leads conference

The General Conference Mennonite Church elected its first Canadian president in the hundred-year history of the denomination at Estes Park, Colo., in July.

New president will be Henry Poettcker, president of Canadian Mennonite Bible College, Winnipeg, who was vice-president of the conference for the last six years. Poettcker was chosen from a slate including Canadian pastor, George Groening, Calgary, and former Canadian, C. J. Dyck, now professor of historical theology at Mennonite Biblical Seminary, Elkhart, Ind.

Elected vice-president was Jacob T. Friesen, a former pastor and now director of admissions at Bluffton College.

Secretary will be Elbert Koontz, Western District Conference minister. He was secretary for the last year and a half, finishing the term of previous secretary, Arnold Nickel.



Henry Poettcker

Aid to North Vietnam favored

War brings suffering and death to people on both sides of the battle lines. The Mennonites of the United States and Canada have given aid to refugees and war victims in South Vietnam during the last decade.

But should Mennonites help war victims in North Vietnam? The delegates of congregations of the General Conference Mennonite Church meeting at Estes Park, Colo., in July gave a resounding yes to this question.

More cautiously, they agreed that assistance should be given to young Americans who have fled to Canada to evade the draft.

In results of an opinion poll taken of the Estes Park delegates, 76 percent of the delegates saw the possibility of civilian aid to North Vietnamese as a natural response to the biblical call to love one's enemies.

Relief service in wartime is a traditional practice for Mennonites as a historic peace church who have been active in Vietnam since 1954. This program has been limited to South Vietnam.

During the last year, small shipments of relief for civilians have been sent to Hanoi by Mennonite churches in Canada.

In reporting to the Mennonite conference on relief efforts in Vietnam, William T. Snyder, executive secretary of the Mennonite Central Committee, Akron, Pa., said that resolution of the Vietnam conflict is the most pressing problem for the world's statesmen. And it is also crucial for the church.

While willing to help war victims in North Vietnam, Mennonites at Estes Park were also open to helping American victims of the Vietnam war—the draft resisters who have taken refuge in Canadian cities. Fifty-one percent agree that these men should be helped because they are often lonely and frustrated in a new country. While not always motivated by religious convictions, the draft resisters may feel persecuted for following their consciences.

In stating reasons why the church should extend aid, Leo Driedger, sociologist from Winnipeg, said, "Our history includes migrations for conscience and resistance to military conscription; we should understand and care for others with similar experiences."

Tested in the same opinion poll was the matter of tax refusal as another way to witness against war and violence. This would mean refusal to pay some or all of taxes charged by government. Only 27 percent supported this form of action.

"We should help U.S.A. draft resisters in Canada in whatever way we can." Of the 673 people polled, 51 percent favored aid to draft resisters. Of the total group, 13 percent were undecided and 36 percent disagreed.

"Refusal to pay some or all of the taxes for war purposes is an appropriate peace witness." Of the total respondents, 27 percent agreed, 22 percent were undecided, and 51 percent disagreed. The age group under twenty-five favored the statement overwhelmingly (76 percent), while about half of the other age groups disagreed.

Consistent agreement (average 76 percent) by all the age groups was evident in the response to the statement, "Mennonites should offer emergency relief aid to civilian war victims in North Vietnam." Of the total, 12 percent were undecided and 12 percent disagreed.

About half the people polled favored relief sales in their response to the statement, "Relief sales are a good thing and should be encouraged." The group between twenty-five and forty-five was most opposed to relief sales (40 percent).

The report was based on 673 persons who responded to all or part of the opinion poll. There were twenty-one persons under twenty-five years; 236 persons between twenty-five and forty-four; and 424 persons forty-five years of age or older.

An additional survey at the youth conference, polling 220 young people, showed that 59 percent favored aid to draft resisters, 51 percent considered refusal to pay taxes an appropriate witness, 82 percent were in favor of aid to North Vietnam, and 59 percent favored relief sales.

Mission in word and deed

"Some people say that the millio
dollar budget of the Board of Missio
goes mostly for words," said Elm
Neufeld, chairman of the Board
Missions when introducing mission r
ports on July 18 at the General Co
ference. "The truth of the matter
that the money, representing a me
12 percent of total conference givin
is used to meet real human needs.
mission work, word and deed a
bound together," he said.

Speaking on mission work in th
city, Delton Franz, former pastor
Chicago's Woodlawn Church and cu
rently MCC representative in Was
ington, D.C., said that thirty cities
the United States now have Menn
nite churches. We must unite evang
lism and social action in our missio
he said, believing that God can brea
through the most embittered life. H
said it was his prayer that the Chri
tian church would in some way "r
deem the situation" in which the citi
find themselves, instead of hardeni
its heart.

David Wiebe, Altona, Man., lead
of the conference's evangelism tea
noted evangelism's twin dangers
changing the message and of failing
change methods. We need to spea
meaningfully to people who are a
ready committed so that they can wi
ness through encounters with other
said Wiebe, who has been conducti
evangelism workshops in many churc
es. The evangelism committee has ha
good response with regard to its E
counter '68 program for helping a
Christians in the church to witness.

Half of the population in the wor
is Asian, Verney Unruh, secretary f
Asia, told conference attenders. T
Board of Missions, which began wo
in India in 1900, now has eight
eight workers (seventy-four care
missionaries and fourteen short-ter
workers) in Asia. The Indian chur
is an autonomous body, with mi
sionaries working through the churc
Although education and medicine a
still in mission hands, nationals a
represented on boards. In Japan, t
sale of literature has increased fro
less than $2000 in 1957 to $10,0
in 1966. Taiwan has the greatest me

rship growth of any Asian field, m ten in 1955 to about five hun- d members at present.

From reports by missionaries rep- enting mission areas, it became ob- us that the need for mission work ntinues. Colombia needs scholarship sistance to train local pastors. Tai- n, which has not had a new Men- nite missionary in nine years (a uple is leaving soon), is looking co-laborers. India needs educa- nal missionaries and has requested youth worker. Japan can use short- m workers who can teach English d, at the same time, bear witness Christ. Mexico needs nurses over y years of age, with interest in dwifery—younger workers are un- le to get visas. In Congo, many who committing themselves to Christ ough the Evangelism-in-Depth em- asis need to be trained in disciple- p. The Montevideo seminary can a seminary instructor. These are ly some of the urgent needs.

Special tribute was paid to the late airman of the Board of Missions, llard Wiebe, who died last Decem- .

hite society saved hen Miss America is black

ss America has never been black. d this should be the cause of a ss protest on the part of white ple if they want to see any radi- change in their own society.

So said Curtis Burrell, Negro pas- of Chicago's Woodlawn Church an address to the triennial session the General Conference.

But the salvation of American so- ty lies primarily on the shoulders the black man, Burrell said.

'No matter how intelligent he may the white man no longer has the ral sensitivity nor the proper feel priorities to lead himself or oth- ," said Burrell. He cited Vietnam the current racial crisis in Amer- as examples of the white man's potence as a world leader.

He added, "Conversely, by virtue his suffering and close-handed ex- ience with and observation of evil, the black man is better equipped to lead mankind morally."

Burrell called for a conversion of white people, including the nearly all-white Mennonite Church, to blackness. "Whites must be humbled to the point that they cease to place a high premium on the beauty of whiteness exclusively," he said. "Black is equally beautiful."

He added, "Thus there ought to be mass protest by the fact that Miss America is never black."

False nationalism scored

History needs more honesty, especially when taught in the public schools.

So said the delegates of the General Conference Mennonite Church in their meeting at Estes Park, July 13-20. "Should we not acknowledge our national failures such as our part in colonial exploitation, our involvement in wars of aggression, our taking of land, and the failure to recognize the contributions of Indians, Negroes, and other minorities to North American history?"

The adoption of a statement warning against false nationalism came on the day following a presentation of Negro history. In a confrontation with black power advocates, the one thousand Mennonite representatives from the United States and Canada listened to a recital of black history and aspirations from the Revelators, a youth group sponsored by Chicago's Woodlawn Church.

Among the quotations from W. E. DuBois, Malcolm *X*, Stokely Carmichael, and Martin Luther King, were painful citations of the racist sentiments of Abraham Lincoln.

The delegates saw the partial interpretation of a country's history as a factor contributing to a false nationalism. "Our nationalism becomes idolatrous when we make any nation-state synonymous with Christianity or the kingdom of God.

"When religion or God is used to justify a state's action and the church has become its captive, we have become idolatrous," they further warned.

The statement called on Mennonites to demonstrate a biblical citizenship. Christians should pray not just for the government and teachers of their own country, but for all governments.

"We ask that members of the General Conference Mennonite Church accept the spirit of internationalism in which Christian citizens are responsible for their country's welfare but are not devoted to their nation's interests at the expense of mankind."

The delegates granted that a Christian has responsibilities to the state besides prayer. The payment of taxes and obedience are part of his due according to biblical teaching. But these duties are not final, for obedience to God comes first.

"Thus on those occasions when a Christian is confronted by a conflict between what God requires and what the governing authorities require, we must obey God rather than man (Acts 5:29)."

The statement proposed a number of ways in which a biblical citizenship might express a concern for the larger welfare of mankind.

Support of foreign aid. "Encourage our legislators to support the giving of foreign aid that ministers to human needs and further encourages that such aid not be given unilaterally, but through organizations such as multination banks and international agencies."

Defense of dissenters. "Seek to speak in loving admonition to those who abuse critics of national policies and who attack such critics with untruths or threats intending to coerce them into conformity."

Guard against prejudice in speech. "Examine and discourage the use of labels by which our nation is portrayed as angelic and other nations as demonic. Labels such as 'free world,' 'democratic America,' 'capitalist,' 'iron curtain countries,' 'Red China,' and 'communist' may reflect prejudices and false assumptions.

Examine symbols. "Question the validity of permanently placing a national flag within a church when the church is to be a house of prayer for all nations."

THE Condensed GENERAL CONFERENCE

We'd like to reproduce every word spoken at the General Conference triennial sessions at the Estes Park Conference YMCA, *Association Camp, Colo., but that doesn't seem possible. We will give you, beginning with this issue as many excerpts from the day-by-day proceedings as possible. This reporting will be continued in future issues.*

13 SATURDAY

Walter Gering, Conference President: It is fitting that we begin our conference sessions once again with worship. Some of the most inspirational moments that we have had in years past have come to us in those periods when we have paused before God to worship and to join together in fellowship. And tonight we are being led in our worship service by Brother Orlando Waltner, the Executive Secretary of our conference.

Orlando Waltner: Shall we pray? O God of all ages, come into our midst to sanctify these moments, that they will have significance for all eternity. In Jesus' name, we pray. Amen.

LITANY

Waltner: Here where the majesty of God's creation surrounds us, we acknowledge God's power and grace. This place of valleys and mountain peaks, of delicate wild flowers and tall stately trees is, for us, memorable ground because God is already here; He also comes to meet us anew in this our thirty-eighth triennium conference session.

People: Let Your Spirit come upon us O God: to establish us in a consensus of biblical faith and doctrine; to set our spirits aglow with Your love for people; to alert us to captivities in which men, women, and children experience weariness of body, agony of mind, and defeat of the spirit; to equip us with understanding that discerns, sensitivity that cares, visions that embrace Your will for all people, commitment that dares, perseverance that overcomes, and allegiance that exalts Christ as Lord. Yes! Let Your Spirit come upon us, O God.

Waltner: God so loved the world that He gave His only begotten Son that whosoever believes in Him should not perish but have everlasting life. Because Jesus said, "Even as my Father sent me even so send I you into the world."

People: Guide and move us through this conference, O God, so that from this place made memorable to us through Your presence, we shall be sent out into the world even as Jesus Christ Your Son was sent to live among men. Teach us the meaning of our Master's words, "Even so send I you."

WELCOME

Orlando A. Waltner. The thirty-eighth triennium conference sessions, while they convene at the YMCA Association Campground, are hosted by the Northern District Conference. We have asked the president of the Northern District Conference, Daniel Regier, to give us his word of welcome.

Daniel G. Regier. We extend a cordial welcome to you to the thirty-eighth sessions of the General Conference being held here at Estes Park in Colorado. In behalf of the Northern District Conference which has thirty-eight churches in the states of Minnesota, Montana, Nebraska, North and South Dakota, a membership of 6299 members and 2468 children.

The original plan was that this session of the General Conference would be hosted in one of the areas of th Northern District Conference. At th June 1967 session of our district con ference held at Henderson, Neb., th matter was discussed again, and late in consultation with the office at New ton, Kan., the decision was made tha we, again, would meet here in th summer of 1968 at the adequate an pleasant facilities that we have had a Estes Park.

Abe Krause has been appointed a the coordinating representative of th Northern District for this session c the General Conference.

The theme for the session this yea is found in John 20:21, "Then sai Jesus to them again, Peace be unt you: as my Father hath sent me, eve so send I you." During these days, a we meet here at Estes Park it is you desire, it is mine, it is the wish of th Northern District Conference that w might allow the Lord to speak to u through the Holy Spirit, that we' be quiet before Him, very sensitive a He speaks, and then that we migh go forth as faithful witnesses for ou Lord and Savior.

NEW CHURCHES

Gering. One of the first items of bus ness that comes to us is that of a re port that comes from the Churc Unity Committee of our conferenc And I will ask the chairman of th committee to make this presentatior Brother Arnold Epp.

Arnold Epp. We have a total c seventeen churches whom we a presenting, and I shall read the name of the churches, where they are fron and the leader that will represer them here this evening, as we hav received the information. They a the following: the Bergthaler Menno nite Church, led by J. F. Pauls, 31 members; the Halbstadt Mennonit Church, with seventy-five member led by Walter Braun; the Homewoo Mennonite Bergthaler Church, with

tal of sixty members, led by Ed-
ard Kornelsen; the Ann Arbor Men-
nite Church, with twenty-three mem-
rs, led by Daniel Slabaugh; the Ros-
feld Bergthaler Church, with one
indred members, led by Albert
hmidt; the Bergthaler Mennonite
hurch, with 224 members, led by
ke Letkemann; the Bergthaler Men-
nite Church, with 163 members,
d by Edwin Plett. (I should mention,
rhaps, that these Bergthaler Men-
nite Churches are from various
wns in Canada.) The Nutana Park
ennonite Church which comes with
2 members, led by Jacob A. Nickel.
is one, I might add, is from Saska-
on, Sask. The Bergthaler Menno-
te Church of Altona, with 722
embers, led by H. J. Gerbrandt;
e Graysville Bergthaler Mennonite
urch with sixty members, led by
K. Letkemann of Graysville, Man.;
e Bergthaler Mennonite Church
th sixty-two members, from Car-
an, Man., led by Henry Isaak; the
rgthaler Mennonite Church of Lowe
rm, Man., with 123 members, led
Peter F. Dyck; the South Seattle
ennonite Church, with fifteen mem-
rs, from Seattle, Wash., led by
ilton J. Harder; the Kempton Men-
nite Fellowship, from Kempton,
., led by Paul Wikerd, with twenty-
ree members; the United Mennonite
urch from Atwater, Calif., led by
erle Unruh, with fifty-seven mem-
rs; Faith Mennonite Church, from
eneva, Neb., led by Albert Gaed-
rt, with thirty members; and the
venteenth church is the Mennonite Congregation of Boston, led by Duane Schroeder, with twenty-six members. Three of these churches, Mr. President, have a dual membership. They are the Ann Arbor Mennonite Church from Whitmore Lake, Mich., the United Mennonite Church from Atwater, Calif., and the Mennonite Congregation of Boston. This represents a total of 2221 members.

Gering. In the name of our General Conference, I assure you that we heartily welcome you into our fellowship. It is our prayer that this may be of mutual benefit to you, your congregations, and us as a conference, that we may, unitedly, glorify our common Lord and Savior, and that He may find much fruit in the lives of all of our congregations as we unite together.

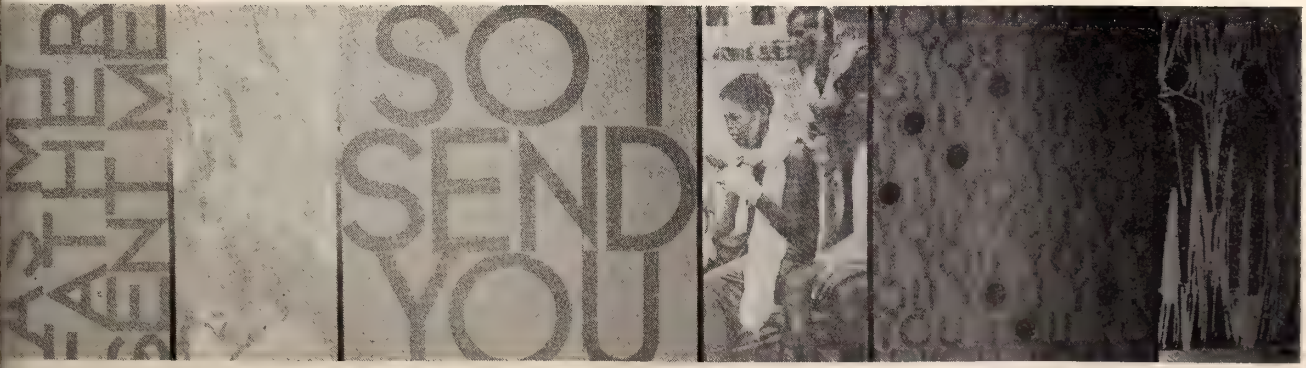
14
SUNDAY

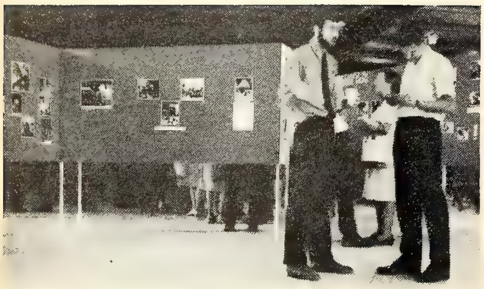
Elbert Koontz, Conference Secretary. We gather to discover our abilities and the places where we can show Your love. We gather to search for guidance from each other, from Your Word, from Your spirit. We gather to commit ourselves to Your work of reconciliation in the world.

Conference Sermon

Gering. It would be foolish for us, today, to say that all is well in the camp of the household of faith. We have not come to Estes to glow in the warmth of some of the rich experiences that we have had. We have come to confess that there is a sense in which we must say, indeed, that only too often the church and our own conference have been like the chameleon, which constantly changes its colors to suit its surroundings to protect itself from its foe. We have come to confess that, probably, it would be good if some things within our circles would die out. Some things probably have served their purpose in the past, but are not quite suitable for our twentieth century. Some things may never have served the purpose of God. We have come to Estes to confess.

Not for a moment, would we wish to say that all is well within the camp. And, so, in the course of these days, surely we will want to take time again and again to think seriously about ourselves, about broken relationships within our ranks, about tensions that exist in various areas, about frustuations which are a part of our lives, about some of our failures and mistakes. Woe unto us if, as a people in these days, we do not honestly and sincerely face ourselves. But we have not come to Estes to write an obituary. We have not come to make preparations for the memorial service of the church of Jesus Christ, nor of our own conference. We have come to ask ourselves, in all sincerity, how we can become coworkers and partners in one of the





Faith and Li

greatest movements that has ever swept the Christian church. Sometime ago, Dr. Morgan, university staff member, after considerable study, wrote an article in which he said that there is evidence toward saying that the movements in our days give promise of becoming one of the greatest renewal movements in the history of the Christian church.

Two thousand years ago, over two thousand years, the prophet, Malachi appeared in the presence of his people at a time when it appeared that the cause of God's people was lost, and he challenged them, "Lift up your eyes and see what God is doing all around the world. Then you will say, truly the power of God is great beyond our borders." Maybe those are the words that we ought to give heed to in these days. There is a movement in our generation which is unmistakable. This movement gives evidence of being the breaking through of God's Holy Spirit upon our generation. Lift up your eyes and see what God is doing all around the world. And it shows itself in so many strange ways. Only, too often, we do not recognize it.

Let us go out on the streets of our cities. We hear the shots of violence. Death reigns on our streets. This is a day of violence, ruthless violence. And you hear the shouting and the screaming on the streets. But if you listen, you will hear the voice of someone crying out for peace. There is nothing so strange about the fact that there are people on our streets today who are protesting against the violence and the ruthless destruction and the sin of war. There have always been people like that. Read Dr. Weinberg's book, *Instead of Violence*. You will see how he traces, from many, many centuries before Christ on down to our present days, the steady stream of voices that has been crying out against this rulthless, merciless, godless killing. This is nothing new for our day.

There is nothing strange about the fact that we have many dramatic incidents. The world will never forget Norman Morrison. For one brief moment, he stood in the presence of the Pentagon and his body had become a living, flaming torch. In the last moments, he tossed aside the little child and it was saved, but he burned to death. And his wife said that Norman believed that every man ought to stand up for his conviction.

There is nothing strange about the fact that, in our day, there are those who, in some dramatic form, seek to cry out for peace. But there is something strange, there is something thrilling about the fact that never in the history of the world have we had millions of people who have cried out for peace as we have it today.

Go where you please, out on the streets or into the various countries of the world, and there is being formed all around this world of ours, today, a body of concerned people, who are crying out with unmistakable voices in behalf of a spirit of love and consideration for man and in opposition to the violence and destruction of our days. Are we going to say that this is not the voice of the Son of God whom we call the Prince of Peace? This is God's Holy Spirit breaking through in our day.

We may not always agree with all the methods and forms in which the protest is made. I do not either. But the fact remains that our God is a God of peace and love, and on down through the centuries the great eternal creator of this universe has been seeking to build, in the hearts and lives of people all around, the spirit of peace.

We have come to Estes to ask ourselves in all sincerity, "How can we cooperate with God's Holy Spirit?" But the most dramatic thing about this cry is not even that there are so many. The dramatic thing is that increasingly, the voice is calling for action. The president of the Aluminum Corporation of the United States of America recently said, "The word has been said. It is time to speak louder than words. It is time to act." And the thrill of our day is that, increasingly, there are voices all around us which are clamoring for action. This is what Jesus was saying. Jesus id not say, "Blessed are those who ve peace." He did not say, "Blessed re those who speak about peace." esus said, "Blessed are the peace- akers."

Come with me and sit down with lbert Oue, the chairman of the hurch in Indonesia, and listen to im as he tells about the marvelous reakthrough of God's Holy Spirit in e church in Indonesia. People are eing healed. People are breaking rth in new forms of life. There is vidence of God in that area. And so e go from one life strata to another. od is moving in our day.

And now to come back to what r. Morgan has said. The evidences our day give us reason to believe at we may, well, be on the verge of ne of the greatest renewal move- ents in the history of the Christian hurch. I believe this. In the last six ears it has been my privilege, by od's grace, to go into many commu- ities in this country and around the orld. I have seen the presence of od all around. And it has thrilled y heart. And so it is that Malachi ys, "Lift up your eyes and see what od is doing all around the world. nd then you will say truly His power great beyond our borders."

We did not come to Estes to write n obituary of the Christian church, or to create a memorial service. We ave come to ask ourselves, how can e most effectively become a part- er with God in the great marvelous oving of His spirit in our genera- on?

ISCUSSION GROUPS

rlando Waltner. A basic ingredient f the Christian faith is fellowship. he General Conference Program ommittee, the Young People's Un- n, and selected individuals have de- gned this conference program to ncourage fellowship with God, fel- wship with man. We trust that in is designed program we will pick p the values of dialogue. Our con- tituency of so many people is divid- d into small groups of twelve. This hould be a fellowship that will pro- ote understanding because youth and adults will be facing each other in open, frank, candid, and concerned conversations, searching, planning, formulating. We strust that in our experiences of this day and in the days of the week ahead, we will go away with a new appreciation for fellowship that is possible for us, fellowship with God, fellowship with man.

Merrill Raber. As it has been suggested, a significant part of our week together is this opportunity to experience each other in small groups of twelve. Being together in groups may be useful in helping each other to clarify what is important and what needs to be done as a church. In this process, we may find out that we differ. Yet, it is important that to be able to listen to each other and to hear what another person is saying as well as to share our own convictions. The intergenerational group idea is one effort where we as adults can have some practice in trying to listen to what the youth are saying to us. It also provides opportunity for the youth to hear from the adults. To help us become more aware of how we do listen to each other and how we do work together, each group will select one person to serve as an observer for each of the group sessions. The observer will help the group to become more aware of its way of participating, its way of communicating ideas, and its way of communicating feelings. How open, how honest are we functioning as groups? And as individuals trying to look and understand each other?

Now as a vehicle for getting started in the small group experiences, we are suggesting this morning that your groups deal with the question of the church's mission in the world. More specifically, the question is this: Do we as a church need to change? And if so, how in the next three years or the next triennium?

DISCUSSION REPORTS

Merrill Raber. I'd like to tell you how the statistics came out in terms of the recorders' response from your groups today. First of all, we took the first priority listed from all the groups and the report is this. Number one as the first priority from all the groups —more flexibility in Sunday morning worship patterns. Then the examples that were given—more use of laymen, presermon groups, postsermon groups, not biblical language only, congregational participation during the sermon hour.

Now the second priority when we tabulated the number one, was more opportunity for personal sharing and prayer in small groups, intergenerational and interdenominational.

The third was better communication: currently we're talking past each other, both integenerational and theologically literate and illiterate.

And then, the fourth referred to the need to strengthen faith first and then emphasize programs. And with an equal number, there seemed to be a kind of protest against the way that was worded, and a kind of write-in was faith and service should go together at the same time.

DISCUSSION ON REPORT

Leo Driedger. The persons here at the table are: Bill Neufeld, Winnipeg, Man., high school student; Krystn Zerger, Salina, Kan., who is a college student; Marian Franz, who has for a long time been in Chicago, now Washington, D.C.; Jake Fransen, superintendent in Ontario. How does this relate now to the church?

Marian Franz. I think I was a little surprised at this report. We have, I think, decided here that the church needs to change. But I wonder, who do we ask about that? We've asked ourselves what changes the church needs to make, and I wonder if we know. It seems to me that we have got to ask other people what changes the church needs to make.

In our discussion group, there were two young Canadians who were trying to see the church as the Indians in Canada see the church and as they comment on the church. And I think we need to really try very hard to see the church as it is seen by the oppressed minorities in our country.

Now if they were to report on the change the church needs to make, I don't think that they would say that first of all, we need to change our Sunday morning worship, or that we need to do more sharing in small groups, or that we need to have better communication between the generations. They would say that there are other things that are the matter with the church and these are not the priorities that they would give us.

Bill Neufeld. Outstanding, I think, was the lack, a conspicuous lack, of an intergenerational gap. In fact, both the older and the young members of our group, rather, were very agreeable on all subjects, on most, not all. I didn't feel that it was forced—glossed over. I felt that all were quite honest.

Krystn Zerger. I recall that in the first session we had this morning, I was really rather disappointed with the group that I was to help lead. Because I felt that there was really no communication, not only between the adults and the youth, but between the youth themselves. And certain people know that I complained about this. I even asked for several of the youth that I knew to come into my group so that we could have a little talking, anyway. And, then, this afternoon, we came back and I, perhaps, came back with a rather defeatist attitude, and I was very surprised at the tremendous feeling which was aroused in myself when one rather elderly gentleman related the idea very passionately that he felt that the church should become very deeply involved in the political aspect of the United States and that this was the very reason that he had supported Dr. Martin Luther King, because Dr. King had expressed his Christianity and its principles in all areas of life, politics included. And coming from a rather elderly gentleman who this morning had said rather conventional things I was really kind of shocked out of my tree and I didn't know what to do. I was very impressed, if this is the way that our group is going to continue to grow. I think it's going to be a fantastic experience.

Jake Fransen. It really sounds as if the older generation is growing, does it not?

When we think in terms of change, I'm not impressed anymore that the church has to change. We've heard this for the last twenty years, that everything is undergoing change and that the church has to be with it. Now when we hear these two testimonies of the younger generation I think it is a compliment to the church that the church is making efforts to keep abreast of the situation. Now we don't rest on our laurels and I really appreciate the method that was adopted in getting things across.

I looked at this group experience as sort of a hothouse experience, and I recognize that this is a formidable task that whoever organized it had when they even thought of this, and I think they've been quite successful, at the moment. I think in terms of hothouse, when you try to force an issue. I know of officers of the conferences trying to find out what's going on at grass roots, you know questionnaires ask for opinions in *The Mennonite,* and if they take the response, I'm sure it isn't very much. But here we had twelve people sitting together, who suddenly had to listen to each other; they had to speak because there weren't enough to become drowsy. Ideas began to grow. Now, I'm interested that these ideas feed back to the officers and we have just been assured that they will.

COMMUNION SERMON

Henry Poettcker. At the end of one of His prayers, our Lord made this comment. He gave this invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest unto your souls."

The Lord Jesus invites us to share this evening together with Him. Almost at the beginning, there comes the danger of misconceiving what communion is actually all about. It may well be that for many of us this is something that the church ministers prepare, or the church council, or perhaps the elders. Or as in the case of this evening, the officers of the conference. They have asked you to come. But this isn't so. Tonight we are invited by the Lord himself to come to share this hour together with Him.

Have we recognized, as someone has observed, the abiding experience of the church? That the supper is more than our welcome of Him and our dedication to Him? That it is much more His welcome of us and His accepting us as we are? You see that puts the entire matter in a new light. It allows us to see ourselves in proper perspective once more. Our time knows too much of the emphasis on man's achievement. We are important. Our nation has done certain things. Our scientists have made a number of discoveries. Our military machines have chalked up countless victories. And in the church context we speak almost the same way. We have grown. Our program encompasses missions, service, and relief. We know how to relate and we can give counsel. Tonight we are given the opportunity to correct this perverted stance. He, the Lord, asks us to join Him and to participate in what He has to offer and in what He is carrying on. He asks us, sinners as we are.

Too often, we come to this event or this experience in order that we may feel good, whatever that may mean. But that is hardly an attitude with which to come. Friends, we have too often demonstrated that we can feel good about the wrong things. You see, we're very careful about the friends that we choose so that we can feel good about it. We single out those with whom we associate and we select even those with whom we worship. And, sometimes, we've been guilty of manipulation so that we won't have communion with the wrong person.

It is, therefore, fitting that we come and that we join together in this way. Fitting that we do this at the beginning of our conference sessions. For this dimension of love ought to permeate everything that we do here. Let us draw near; let us hold fast. But let us provoke one another to love and to good works for Him. Amen.

15
MONDAY

ering. May I say, "Good morning" all of you today? And may this, deed, be a good day for all of us. I ther like the expression that our orister made, because we want to exactly the opposite of what he id is the tendency. He said the ndency was to go slower and slow- and downer and downer. Now, this eek, I hope we will continue to rise nstantly in our relationship to each her, in our consideration of the ork that has been entrusted to us d that we will discover that, pos- bly, we might even be going a little ster right along.

We will be hearing reports through- it these days from the various groups at have been working during the st triennium. We will be seeking various ways to think together upon e program of our conference as it lates to our present world and, espe- ally, to the future.

And I have three short expressions at I would like to share with you day as we go forth into our meet- gs. The first of these I have trans- ted into the phrase, freedom of eech. We will be hearing reports roughout these days. We want to ve all of you an opportunity to are your thoughts, your questions, d your concerns as we go from one port to another.

The second phrase that has come to e as I have thought of our confer- ce is this matter of consideration thought. We are completely con- ious that in a body such as this there division of opinion on many things. at, when we come to the crucial ues with which we are confronted, will again experience the fact that have various ideas and opinions out the issues with which we are nfronted. May I assure you again, en, that in a brotherly way we wish recognize each other's point of view being given in all sincerity and ayerfully, with the thought that this to serve the kingdom of God.

And then I'm sure that we would also want to suggest responsibility of expression. May we, during these days, think carefully before we speak. By that I mean let us speak responsibly to the issues which shall be presented to us. Some of these have a great deal of emotion attached to them. We have had deep concerns and emotional experiences already during the past months recognizing some of these issues. Now, we are coming together in these days to share with each other our concerns. But let us think seriously and prayerfully before we speak so that we may then, responsibly, share with each other that which can be helpful and useful in the service of the kingdom.

COMMITTEES

Gering. The nominating committee, as you know, is set up by the various districts, each district has its representative placed on this, but I will read to you again the names of those so that you might think of them in the course of this time: Mrs. Russell Oyer, Elmer Wall, Menno Schrag, Ronald Ropp, Robert Gerhart, and Peter Sawatzky. These have already been working in the past weeks and will be working in the course of this period.

The resolutions committee: Loris Habegger, Alvin Kleinsasser, Marvin Zehr, Roland Goering, Floyd Bartel.

Parliamentarians: We have two individuals: Walter Yoder and Howard Baumgartner.

Floor privileges: Lotus Troyer, Ronald Krehbiel, Levi Koehn, Wilfred Ulrich, David Evangelista, Henry Penner.

Letters and telegrams: James Waltner and Herman Enns. Is James Waltner here?

Tellers committees: We have arranged for chairmen of several committees. These chairmen have been asked to select the other members of their group. And I will read the names of three of these this morning: Mrs. Irene Dunn, Allen Friesen, and Donovan Diller. (Appointed later: Otto Bartel, Robert Landis.)

One of the appointments which became necessary during the course of our triennium was an appointment to the office of secretary of the conference, due to the resignation of Brother Arnold Nickel who was called to another service in our conference. And the Executive Committee, thereby, appointed for the past triennium to complete that period Brother Elbert Koontz who, at the present time, is serving as pastor at large of the Western District.

Elbert Koontz. We have asked some of the members of the various districts to help as assistant secretaries to the conference. Harris Waltner, Ernest Neufeld, Jay Shelly, Larry Wilson, and Henry Isaak.

At the 1965 General Conference session, 221 churches were represented by delegates or by proxy. Fifty-eight churches were not represented at the General Conference session. Two of these fifty-eight churches were not represented at either the 1959 conference session or the 1962 conference session. The 221 churches represented were represented by 830 delegates or alternates carrying 1680 votes.

EXECUTIVE SECRETARY

Orlando Waltner. Not only is a triennium valued in terms of events and happenings, but trienniums also become significant because of emotions and moods, feelings, trends. And, so, my report includes some of these which I feel are significant because they give us a measure of the time in which we live and also provide the basis of much of our responsibility. (See back page for excerpts from this report.)

PERSONNEL OFFICE

Arnold Nickel. We find that ministers, by and large, move for financial reasons. Now you as lay people might listen carefully to this. Whenever a minister goes to another church, his salary goes up in that church. And this is one of the difficulties we have —we are so minded that we try to get the minister for whatever little money we can. And the salaries are certainly one of the major factors in obtaining ministers in our time.

Too, we sense that our young men are not necessarily excited about the pastoral ministry. There are a few, but I need to report that our seminary has not been able to supply us with the kind of leadership that we need this year or, perhaps, the next few years. The seminary has worked hard on this matter. They have employed another part-time worker, to which Dr. Waltner may want to refer. But all efforts seem to fail because we in our own congregations, we as members, are not vitally concerned about this, or we make the ministry a very difficult role in our time. So that I would say to you that we as a conference ought to look very seriously at this matter of the pastoral ministry, before it becomes all dialogue and all small groups and all a new form of expression; we better look at our leadership.

Cosby Lecture—I

Gordon Cosby. The theme of this convention is "So Send I You." I want to talk about what I think this may mean in the life of a local congregation. If the local congregation seeks to be obedient to that command of Jesus Christ, what will that congregation look like as it seeks to be obedient, as it seeks to be faithful? There are two fundamental dimensions of a local congregation which is seeking to be obedient to that command of Christ. There is, first of all, the outward dimension. The dimension of the church's life as it seeks to reach out and be faithful in mission. And, then, there is the inward dimension, of what goes on within the life of the congregation itself and within the life of individual members.

There is serious need for a very radical restructuring of the life of the local congregation in the thinking of many people. There are many of us who feel that tinkering with the present machinery will do no good. We're not talking about the rearrangement of church furniture. We're talking about the restructuring, the reforming, the reshaping of the local congregation. We're saying that when the local congregation is obedient to the commands of Christ in our time, the local congregation will look like something quite different from that which it looks like at present. When it is faithful, when it is obedient, it will look quite different.

Now, this question of the structuring of the local congregation is, in my judgment, extremely important. I think it is tragic for a church to exist in unfaithful or heretical structures. For, participation in a structure is a major source of learning. A person learns more heresy by participating in a heretical structure than one learns orthodoxy through listening to brilliant, sound, authentic preaching and teaching. This is discouraging, but I believe it is true.

A heretical structure is one which hinders the proclamation of the gospel rather than furthering the proclamation of the gospel. Now the church is called by God for just one thing, to be on mission, to be participating with God in His mission. And yet, by and large, the church is not structured for mission. The church, as we know it in our time, is still structured, primarily, in preparatory structures, worship structures, teaching structures, training structures, prayer structures, but not in mission structures; not where it, in its corporate life, is involved day by day and week by week in deadly combat with and in intimate involvement with the secular and public structures which so radically affect the destiny of our age.

It is very difficult to find the gospel concretized anywhere. Where can you see the body of Christ dying for the world? When we talk about restructuring the church for mission in the world, we're talking about changing the leg that bears the weight of the local congregation.

I would like, now, to give several hints concerning how I think the changes must occur. Basic hints concerning the restructuring of the local congregation for mission in order that it may be faithful to the command of Christ. There are five hints which I will give.

The first is this. I think we must find ways of living out chunks of our corporate life in direct contact with the world. As individuals we have, of course, done this, but what about our corporate style of life, in direct contact with the secular structures and in direct contact with people who are alienated and distant from the church? As someone has put it, we've got to change the structure from *come* structures to *go* structures. Jesus says you're to go into all the world. There are two fundamental reasons why we need to be in contact with the world. The first is that this is just the nature of the people of God. It's the nature of the church. The church exists for the world. Jesus said you're the salt of the earth. You're the light of the world. I send you out as sheep in the midst of wolves. So Christ is there in the world and if we are to be with Christ, we must be with Him there in the world. And not just as individuals, but corporately. So that the entire local congregation is structured in such a way that it can be in constant direct contact, living out a chunk of its corporate life in the world.

A second fundamental reason why this needs to be done is that if we will position ourselves so that we are in direct contact with the world, we will find that this will do a lot to help draw the church to repentance.

The second hint is this. I think we will need to learn to recover our servant posture. Not only a servant posture but a servant mentality, by serving the world at the point of its need. Just because there is need, with no expectation of visible results or addition to our organizational roles. Serving, offering our corporate lives dying and leaving to God the possibilities of resurrection. It seems to me that the Mennonites are one o the strongest denominations, as far as this whole posture of servanthood as far as what it is doing on the national and the world level. I'm talking about the local congregation as

ming the posture of servanthood so
at the whole congregation is en-
ged in serving.

Now the third hint which I would
e to throw in, having to do with
e renewal and the structuring of
e local congregation for faithful-
ss to the command of Christ, so
nd I you, will mean that we will
ve to exist in intimate small group-
gs, I understand that you had an
perience last night which, perhaps,
ve you a feeling of the intimacy and
e depth which is possible when peo-
e begin to know one another in
pth. Now, there's no virtue in
allness per se. But in small groups
is possible to know depth relation-
ips and gifts can be evoked, and
e can learn obedience and one can
confronted and can be under the
dgment of Christ in a small group
a way in which he can never be in
large grouping of people, because
e relationships begin to thin out.

The fourth hint that I want to
row out has to do with what is be-
g called, these days, ad hoc struc-
res, which means structures of con-
egational life which are flexible and
sily changed. So that we are think-
g of terms of structures which will
ntain and express the life of the
ngregation, but which will change
the needs of the conditions of the
orld around us change. And unless
can learn to be flexible in this
ay, let's say, when a need arises in
e community, we bring into being a
ucture which may be a structure
r six weeks or three months or six
onths. But the difficulty is that we
ually bring our structures into be-
g and assume that we have to keep
the structures going. And then, we
ing the new structures into being
d, the first thing you know, we are
exhausted with trying to keep it
going that everyone sort of wants
opt out of the Christian faith, if
ssible, because it's too exhausting.

There's one other thing. We need
have a pretty clear understanding
to what we will do when we get
ere. Well, the church is called on
witness to Jesus Christ. This is its
k.

There are three forms of witnessing that I'd like to remind you of, and I believe that they cannot be separated from one another. I think a basic form of witness that we need to seek to understand anew is the witness or the ministry of presence. Wherever you and I are, if we are in Jesus Christ, there He is and something is happening, simply because we are there in Him. Now you don't have to say anything. It's just a matter of being; it's just a matter of presence. Now, almost no one trusts this form of witness. I think the reason we don't trust it is we don't really believe Jesus Christ to be in us and us in Him. Christ in you the hope of glory; the ministry of presence, of knowing that Christ, the Evangelist, is making His witness through us and this is a valid form of witness.

The second valid form of witness is that of work. Because work is love made visible. It is the glass of water given in His name. It is ministering to life in the ghetto. It is ministering to the structures of the world. Working with the demonic racial structures and the structures of war or whatever these structures are. But it's the work, itself, if it's done in the name of Christ, which is witness.

And then, growing out of the ministry of presence and the ministry of work is the verbal witness. That verbal witness which is made, that word which is said in the *charis* moment, under the guidance of Him who has to speak the saving Word. If any person's heart is ever really changed, if his life ever really comes to be different, it's because Christ speaks the Word. And we speak the Word under His guidance. And this is when the verbal witness becomes effective. And, so, this is why the congregation restructures itself to be in the world in order that it may make this witness, and people may be given life that they may live and live abundantly.

DISCUSSION GROUPS

Don Steelberg. For a large number of the groups these issues were raised. The question of *how* to restructure. Do we just start experimenting? Do we wait for everyone? Do we just involve the interested? How do we go about it? The question also raised a fear of what this means for worship. A fear of what it means for the educational program of the church. A fear of what this means for the present concept of the ministry as we know it today. Whether this will turn on people to want to become ministers or turn them off.

To ask the question, Do we need to restructure? is probably to answer it. We probably do or should. For these reasons, these are the criticisms that came out the most, the greatest number that were given to us. A concern that we are too rigid in our concern about building, our forms of dress, our worship patterns, our misunderstanding that is not only worship at eleven o'clock, but worship through our life. Our concern that we are too concerned with membership as statistic rather than with membership as a relational thing, that we are related one to another. We are too concerned about preservation rather than outreach. We are not enough concerned about involvement and interrelating of all ages and all groups in the church.

WORLD CONFERENCE

Erland Waltner. One year ago this month, many of you were in Amsterdam participating in the Eighth Mennonite World Conference. You were part of the approximately two thousand Mennonites and Brethren in Christ from Canada and the United States who had come to this meeting.

The conference was conducted in four languages and dealt with the theme, the witness of the Holy Spirit. Many of us have the feeling that we not only talked about this subject but that we experienced something of the reality of our theme.

The next conference is scheduled to be held in Curitiba, Brazil, in July 1972. This will be the first time that a world conference has moved from Europe or North America to another continent. The next planning session is schedued to be held in Kinshasa in the Congo.

JOURNAL

JULY 12, 13. The fate of the new constitution hung in the balance as the conference executive committee considered the document just before the opening of the General Conference sessions at Estes Park. A majority of the eleven members favored the constitution, but several members were not satisfied on every item. For them, the bitter pill was the general board and its authority which seemed too great and without adequate checks. Should the committee recommend the constitution to the conference delegates if it was less than unanimous?

Said one member of the constitution and polity committee, which prepared the document, "If the members of the executive committee don't stand up and support this constitution, then we have been sold down the river." The executive committee was also told that it was no secret in its constituency that it and the conference office staff was divided on the constitution.

After some frank discussion in which neither supporters nor critics of the general board seemed to be yielding, an executive committee member said, "I think this thing is dead in this conference."

But, then, efforts were made to find a compromise that everyone could accept. By amendment, the membership of the general board was enlarged and its authority on budgets and bylaws was subjected to the review of the larger Council of Boards and Commissions. And the right of the general board to appoint the nominating committee was delegated to the district and regional conferences. That seemed to "sweeten the porridge" and at 9:50 o'clock on Saturday evening, the executive committee approved the amended constitution without dissent in an oral vote. (Two days later, the committee took another vote, for the legal record, and one abstention and one opposing vote were recorded.)

The new constitution has been in preparation for a long time. Considerable research and consultation went into it. While its critics can still say that more research and consultation (an endless process, really) should have taken place, the constitution has benefitted both from all the loving care given to it by its sponsors and from the strong analysis visited on it by its critics. Both have left their marks on the document and we have a better constitution because of it. A document as primary as a constitution needs thorough testing and even opposition. But the role of opposition could not be assigned to disinterested people. It had to be taken by those who felt deeply enough about the issues to take some risks. While they may have wished that their point of view might have carried the day or received more votes, their contribution will probably be as lasting as that made by anyone else.

JULY 14. Today's discussion groups at General Conference came up with a strong desire for more flexibility in Sunday morning worship patterns. This was probably an honest response. It tells us so much about ourselves and our situation; we may not be able to absorb all of it right away. Obviously, the church service is the most visible church activity. For most people, I suspect, the worship hour is their major experience of the reality called the church.

I don't feel that the problems of the church are necessarily rooted in the Sunday morning worship hour nor do I feel that more flexibility here will solve our problems wherever they are rooted. But this is where we are. So, let's face it. We want a Sunday morning change. We'd rather change something out there than to change ourselves.

That's one side of the picture. But I still think that congregations and their ministers should take this expression seriously. I'm a traditionalist and wouldn't want to give up the many traditions that zero in on the Sunday worship experience. In fact, I'd like to see us recover some things that our grandfathers and their grandfathers discarded. But we should have enough self-esteem to believe that we can make innovations and still be true to our heritage.

Let's also remember that if the Sunday worship service has grown sterile, it may be because we, as congregations and as individuals, have not given that witness in the world that the worship service is supposed to prepare us to give.

JULY 18. The constitution was put to its final vote today after parts of four days were given to its discussion and debate. I had thought that it would pass, but that it would be close, especially since the corporate support of the constitution by the executive committee seemed ambiguous. But the delays caused by questions and efforts to amend the document began to make many delegates impatient. The agenda promised more interesting things than a complex statement that went on for page after page and which could not be rewritten on the floor by seven hundred delegates. It had to be accepted or rejected. And while fears had been raised, the delegates seemed willing to trust those who sponsored the new constitution, even though the appeal from the officers and executive committee could only be characterized as understated. The constitution carried with an 84 percent majority.

The proof of the new constitution weighs heavily on those chosen to carry it out. It places us in a new era, though the changes that it will make in our church life will probably not be too noticeable. No radical changes will occur for the new constitution, after its long process of revision and amendment, turned out to be quite a conservative document; conservative, that is, in the sense that it really has preserved a great deal from the old constitution and from our past experience. Much in it that is new was foreshadowed in our growing experiences in past years. The thing that we have to fear most of all is that we will fail to use the opportunities that the new constitution opens up for us to strengthen the Christian witness we have to give. *Maynard Shelly.*

RECORD

aptisms

ast Swamp Church, Quakertown, Pa., n June 2: Mrs. Cora Awckland, Irs. Grace Headman, Kathleen Harngton.

Ebenezer Church, Bluffton, Ohio, n June 16: Susan Allgire, David nderson, Dan Amstutz, Jim Augsurger, Richard Bixel, Joan Burkhold-, Mick Chidester, Warren Dalke, ffrey Garmatter, Dennis Jones.

First Church, Berne, Ind.: Judy ulp, Thomas Gilliom, Gary Habeger, Judy Houser, Brice Lehman, Gayrd Lehman, Kevin Lehman, Dallas iechty, John Liechty, Kathy Liechty, inda Liechty, Jack McCrory, Charles euenschwander, Ronald Nussbaum, nathan Rich, Gail Sprunger, Sharon prunger, Thomas Sprunger, Victor einer, Dean Von Gunten.

First Church, Reedley, Calif., on ne 2: Gail Rae Goosen, Christine isan Janzen, Charlene Joyce Miller, eanette Morse, Carolyn Jane Reimer, dward Ray Boldt, Bradley James ast, Eric John Habegger, Robert lenn Kope, James Irvin Lichti, Lyle ean Schmidt, Ronald Merle Siebert.

Goessel (Kan.) Church, on June : Beverly Bartel, Julia Pankratz, arlotta Schmidt, Barbara Voth, Jaean Schroeder, Vincent Schroeder.

Grace Church, Pandora, Ohio: ark Schaublin, Nancy Schumacher, avid Schutz, Gaius Sommer, Rebec- Sommer, Gerald Suter, Wendene elty, Paul Augsburger, Cynthia Basger, Stephen Baumgartner, Mike ehman, Gary Luginbil, Karla Parer, Lisa Reichenbach, Cynthia Diller, herri Diller.

Hebron Church, Buhler, Kan., on arch 31: Leslie Eichman. On May : Timmy Dale Schroeder, Mary izabeth Schmidt, Patrice Irene Reer, James Curtis Ediger.

Olivet Mission, Clearbrook, B.C., June 16: Marilyn Dyck, Wesley yck, Ronald Dyck, Terrance Frien, June Krause, Jane Krause, Dond Peters, Mr. and Mrs. Peter Unu, Henry Unrau, Naomi Zacharias.

Saron Church, Orienta, Okla., on ne 23: Mr. and Mrs. Dwayne raham.

Alberta Community Church, Portnd, Ore., on July 7: Janet Penner.

Horse Lake Church, Duck Lake, Sask., on June 30: Loretta Ellinor Windels.

Meadows (Ill.) Church, on July 7: David Roszhart.

New Hopedale Church, Meno, Okla., on June 30: Jean A. Janzen, Katherine Jantzen, Margie Jantzen, Lena Mueller.

Rosthern (Sask.) Church, on June 2: Beverly Berg, Edmund Epp, Philip Epp, Edward Heese, Marlene Isaac, Mona Letkeman, Caroline Martens, Eldrid Roth, Esther Wiebe, Annie Dyck, Marie Dyck, Claire Friesen.

Stirling Ave. Church, Kitchener, Ont., on June 16: Susan Bauman, Frances Bingeman, Patricia Bingeman, Beverly Burkhart, Yvonne Burkhart, Linda Cook, Dwight Duncan, Karen Eby, Stephen Manske, Blaine Millar, John Musselman, Deborah Rempel, Robert Shantz, Gerald Zehr.

Tabor Church, Newton, Kan., on June 2: Tamara Duerksen, Jennifer Goerzen, Francine Ratzlaff, Ava Schmidt, Janice Schmidt, Pauline Schmidt, Vera Schmidt, Arlene Voth, Mary Wedel, Karen Wiens, Russel Abrahams, Allan Bartel, Bruce Funk, Stanley Goertzen, Ronald Goertzen, Lowell Thiesen.

Marriages

Daniel Baumgartner and *Loretta Hilty,* both of Bethel Church, Versailles, Mo., on July 14.

David Bixler, Methodist Church, Farlington, Kan., and *Bernadine Faye Froese,* Eden Church, Inola, Okla., on July 19.

David Burkholder, First Methodist Church, Bluffton, Ohio, and *Linda Reichenbach,* First Church, Bluffton, Ohio, on July 14.

Robert C. Dunbar, St. Philip the Apostle Church, and *Vonna G. Albrecht,* Salem-Zion Church, Freeman, S.D., on July 6.

Kenneth Eddington and *Barbara J. Suter,* Grace Church, Pandora, Ohio, on July 10.

Warren Ediger, Hoffnungsau Church, Inman, Kan., and *Norma Unruh,* Friedenstal Church, Tampa, Kan., on July 12.

Wayne L. Entz and *Kathryn Lois Eck,* Emmaus Church, Whitewater, Kan., on July 11.

Calendar

Aug. 18-23 — Meadows (Ill.) Church, special services, J. J. Enz.

Sept. 1—Labor Sunday.

Dec. 4-6—Newton, Kan., Council of Boards.

Deaths

Nettie Becker, Bethesda Church, Marion, S.D., was born Mar. 21, 1889, and died June 28.

Nettie Bergman, First Church, Mountain Lake, Minn., was born Aug. 14, 1897, and died June 30.

John Boehr, First Church, Bluffton, Ohio, was born Jan. 26, 1899, in Wisner, Neb., and died July 15.

Jacob E. Dick, Bethel Church, Mountain Lake, Minn., died July 1.

John J. Franzen, Alexanderwohl Church, Goessel, Kan., was born July 26, 1889, and died July 8.

Sarah Froese (Mrs. C. J.), Inman (Kan.) Church, was born Feb. 24, 1887, and died June 23.

John P. Goering, Hopefield Church, Moundridge, Kan., was born June 12, 1880, and died July 14.

Marvin Goertz, Bethany Church, Freeman, S.D., was born Sept. 5, 1926, and died June 6.

Maria Goossen (Mrs. Jacob M.), Alexanderwohl Church, Goessel, Kan., was born Mar. 9, 1889, and died July 21.

H. Claude Hedrick, Grace Church, Lansdale, Pa., was born Jan. 7, 1900, and died June 29.

Phillip Dwayne Ratzloff, five, son of Mr. and Mrs. Phillip G. Ratzloff, Inman (Kan.) Church, died July 3 after a car accident.

Anna E. Sommer, Meadows (Ill.) Church, was born Aug. 23, 1897, and died July 1.

Peter Stoesz, Jr., Bethel Church, Mountain Lake, Minn., was born Feb. 1, 1907, and died July 9.

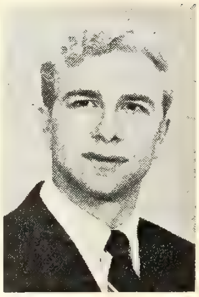
Abram J. Thiessen, Zoar Church, Langham, Sask., was born Jan. 10, 1887, in Mountain Lake, Minn., and died July 6.

Bartel

Becker

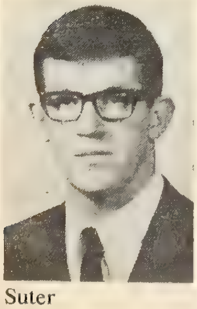
Busenitz

Graber


Harder

Jantz

Kauffman


Suter

Thiessen

Workers

Reinhard Bartel, Eden Church, Chilliwack, B.C., will serve a two-year voluntary service assignment in France. He will do maintenance work at a children's home for the mentally retarded.

Eugene Becker, First Church, Hillsboro, Kan., will serve a two-year assignment at MCC headquarters in Akron, Pa. He is a recent graduate of Bethel College.

Harold Busenitz, Emmaus Church, Whitewater, Kan., son of Mr. and Mrs. John Busenitz, Newton, Kan., is serving a two-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. He is serving as maintenance man at Maple Lawn Homes, Eureka, Ill., a ninety-six-resident home for senior citizens.

Melvin Friesen, Bethesda Church, Henderson, Neb., is serving an MCC assignment in Brazil. His parents are Mr. and Mrs. Abe A. Franz, Aurora, Neb.

Charles Graber, Salem Church, Freeman, S.D., will serve two years in the Congo, after three months of French language study in Belgium.

Kent Harder, Bethel Church, Mountain Lake, Minn., will serve as administrative assistant at MCC headquarters for two years. He received his degree in business administration from the University of Minnesota.

Calvin Jantz, Eden Church, Inola, Okla., is serving a two-year voluntary service assignment as electronics technician at Hesston (Kan.) Jr. College. He is a graduate of Oklahoma State Tech. His parents are Mr. and Mrs. Rudy Jantz.

John Kauffman, Calvary Church, Barlow, Ore., will serve a three-year teaching assignment in Beit Jala, Israel.

Helen Kornelsen, General Conference missionary, left Jagdeeshpur, India, July 15 and will arrive in Saskatchewan for furlough. A 1948 graduate of Bethel College, she first went to India the same year. During her three terms of service, she has been active in women's evangelism and literature work.

Arlo and Leontina Raid, Zion Church, Donnellson, Iowa, are spending some time in voluntary service in Congo. He is assisting in the building program, she is working in the hospital feeding and care programs. From August 1966 to June 1967, they served in voluntary service in Congo, also.

Fred Suter, Grace Church, Pandora, Ohio, is serving in Congo in agriculture mission work under Pax.

Paul Thiessen, Bethany Church, Niagara-on-the-Lake, Ont., will join the MCC unit in Calcutta, India, for three years.

Arlis Unrau, Eden Church, Inola, Okla., has completed a two-year voluntary service assignment at Boys' Village, Smithville, Ohio. He is now serving as county agent for Letcher County, Ky., at Whitesburg, a most economically-depressed area. He will work with MCC as much as he can. MCC sponsors hospital personnel and agriculture workers in this area. His parents are Mr. and Mrs. Arthur Unrau.

Donald Voth, Eden Church, Inola, Okla., spent a month in Vietnam in behalf of MCC. He and his family lived in the Philippine Islands the past sixteen months while he attended college. He will complete his studies for a doctorate in sociology at Cornell University.

Ministers

Paul N. Roth will serve Salem Church, Freeman, S.D., as interim pastor through the fall and winter. He was interim pastor of Salem-Zion Church, Freeman, since 1966.

Marriages

Loren Epp, Bethel Church, Mountain Lake, Minn., and *Rebecca Hauge,* Our Savior Lutheran Church, Jackson, Minn., on July 29.

John W. Fast and *Barbara Pankratz,* both of Bethel Church, Mountain Lake, Minn., on June 5.

Leslie Wayne Flaming, Alexanderwohl Church, Goessel, Kan., and *Anna Fehr,* Rosthern (Sask.) Church, on July 26.

LETTERS

lessing to be poor

EAR MAYNARD SHELLY: These are
deed trying times. I feel compelled
write this article on civil rights.
First of all, I think civil rights is
gainst God and the Bible and all
s teachings. The Bible teaches us to
ek, and we shall find. Why are our
oor people without jobs, colored and
hite alike? First, they have not put
l of their trust in God. Second, they
ave not searched diligently enough.
nd thirdly, seeking for something
ithin their ability to start out with.
hen if they want to climb up the
dder of success, they will have start-
l on the ground floor; it is always
asier to work up, than try to start
the top and come down.

The Bible teaches us that "He who
oes not work shall not eat" (2 Thess.
:10-11). Nowhere in the Bible do
find God or Christ telling and asking
e government to give free handouts.

The Bible also tells us He knows
ow many hairs we have on our
ead (Matt. 10:30). He knows and
atches the flowers that grow in the
elds, then why is He going to forsake
e poor? The poor just can't sit back
nd not earn their food, and expect
to be laid on their front porch.

Then, too, I think it is a blessing to
poor. He tells us in Romans 9:
5-16 that He doesn't treat us all
ike.

In 1 Corinthians 1:26, Paul warns
e Jews and Gentiles. He says that
few big names are among us that
e Christians and have power of
ealth. Instead God has deliberately
osen to save those whom the world
nsiders foolish and of little worth
order to shame those the world
nsiders wise and great. He has cho-
n the little people, those despised
the world, who just don't count for
ything at all, and used them to
ing down to nothing those the world
nsiders great, so that no one any-
ere can ever brag in the presence
God.

I think the so-called poor people
ve completely missed the mark.
cause in the first place Christ didn't
ll them to march, protest, etc. He
lled them to be Christians and learn-
s of His word, and to tell others, and then He would reward us openly and also in heaven.

But of course there are those among us that are theologians and pushers and civil rights that just can't seem to grasp this high calling because their hearts aren't in tune with God.

As we study the beatitudes, Luke 6:20, "And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God."

So what are the so-called poor people so worried and unhappy about? With God on their side, they are bound to win, if they seek salvation and try to live up to what Christ did for them. *Mrs. Vernon Plett, 416 SE 11 St., Newton, Kan. 67114.*

Should be investigated—II

DEAR MAYNARD: Edward Flaming came up with an excellent idea in his letter of objection [July 9] to Curtis Burrell's article, "A Primer on the Urban Rebellion." He suggests that some of what is printed in *The Mennonite* "be investigated as to where and what it comes from. . . ."

Flaming could do himself and other readers of *The Mennonite* no greater service than to spend a couple of weeks in Chicago learning to know Curtis Burrell and investigating firsthand the conditions of which he writes. He could then report his findings to us in another letter.

The entire issue on the urban crisis was well done and very helpful. I have also read with appreciation the articles by Levi Keidel. Is there any significance in placing them in the Youth section? Are you suggesting that the race revolution has already passed the rest of us by? You may well be right, if that is your implication. And even if that is not, it is still close to the truth. Far too few of those above the level of youth and young adult seem able to become involved in any signficant way in a ministry of concern and reconciliation. We are too caught up in the American way of affluence and too far removed from the Christian way of cross-bearing. *Lamont A. Woelk, 2644 Michigan Ave., Topeka, Kan.*

Curb on salt and light

DEAR MENNONITE READERS: I am becoming aware of rumblings against our church paper because it dwells too heavily on contemporary issues—Vietnam, race, and taxes.

Now it is apparent that a growing element in our conference is seeking to put a curb on what to me is at the heart of the Christian ministry. We are called to be contemporary Christians, but this move says no. We are, thereby, adding strength to those forces that are killing our prophets and silencing in devious ways others who take responsibility in giving direction.

We have reached the end of the age in our ministry where we wait until the wound has been inflicted and then go in with oil and wine. We now have the added urgent task to minister in those areas where the cause of the wound lies and seek to eliminate it.

It is this added call to duty that is so upsetting to so many of our people. We feel guilty. And well we might. James Bertsche in "Our Trial by Affluence" and Levi Keidel in "Ghetto's Building Blocks" (Jan. 11 *Mennonite*) speak to this very condition in the Mennonite heart. Have you read these articles?

Please, recall the heart condition of the Jewish people and their church leaders when Christ died, and their sad end. If the General Conference would be compelled to sterilize its official paper to where it no longer pierces consciences, arouses righteous indignation, and inspires action, then we have abdicated as salt and light. Then our called leaders will be justified in following their calling elsewhere. God is rapidly raising up children in unheard of places and stations. *Mrs. D. P. Ewert, 309 S. Cedar, Hillsboro, Kan.*

Irony

If only men who fight and die,
Had to be forty or above,
You and I and all know why,
They'd change from force to love!
Voande M. Nagel, 724 Lehman St., Berne, Ind. 46711.

Sweden brings unity one step closer

Frank H. Epp, Ottawa, wrote the following report on the Fourth Assembly of the World Council of Churches.

The Roman Catholic Church may not, in the foreseeable future, join the World Council of Churches, but closer consultation and cooperation between the two groups is clearly being sought by both sides.

This growing cordiality between the two large families in the Christian church is one of the strong impressions registered during the opening days of the Fourth World Council of Churches Assembly in session in Uppsala, Sweden, July 4-19.

Other dominant features are related to the church's obligation to society and to the impatience of young people with the assembly, in spite of the ecumenical progress and social awareness noted.

An extension of interchurch fellowship, in breadth as well as in depth, is obviously being seen here in Sweden as the foremost, though by no means the only, dimension of Christian restoration.

The renewal of the church and the world is the theme being considered by over two thousand churchmen, including religious editors, from some eighty countries. It is based on the biblical text (Rev. 21:5-6): "Behold . . . all things new."

Among those attending are nearly 250 Roman Catholics, including fifteen delegated observers, as well as a number of advisers, fraternal delegates, official guests, and program people. A Catholic journalist has estimated that two hundred of the 650 members of the press corps are Catholics.

This Catholic participation represents a change from the WCC founding assembly in Amsterdam in 1948, when an invitation to Rome to attend was not accepted. Even the Third Assembly in New Delhi, 1961, was attended only by nondelegated Catholic observers.

The issuance of an ecumenical policy for the Roman Catholic Church, *"De Ecumenisimo,"* by the Second Vatican Council has, however, resulted in a great change, and relationships satisfying to both sides have been established at many levels.

Foremost of these relations is symbolized by the Joint Working Group established by the Vatican and the WCC in 1965. The second annual report of that group, delivered and accepted by both sides in 1967, enumerates six areas of collaboration: faith and worship; unity and mission; laity and unity; church and society; development, justice and peace; service activities and international affairs.

In the light of these developments, Pope Paul's unprecedented message to the Fourth Assembly was received with enthusiasm, and the fifteen delegated Roman Catholic observers were welcomed with a universal and sustained applause by the 732 voting delegates present.

The Pope's message read: "The presence of fifteen delegated observers and of several official guests is a sign of our time. It confirms, in a most happy way, the mutual intention to continue and extend the collaboration which already exists between the World Council of Churches and the Catholic Church. Moreover, it expresses the lively interest which we have in your Assembly.

"We pray the Holy Spirit to inspire your work and to assure its complete success. Everything that you do to advance the cause of unity of all Christians will be blessed by the Lord."

The words of Pope Paul VI were reinforced by similar unity messages from Cardinal Bea, president of the Vatican Secretariat for Christian Unity; John Taylor, Catholic Bishop of Stockholm; Roman Catholic Bishops of Canada, and the Roman Catholic Ecumenical Mission of Melbourne.

The editor of the Jesuit fortnightly, *La Civilta Cattolica,* Father Robert Tucci, took the "desired unity" one step further as he speculated on Roman Catholic membership in the World Council.

"Roman ecclesiology," he said, did not present "insuperable obstacles" to Roman Catholic membership in the WCC. "More formidable are the psychological and practical obstacles" on both sides.

Father Tucci encouraged continuation of every joint effort and "to do together everything that our conscience does not force us to do separately." He foresaw Roman Catholic participation in national and regional councils, already a reality in some countries, as a forerunner of the worldwide reaction, namely, Roman Catholic membership in the World Council of Churches.

The overtures to and from the Roman Catholic Church represent only one of the ecumenical extensions. Since 1961, the entire Orthodox family of churches has entered the membership of the World Council. The largest of the Orthodox groups is the Russian church, whose delegation of thirty-five was led by the thirty-nine-year-old Metropolitan Nikodim of Leningrad and Novgorod.

While still voicing some reservations regarding the ecumenical movement, Nikodim said that "love toward the brethren" and "the importance of uniting the efforts of all Christians" had brought them and would keep them in the Council.

Full communion of this recently enlarged WCC fellowship is, however, still not possible, due to "unresolved differences in eucharistic theology and practice." In order to provide for communion, in spite of these differences, the Assembly program allowed for two services, one arranged by the official host, the Church of Sweden, and the other by the Orthodox Church of Finland. Both extended open invitations.

The rejoicing over Orthodox membership and Catholic fellowship was dampened, somewhat, by the absence of many churches from another large grouping in the Christian spectrum, the "conservative evangelical brethren" to use the words of U Kyaw Than, the general secretary of the East Asian Christian Conference. Than regretted, particulraly, the absence of Vietnamese and other Asian evangelicals, whose contribution, he said, was needed.

It was essential, he said, to find

ys of "mutual sharing and Chris-
n stimulation" in "the common
rket of the *charismata*," a descrip-
n of the body of Christ used by
first World Council of Churches
neral secretary, W. A. Visser 't
oft.

Than's words were echoed by the
rman Pentecostal leader, Christian
ust, who, among other things,
ed WCC to spell out its theology
l aims more precisely, which task
the Fourth Assembly is being pur-
d in daily Bible studies, in sec-
nal meetings on faith and order,
l in such addresses on the finality
Jesus Christ by Dutch Reformed
ologian, H. Berkhof.

Krust claimed that both Pente-
talism and the ecumenical move-
nt could benefit from closer rela-
ns: "The ecumenical movement
ld help the Pentecostalist move-
nt to emerge from a certain isola-
nism. On the other hand, the Pen-
ostalist movement could encourage
ecumenical movement to recog-
e more clearly the varieties of
ritual life imparted by the action
the Holy Spirit, and the practical
ct of the *charismata* in the church
Christ."

Two Pentecostal denominations in
ile became members of the WCC in
61, but elsewhere in the world
ntecostals have, at most, been in-
ested observers. Some Pentecostal
ng people from Scandinavia were
wn to be very active at the Fourth
embly.

While the Uppsala meetings will
no membership in-gathering sim-
to that experienced at New Delhi
l after, the applications of six new
rches (five in Africa and one in
a) with some two hundred and
thousand members were approved
the Assembly. Membership is
n to all churches who confess
sus Christ as Lord and Savior."

cumenical themes during the open-
days of the Fourth Assembly also
a historical dimension, as repeat-
references were made to the 1925
ckholm Conference on Life and
rk, a forerunner of the present ecu-
nical movement.

The largest group of voting delegates at the World Council of Churches was from Orthodox and Eastern churches.

An architect of that Conference was the Swedish Archbishop Nathan Soderblom, whose tomb is in the Uppsala Cathedral, the worship center of the Fourth Assembly, and to whom tribute was paid.

Also remembered were the late Dr. Martin Luther King, Jr., who was to have delivered the opening sermon; Dr. Franklin Clark Fry, chairman of the Central Committee since the Second Assembly in Evanston in 1954 until his death on June 6; and Dr. Zachariah K. Matthews, Botswana diplomat and chairman of the nominating committee until his death on May 11.

Warm tribute was also given to Dag Hammarskjold, late Secretary General of the United Nations whose grave is also in Uppsala, and who was one of the youthful stewards at the 1925 conference.

Another young participant at that time was W. A. Visser 'T Hooft, WCC general secretary until he was succeeded by Eugene Carson Blake in 1966. Still an adviser and spokesman within the WCC, Visser 't Hooft was given a standing ovation following his presentation on "the mandate of the ecumenical movement" in which he stated that the renewal of the church as the conscience of society had been a theme in the WCC from the beginning.

Blake joined Visser 't Hooft in introducing this second major renewal theme, namely, a more dynamic role for the church in society, on which subject a special conference had been held in Geneva in 1966.

It was in this area, it was pointed out, that collaboration with the Catholics had "been particularly rapid and promising," so much so that the Pontifical Commission on Justice and Peace and the World Council of Churches had called a joint conference on world development in Beirut last April.

Together, the two bodies agreed to move forward in development projects and "to awaken men to an awareness of the breadth and depth of social injustice in the world."

Accordingly, the human need in "the third world" and world Christian responsibility with respect to that need has been placed in the forefront of Fourth Assembly considerations.

To disregard this need, in the opinion of Visser 't Hooft, was heresy of the worst kind. "Church members who deny, in fact, their responsibility for the needy in any part of the world," he said, "are just as much guilty of heresy as those who deny this or that article of faith."

Recognizing the price of a proper response, General Secretary Blake asked that "none of us waver in fear when the challenge comes to risk all, our churches' prosperity, our own popularity, our lives in a renewed obedience to the God who sent His Son to be the Savior of His people and of all the peoples of the earth."

The challenge of economic, social, and political justice in the world was, in these introductory days of the Assembly, articulated more specifically by world renowned leaders and speakers.

President Kenneth Kuanda of Zambia and Barbara Ward (Lady Jackson), of Columbia University, were critical of earlier colonial exploitation, which they said was continuing in new forms in the present time.

"The irrefutable truth," said the president, "is that firms from countries already blessed with abundance still find it, apparently, morally desirable and right to come into our countries empty-handed and live out of our meager resources to increase the affluence in their countries of origin."

The developing nations like Zambia, he said, were to most foreign companies "no more than a fish pond in which the little capital they bring in is, at best, the bait on a fishhook."

As for the Christians, they are, according to Lady Jackson, largely "members of the exclusive white man's club with incomes rising ino the stratosphere . . . still profiting from the lopsided inheritance of the colonial world."

The American Negro writer James Baldwin and Lord Caradon, permanent representative to the United Nations for the United Kingdom, both called the World Council of Churches to eliminate white racism in the world and work for international community.

In his impassioned address, Baldwin indicated that this could happen if the churches followed the example of "the Hebrew criminal" who was hung on the cross, but that this might require "the destruction of the Christian church as it is today."

Lord Caradon, on the other hand, saw the greatest possibilities in an "international crusade of young people against injustice and for peace." Leadership for such a coalition of youth, he proposed, should come from the World Council of Churches.

As much as the opening days of the Assembly were characterized by ecumenical and social advance, and, in spite of Lord Caradon's salute to youth, a small but vocal youth delegation remained pessimistic about the Assembly outcome.

How, they asked, could "a procession of old men" with "the trappings of grandeur" come to grips with "the burning issues of the day."

The average age of the 732 voting delegates, they noted, was 51.7 years, with only 4 percent under thirty-five years. Sixty percent of all participants were ordained and 30 percent were bishops or ecclesiastical leaders.

"We can see," said one of the bidaily *Hot News* publications of the young people, "that the voting delegates are, mostly, older men with important ecclesiastical functions who make their living from church work . . . often a very good living."

Since "half of mankind is now under twenty" the youth assembly criticized their exclusion from the opening processions, as well as from meaningful debate and decision. The 150 youth participants from many countries had met three days in advance of the Fourth Assembly to elect their own leaders and to prepare their own position papers.

Their cause was supported by a delegation of Stockholm youth, who walked forty miles, from Stockholm to Uppsala to present to General Secretary Blake a petition calling on the Assembly "to say yes to an engagement in the social problems of the world."

The statement recommended action on such issues as trade, aid, and development, support of the UN, family planning, and urged clear condemnation of biological and chemical warfare, and of the U.S. and its allie "for continuing the war in Vietnam."

Accompanied by a teach-in, at whic Lady Jackson, again, was the mai speaker, and followed by a forcefu dramatic presentation "Amos," especially written for the Assembly an presented by Swedish young people the older delegates could not but tak note.

Actually, many of the "young people" were, themselves, in the late twenties or early thirties, the writers o *Hot News* being "mostly postgraduat sociologists, theologians, and scientists." Their qualification as youn people, therefore, lay in their aggressive presentation of their viewpoin and in the fact that, without votin power, they were all "outside of th establishment."

In or out, their influence was bein felt in the Assembly. Prompted b the young people, one delegate move the election of two young delegate (in their early twenties—and severa such persons were seated as delegates to the nominating committee, whic motion was carried. Later, two youn people were appointed to each of th two policy reference committees.

These moves encouraged the youn people, but left them unsatisfied a they continued their determined lobby Whether or not the Assembly delegates would respond to "the radica demands" of youth remained to b seen, as on Monday, July 8, the Assembly moved into sectional discussions of issues.

The main thrust of the first fou days of program, in any event, appeared to favor the young peopl and the applause with which delegate greeted the speakers suggested tha "the delegate establishment" could, indeed, be moved.

There was, however, also evidenc to support Visser 't Hooft's observation that "churches must be classifie as institutions which offer the mos tenacious resistance to attempts a reformation and renewal."

raft evaders in Canada eek Mennonite help

f you are ever anywhere in any nd of trouble call a Mennonite or- nization."

An American draft evader heard at advice from someone, he didn't ow who, given at a place he could t remember. The evader looked rough the yellow pages of the Ot- wa telephone directory, found the ennonite listing, called the number d asked for help.

Frank H. Epp, pastor of the Ottawa urch and Mennonite Central Com- ttee's director of studies in inter- tional conflict, answered the phone. e agreed to meet the caller in a wntown resturant. Epp listened as e college-age youth and girl friend o had agreed to go to Canada told eir story. The couple had just ar- ed in Ottawa. They had only thirty- e cents and needed help.

"This is one example of hundreds," p told the MCC, Akron, Pa., staff chapel, a few weeks ago. An anti- aft office in Toronto has estimated e figure for draft evaders in Canada high as 15,000, although 10,000 is e figure most commonly used. Ma- receiving centers—Toronto, Mon- al, and Vancouver—are full. Com- ttees there are overloaded.

"The draft resisters represent, for e Mennonite church, an unusual op- rtunity. The history of the Menno- e church is parallel to the experi- ces of these people. We, too, have d our problems with military sys- ns and drafts. We, too, know what means to be socially ostracized, per- cuted, and driven from country to untry," Epp said.

"The moment we tell them our story eir eyes light up because they have t heard about the 2000 Mennonites o went from Pennsylvania to On- io after the American revolution. ey haven't heard about scores of ennonites who went to Canada after orld War I. They don't know about r history of running away from mil- ry systems and regimes in Europe."

Epp suggested the need for more unseling centers in Canada and in e United States. Many military re- ters do not need to come to Canada proper steps are taken.

Words and deeds

The National League for Nursing has extended the accreditation of the Bethel Deaconess Hospital School of Nursing until 1974. The school has been thus accredited since 1959.

The International Council on Voluntary Agencies has urged the immediate establishment of a United Nations relief agency to deal with post-war Vietnam.

In a statement on Vietnam adopted at its session in April, the Central District Conference said, "We feel that there is a very visible breakdown of the democratic process within our urban areas. It is not only youth that feel alienated, but people in our ghettos as well. Here, again, there is an attitude that threatens the very basis of our form of government. We feel that we must take action now on our urban problems. And we cannot give the attention that we must to such matters when our nation's resources are sapped by a distant war."

Thirty Central District people attended a study seminar in Washington, D.C., sponsored by the district's peace and service committee. The group visited government agencies and lawmakers for the purpose of learning how government works and to speak to their representatives about the concerns of the church.

On Pentecost, Mennonites and Roman Catholics in Montevideo had a united worship service in the local Catholic church.

Phil Osborne, Mennonite volunteer at Morrison Academy, Taichung, Taiwan, has been invited to be on the Venture for Victory basketball team sponsored by Overseas Crusades. For two months this summer, the team will play exhibition games and participate in evangelistic efforts in schools, military camps, clubs, hospitals, and other places in Asia.

Bluffton College will offer its graduates only one academic degree—the bachelor of arts—since all students will take the same programs of general education. The program moves away from specialized departmental courses to general interdisciplinary courses to integrate better the student's learning experiences.

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COVER

"So Send I You" was the theme for the thirty-eighth triennial session of General Conference which met at the Estes Park YMCA, Association Camp, Colo., from July 13 to 20. In this issue we are giving fifteen pages to covering this conference and will probably give a similar amount in our next issue on Aug. 20.

CONTRIBUTORS

Frank H. Epp, Ottawa, is director of studies for the peace section of the Mennonite Central Committee. He is the former editor of the Canadian Mennonite. He will supply us with a second report on the meeting of the World Council of Churches last month in Sweden in a later issue.

Orlando A. Waltner is executive secretary of the General Conference. His editorial is excerpted from the report he gave at the Estes Park meetings.

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Difficult years coming

Orlando A. Waltner

THE WORDS *new wine* and *new wineskins* describe, with freshness and realism, the silent power released with Christ's advent. Most of Jesus' contemporaries did not discern the unusual character of that time. They would not admit or could not detect the power of the new life that had come. The new wine gospel of Jesus Christ produced a ferment which put old wineskins under strain or relegated them to a place on the city dump grounds.

Jesus chose His metaphors well. Perhaps He would choose the figures of new wine and new wineskins to describe the time in which we live. These words apply to the past triennium. Forces of new vitality are surging in the life of the world and the church. Not all forces around us propose to destroy. There are among us those principles and powers which would revitalize and renew patterns of belief and living. But this is also the time of tensions and stress, of struggles to contain, of efforts to escape, of argument to refute, of words to affirm, of commitment to reject, and of dedication to reform. We witnessed in the last three years, with misgivings, or with anticipation, the battle between the new wine and the old wineskins. There is disagreement among us as to the power of the faith and beliefs that we retain. There is also disagreement as to the age of the wineskins which are the structures and the systems to which our conduct and our activity are confined. How new or old are the wine and the wineskins? Who has the wisdom to answer?

The critical and crucial events of today dispel all thought of living our lives in the context of unconcern and quiet. In face of violence and hatred which envelop major cities in the United States, we must acknowledge the evil and sin of systems which deny people the opportunity and privilege of living within the highest potential for which they were created.

The next triennium could well be the most difficult triennium for the churches and the world. Our churches will be called to assist members to accept the role of suffering servanthood in behalf of people who are victims of systems of racial, economic, sociological, political, or national exploitation. The congregation whose proclamation and evangelism will be heard and received will be characterized by the two words *suffering servant* and *peacemaker*. This may be the triennium in which we will need to prove that the servant is not above the master.

Our present constitution declares the local congregation to be the basic unit of our organization. In the framework of the General Conference, the congregations are, individually, a part of the collective programs of witness and service on various fronts in different geographical locations. These collective programs may overshadow the witness and service of the local congregation in its particular location. There must remain the conviction that unless the local congregation is engaged in meaningful commitment to God, our collective programs will have little power.

At 722 Main, planning and implementation of world ministries must continue. Christ's command to us to go into all parts of the world continues to lay claim upon us. However, the task to assist each local congregation to fulfill its mission must lay larger claim upon us.

In the ideal situation, 722 Main Street, Newton, Kansas, will provide resources to help organizations understand the community needs and assist the congregations to design programs of proclamation and service through which these needs will be answered. This assistance must be extended to rural and urban, to large and small congregations. It must encourage congregational responsibility and intercongregational awareness and support. Hopefully, in this next triennium, major assistance can be given here.

No church conference can boast of complete unanimity on matters of doctrine or programs. Honesty compels us to admit that divisions exist in our conference. These divisions will hardly give way to complete consensus of understanding and activity. It will be unfortunate, however, if because of our differences, groups isolate and insulate themselves so that communication is no longer desired or possible.

The General Conference has its critics. Some criticism is not without foundation. The General Conference, like congregations, needs correction. We must recognize the dissenter who, out of sincere commitment to God, world, and the conference, offers his word of judgment. Him we must hear. But where we are accused falsely, there we must, in patience and humility, insist on the validity of our programs. In such disagreement that will continue among us, let us remember to maintain a mutual concern, responsibility, and fellowship. We are called to demonstrate oneness in Christ.

Following our summer biweekly schedule, our next issue will be dated August 20.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:30 AUGUST 20, 1968

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The same one hundred years

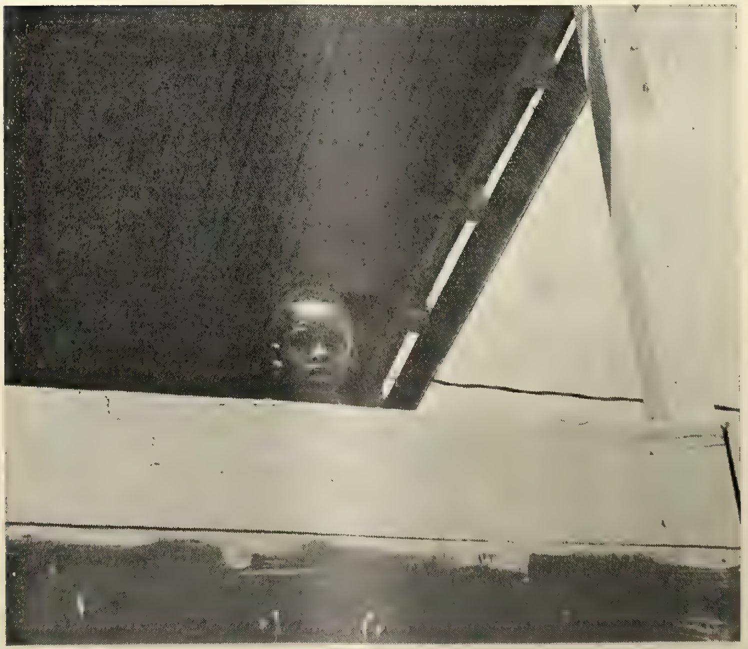
Audell Herndon

LUTHERAN AND MENNONITE farms spread far, flat in the Kansas sun,
Houses and barns, fields and cows, tended, each task in its season.
Churches and schools stand proud in their growth from then to now;
Streets clean, trees trimmed, and music and art a near and everyday joy.
But here where the faces are black, large houses and small all crowded together;
Too many children for one playground, and a white face at the grocery store.
Young men lounge at the corners of streets—and on a workday, too;
And the girls with their babies; all seem too young to be out of school.

"But you know how people are."
Those are thrifty and clean and honor their fathers,
And learn to be leaders and teachers and merchants and farmers and doers.

But those—do they care? Do they try?
Have they earned any right to have more?
Too few there are who stand out—
To give their ancestors pride. Their ancestors?

But those—
And those—
Haven't they both had one hundred years?

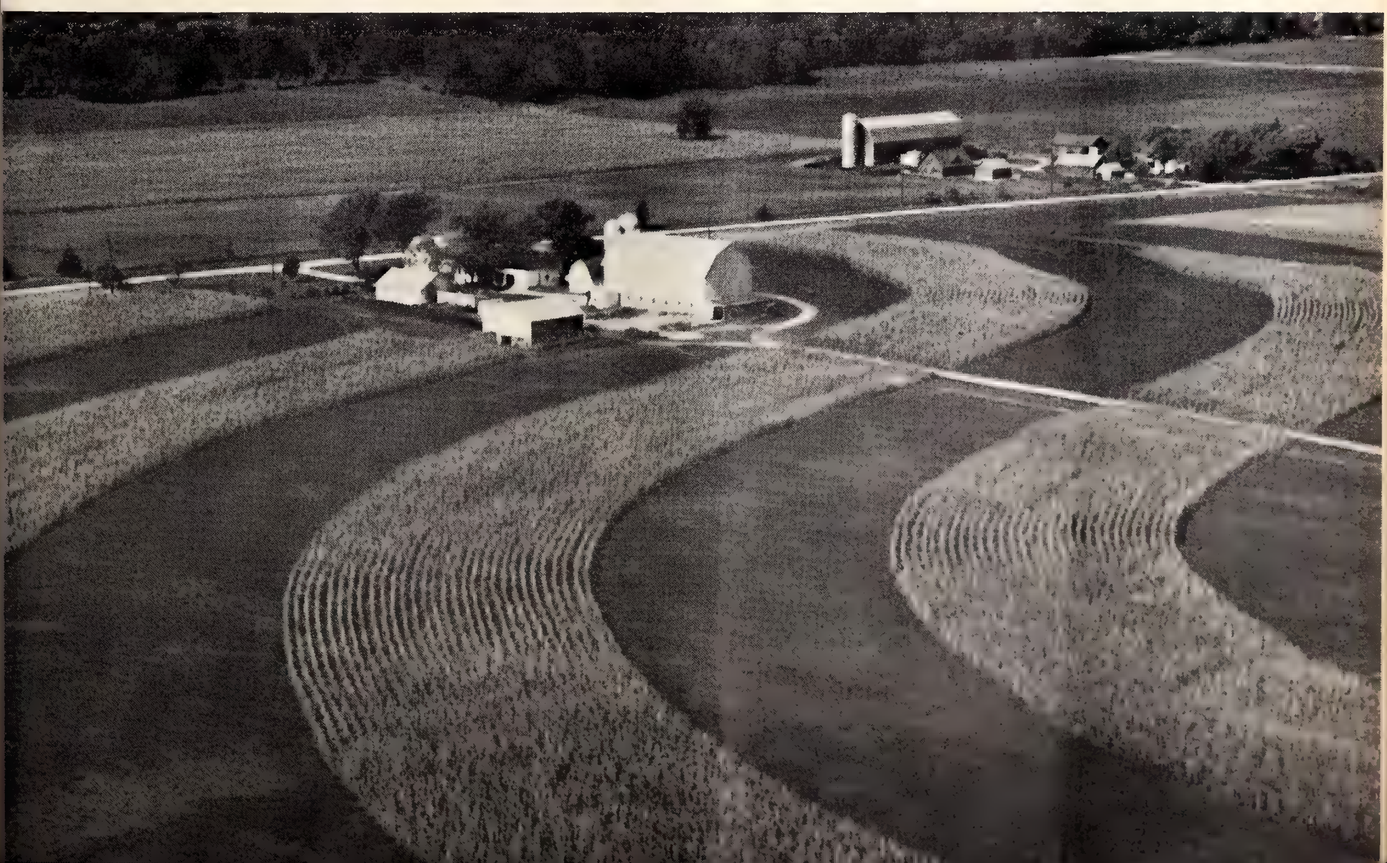


urdy farmers, men of faith, with wives and children journeyed west;
rought language, religion, tools, hope, and Turkey Red wheat;
ree men together, intent on the saving of what they had chosen as best.
they reached and tamed a new land, sustained through the hardships
y freedom, and knowing why they had come.

ere is a tall one, and here a strong, to sell for the new cotton fields over there.
eligion, customs, language, pride, family, friends—all left behind.
journey not chosen. Uprooted. Three hundred years, kept an animal,
red for strength, obedience; denied family ties.
hen war and Lincoln. Rootless still, but free—to face for another century
he guilty white man's "No, not here."

hey began their hundred years with all that makes men Man.
nd they—a name bestowed but not the rights of humanness.

hite men with freedom, black men without.
e is unjust who says they have had
The same one hundred years."



NEWS

Happening opens youth meeting

During the week of July 13-20, when the thirty-eighth triennial conference of the General Conference Mennonite Church was in session, 350 young people between fifteen and nineteen, with their sixty sponsors, participated in a special Youth Conference.

The Youth Conference started with a Saturday night happening, "Tell It Like It Is, Harvey," a fragmented series of compositions, quotations, music, and a mouthwash commercial. A strong anti-war statement, the play showed the "irony of our existence, i.e., the Vietnam war in juxtaposition with a mouthwash commercial," commented one participant. Actors were Rick Epp, Dale Schrag, and Cheryl Gross.

Creator of the happening was Frank Becker, a 1966 graduate in music composition of Oberlin College. "He has a musical mind," said the program notes. "He thinks music, plays music, studies music, and writes music. . . . He has found a means of witnessing that fits who he is." Becker, attracted by the Mennonites' peace witness and their stand against war, joined a Mennonite church a year ago.

Reactions varied. One parent called it "wild." And a teen-ager said, "Why don't we give it to our parents?"

Other comments were: "It was not a confession of mass guilt. He was condemning our culture. It seemed a bit pretentious."

"I interpreted the clapping to mean that the group was in sympathy with Becker's criticism. I thought, 'Yes, that's exactly how I feel.' "

"Sometimes we didn't applaud because—well, we saw ourselves."

"It attacked everything . . . everybody knows everything isn't good, but nobody knows what to do about it!"

"Using names like the President's and mocking him bothered me."

Youth had morning Bible studies each day of the week. Bible study leader was Lala K. K. Dey, an Indian from Bengal, who is presently working on his doctorate in New Testament at Harvard Divinity School. Bible text under discussion was 2 Corinthians 5:11-21.

Having talked about the different images of Jesus, Dey was asked by the young people about his image of Jesus.

After Gordon Cosby, pastor of Washington's Church of the Saviour, had given his lecture on the church in mission, Dey was asked what he thought of Cosby's idea of the disciplined church. Dey felt that Cosby's idea of the church was too strict—that it judged and threw out people who should be in the church. Some disagreed with his answer.

He encouraged youth to stay in the church and use their energies there. One girl asked what they should do if, as youth, they have no place in their home church, if the congregation kills their attempts to act and be. Dey responded that if they try their best and are rejected again and again, perhaps their leaving the church would be a prophetic judgment. The other alternative, he added, was that they stay and suffer.

Those attending the Youth Conference joined the adults for addresses by Gordon Cosby and Dale Brown. Youth were an integral part of the intergenerational discussion groups which followed the addresses. Some young people expressed surprise that older people could be so liberal, and older people appreciated the presence of the youth.

The afternoon sessions at the Youth Conference were reserved for workshops on witnessing. Young people could choose to attend sessions on Talking About Your Faith in Christ, Witnessing Through Taking a Stand on the War, Coffeehouse Witnessing, The Youth Fellowship as a Tool for Witnessing, Looking for Needs in Your Community, Is Protest a Witness? and The School as a Witness Situation.

A direct outgrowth of the workshop on protest as a means of witness was the young people's orderly demonstration in favor of the resolutions on hunger, poverty, nationalism, and Project Equality—they marched into the adult meeting in orderly procession behind a placard.

Later, after a session on conflict management, the young people introduced the following motion to the conference: "Moved that the General Conference Mennonite Church hire, or otherwise provide, resource personnel to educate the Mennonite community on problems of minority groups and urban crisis. We would suggest that such personnel include members of the white, black, and Indian communities. We would further suggest that such personnel be appointed by and work with the Commission on Home Ministries." The conference assembly voted in favor of this expression of concern by the youth. The motion was made by Nathan Habegger of Elkhart, Ind., and seconded by Curtis Burrell, pastor of Chicago's Woodlawn Church. Reaction from the youth was, "They passed our resolution!"

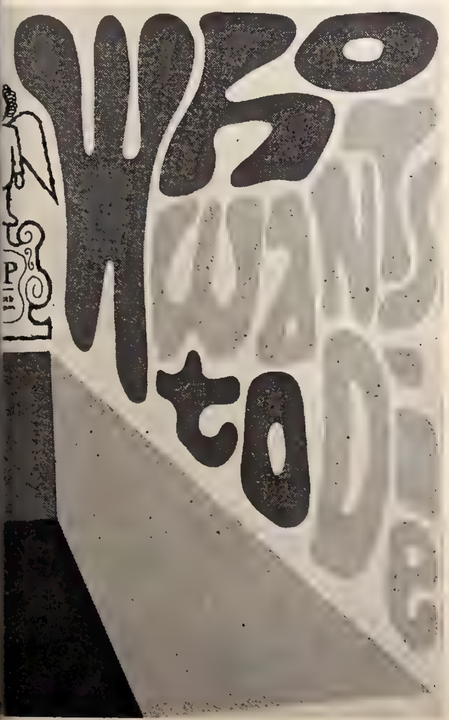
Popular with young people was the evening coffeehouse directed by Lauren Friesen, manager of Elkhart's Partly Dave coffeehouse. One of the buildings on the grounds was converted into a coffeehouse to demonstrate how a coffeehouse works, to provide a place for conference youth to gather and to express themselves and to provide a model for witness outreach. Called The Hub, the coffeehouse, with its red and blue lights provided the setting for performances by singing groups, discussions, and artistic expression.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Cookout Inn, youth conference eatery.

Lala K. Dey

Youth conference theme posters.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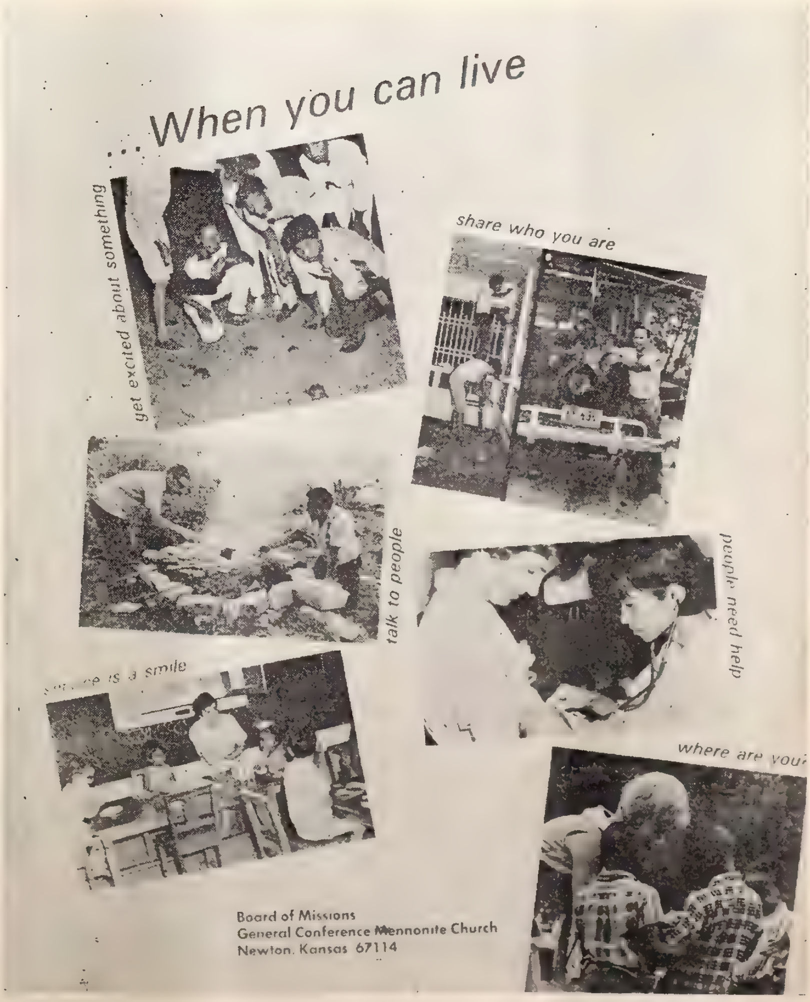

...When you can live
get excited about something
share who you are
talk to people
people need help
is a smile
where are you?
Board of Missions
General Conference Mennonite Church
Newton, Kansas 67114

Call to God's partnership
Gering notes Spirit's voice

The protesters against war and violence seen in America's streets may be the voice of God speaking to our age.

The president of the General Conference Mennonite Church told an audience of two thousand at Estes Park, Colo., on Sunday, July 14, that never in the history of the world have so many millions cried out for peace.

Walter Gering, Normal, Ill., said that among the protesters against war, the world will never forget Norman Morrison, who set fire to himself in front of the Pentagon a few years ago because he believed that every man should stand up for his convictions.

Gering indicated that he and his hearers might not always agree with the methods used in the protests, but "this is the voice of the Holy Spirit breaking through in our day."

The delegates of three hundred congregations in the United States and Canada came to Estes Park to hear reports on the work of their denomination and to plan future programs.

Whether the Mennonite Church has a significant future was one of the questions raised. Gering pointed in his opening statement to the opinions of some Mennonite historians who feel that the Mennonite Church with its origins in the Protestant Reformation has had a glorious past, but has no future.

"But we have not come to Estes Park to write the obituary for the church of Jesus Christ or for our conference," said Gering.

He saw hope in the movements toward church renewal that have brought businessmen to prayer meetings and have led Protestant and Roman Catholic laymen to meet in small groups to discuss their faith. He also alluded to the charismatic movements in Indonesia and South America, and on college campuses in the United States.

And the voice of God is calling for action. Citing John F. Kennedy's words from his undelivered message at Dallas in 1963, "words are not enough," Gering said.

Thirty-five elected to office

Elections at the Estes Park General Conference were a bit of a tangle. Even a month later, things are still snarled up, but we may be working our way out of it all.

The new constitution, which wasn't adopted until the second last day of conference, held up elections until almost closing time. Then, twenty-four offices had to be filled.

But even after naming the names, it was not clear for just how long anyone had been elected and, in a few cases, to which office.

Terms of office for board members (now commissions) have been reduced from nine years to six. Who was elected to six-year terms and three-year terms was not announced.

The new constitution will combine the Boards of Mission and Christian Service and divide them again as the Commission on Overseas Mission and the Commission on Home Ministries. New members were elected, for example, to the Commission on Overseas Mission and assigned to the Board of Missions. But it is not clear at the moment that when the Commission on Overseas Mission is organized, in six months or a year, whether these members will be on the Commission on Overseas Mission or on Home Ministries.

Whether they will have a job at all is also part of the uncertainty. Each commission has thirteen members, but seven of them will be elected by district or regional conferences. But, just now, each commission has thirteen members, all elected by the General conference. Seven will be designated to represent the district conferences until the district conferences elect their representatives, which may be in a year or more. Then, the designated representative may be out.

Well, those are the problems of starting over with a new constitution.

Here is the picture as it shapes up at the present and we'll try to keep you informed as it changes. Asterisks indicate members reelected.

General Board

The General Board replaces the former executive committee and is the first agency of the new constitution to be fully constituted.

Henry Poettcker, Winnipeg, president; Jacob T. Friesen, Bluffton, Ohio, vice-president; *Elbert Koontz, Newton, Kan., secretary.

Members at large: Harry Yoder, Bluffton, Ohio; Henry P. Epp, St. Catharines, Ont.; Harris Waltner, Ritzville, Wash.; Heinz Janzen, Dalton, Ohio; Lotus Troyer, Smithville, Ohio; Albert Gaeddert, Geneva, Neb.

Commission representatives: David Habegger, Robert Kreider, Harold Buller, Elmer Richert, Elmer Neufeld, Henry H. Epp.

Commission on Education

The Commission on Education succeeds the Board of Education and Publication.

New members: D. D. Eitzen, Upland, Calif.; J. Herbert Fretz, Goshen, Ind.; John Gaeddert, Newton, Kan. (secretary); Loris Habegger and Bertha (Mrs. Leland) Harder, Elkhart, Ind.; Larry Kehler and William Kruger, Winnipeg.

Continuing members: Vernon Neufeld, Fresno, Calif. (vice-chairman); William Klassen, Elkhart, Ind.; Harold Buller, Beatrice, Neb. (chairman); Menno Schrag, Newton, Kan.; Marian (Mrs. Delton) Franz, Washington, D.C.; Elmer Richert, Rosthern, Sask.

Commission on Home Ministries

This commission has been, tentatively, assigned to continue the duties of the Board of Christian Service.

New members: Palmer Becker, Clinton, Okla.; Leonard Wiebe, Fort Wayne, Ind.; Ted Koontz, Newton, Kan.; C. J. Dyck, Elkhart, Ind.; Stanley Bohn, Bluffton, Ohio; *Vincent Harding, Atlanta.

Continuing members: Robert S. Kreider, Bluffton, Ohio; Robert A. Franz, Ritzville, Wash.; David L. Habegger, Elkhart, Ind. (chairman); Esko Loewen, North Newton, Kan.; Leo Driedger, Winnipeg; Edgar Epp, Haney, B.C. (vice-chairman); Vern Preheim, Akron, Pa. (secretary).

Commission on Overseas Mission

This commission has been, tentavely, assigned to continue the duties f the present Board of Missions.

New members: Walter Gering, Jormal, Ill. (vice-chairman); *Elmer Jeufeld, Bluffton, Ohio (chairman); ierald Stucky, Berne, Ind.; Peter J.)yck, Akron, Pa.; Dorothy (Mrs.)lin) Krehbiel, Dallas, Ore.; *Henry I. Epp, Winnipeg (secretary).

Continuing members: Walter H.)yck, Henderson, Neb.; Herbert R. chmidt, Newton, Kan.; Erland Walter and Leland Harder, Elkhart, Ind.; Vard Shelly, Washington, Ill.; Peter ,diger, Arvada, Colo.; David P. Neueld, Virgil, Ont.

Iennonite Seminary Board

New members: *Elmer Ediger and ,ussell Mast, North Newton, Kan.; . Winfield Fretz, Waterloo, Ont.; ames Waltner, Upland, Calif.

Continuing members: Roland Goerıg, Reedley, Calif.; L. L. Ramseyer, luffton, Ohio; David Schroeder, Vinnipeg; Olin Krehbiel, Dallas, Ore.; ,rnold Epp, Newton, Kan.

ivision of Administration

This agency takes the place of the oard of Business Administration. ight members are to be elected by ıe Conference, and since the old oard had eight remaining members ut of its original twelve at the time or elections at Estes Park, no election as needed. An additional member ill be appointed to the division by ıe General Board from its members large.

Continuing members are: Earl I. ymann, Reedley, Calif.; Howard aumgartner, Berne, Ind.; Harry E. Iartens, Amman, Jordan; Elvin R. ouder, Souderton, Pa.; Howard Raid, reeman, S. D.; Marvin H. Ewert, ewton, Kan.; Erwin C. Goering, Iormal, Ill.; Art Rempel, Winnipeg.

thers

Elected to the Program Committe were Gordon R. Dyck, Elkhart, ıd.; and Jacob Letkemann, Winnieg. Irvin Richert, Quakertown, Pa., the continuing member. Three adtional members will be appointed by ıe General Board.

Ernest Bachman, Newton, Kan., was reelected as a trustee to the Showalter Foundation. William T. Snyder, Akron, Pa., is the continuing member.

Out of thirty-five people chosen for office, only six held the same offices previously. Another eight had held other Conference offices and were elected to different agencies.

So the elections brought twenty-one new people to elective committees.

Noteworthy is the heavy interlocking relationships embodied in the people elected by the Conference delegates. Out of seventy elective offices, thirty are held by persons who are employees of other Conference agencies and institutions or related agencies. Three are former staff members of the agency to which they have been elected.

In terms of district and regional conferences, the seventy come from the seven districts as follows: Canadian, thirteen; Central, twenty-six; Eastern, six; Northern, three; Pacific, eight; and Western, fourteen. In terms of proportionate membership, the Central District had twice as many of its members elected, and the Canadian Conference half as many as its membership would seem to imply.

Persons who completed terms of service at this conference numbered fifteen. Of these, five had served two terms for their boards and were not eligible for reelection: Carl Lehman, Bluffton, Ohio, and Walter A. Yoder, Normal, Ill., for the Board of Business Administration; Paul R. Shelly, Bluffton, Ohio, and George Dick, Danvers, Ill., for the Board of Education and Publication; and John P. Suderman, Winona Lake, Ind., for the Board of Missions.

Serving one term were: Henry J. Pankratz, Mountain Lake, Minn., and P. R. Harder, Winnipeg, for the Board of Missions.

Serving one term were: Henry J. Pankratz, Mountain Lake, Minn., and P. R. Harder, Winnipeg, for the Board of Business Administration; Aaron J. Epp, Goessel, Kan., for the Board of Christian Service; Elmer R. Friesen, Houston, Tex., for the Board of Education and Publication; George Groening, Calgary, for the Board of Missions; and Paul J. Schaefer, Gretna, Man., for the Seminary Board.

Five resigned before completion of their current terms: Peter G. Sawatzky, Saskatoon, Board of Christian Service; H. T. Klassen, Winnipeg, and John H. Ewert, Aberdeen, S. D., Board of Education and Publication; Henry P. Epp, St. Catharines, Ont., Program Committee; and Edward Stucky, Berne, Ind., Seminary Board.

During the triennium, one board member was lost through death: Willard Wiebe, Freeman, S. D., chairman of the Board of Missions.

Conference adds 2000 Bergthaler churches join

After rapping the historic gavel to open the thirty-eighth General Conference, Walter Gering, president, in his first official action, accepted seventeen new congregations into the membership of the General Conference Mennonite Church. This added 2236 new members to the denomination's previous membership of 55,000.

Eleven of the churches accepted into membership, representing 2062 members, were from Canada, ten of which are part of the nineteen congregations of the Bergthaler Conference.

A list of congregations, membership, and pastors follows:

Bergthaler Mennonite Churches in Manitoba: Altona, 722, H. J. Gerbrandt; Carman, 62, Henry Isaak; Graysville, 60, John H. Janzen; Gretna, 163, Edwin Plett; Halbstadt, 75, Walter Braun; Homewood, 60, Edward Cornelson; Lowe Farm, 123, Peter G. Dueck; Morden, 313, J. F. Pauls; Rosenfeld, 100, D. L. D. Hildebrand; Winnipeg, 242, Clarence Epp.

Nutana Park Church, Saskatoon, 142, Jacob A. Nickel; Ann Arbor (Mich.) Church, 23, Daniel Slabaugh; Faith Church, Geneva, Neb., 30, Albert M. Gaeddert; Kempton (Pa.) Fellowship, 23, Paul M. Wikerd; Mennonite Congregation of Boston, 26, Lawrence Burkholder and Gordon Kaufman; South Seattle (Wash.) Church, 15, Milton Harder; United Church, Atwater, Calif., 57, Merle Unruh.

Russian freedoms debated

Frank H. Epp contributes the second in a series of articles reporting on July's meeting of the World Council of Churches in Uppsala, Sweden.

Russian Orthodox and Baptist churchmen attending the Fourth Assembly of the World Council of Churches at Uppsala, on July 4-19, reported the growth of freedom and vitality in their church life, all of which was denied or minimized by critics who had arrived here to protest the Russian presence.

Among the critics who conducted special protest press conferences were Carl McIntire, from the U.S.A., president of the International Council of Christian Churches; Pastor Richard Wurmbrand, who had spent fourteen years in a Rumanian prison; and a group of Baltic emigres.

Particular target of McIntire's fire was Archbishop Nikodim, head of the thirty-five-member Russian Orthodox delegation, and the three Russian Baptists, representing the Union of Evangelical Christians Baptists in the USSR. Both groups became members in 1962, and their delegations were seated at a WCC assembly for the first time in Uppsala.

The Baptists—Alexei Stoyan, Ilia Orlov, and Konstantin Veliseychick—reported new freedoms in foreign travel, in the import of Bible commentaries, in the recent printing of 30,000 hymnbooks, and current production of 20,000 Bibles, in the opening of twelve new preaching places in the Moscow region in the last year, and in the registration of some two hundred congregations in the last four years.

McIntire, on the other hand, produced documents and letters, one of them addressed to United Nations, Secretary General U Thant, telling of religious restrictions, and the arrest and imprisonment of some two hundred Christian believers in the last two years.

"There definitely is persecution of true believers in the Soviet Union," McIntire said, "and the Russian churchmen and the World Council of Churches know this, but are closing their eyes."

The Russian Baptists here admitted the problem, and indicated that they shared some of the goals of the punished dissenters, but they did not agree with the methods—"demonstration and rebellion"—used to achieve those goals.

"The 1929 law is not all that rigid," said one, "for we do have young people's activities, including orchestras and choirs. Even the birthday celebrations of our young people become occasions for spiritual nurture. Our children attend the services, and the ministers visit the homes. There is no persecution because of faith.

"Certain activities, such as Sunday schools, are, however, restricted," the spokesman continued, "and persons who break such laws have to face the consequences of such illegal activity."

"We pray to God that He may give us Sunday schools," said Veliseychick, at a press conference. And Orlov added later that "we say this can be achieved with discussion, without demonstration."

Though the dissenters damaged the reputation of all Baptists, "we forgave these people and appealed to the authorities on their behalf," the leaders said.

They expressed gratitude that the severity of sentences meted during Stalinist days to such church veterans as Jacob Zhidkov, now deceased, was not being repeated.

"We are not sure how many may be in prison at the present time," the Baptists said. "We know that some of those whose names appear in published lists are not in prison but at home."

Nikodim, who was referred to as "an atheist and a liar" by McIntire in his press conference, commented only reluctantly on such charges. "If some so-called Christians," he said, "choose to make judgments on me, I leave these judgments to their consciences."

He rejected the concept of ideological dialogue between Christians and Marxists, such as was reported by churchmen from Czechoslovakia, for "dialogue presupposed the readiness of both parties to agree."

Said the thirty-nine-year-old president of the Foreign Church Relations Department of the Orthodox Church, "How can there be a dialogue of Christians and Marxists, when between them is an insuperable abyss, and when the basic beliefs of one are denied by the other?"

While rejecting this ideological dialogue, Nikodim said, "There is every possibility of fruitful dialogue with Marxists on questions of justice and peace. . . . We believe in cooperation on practical questions, but the positions that must be taken in ideological dialogue are irreconcilable."

The Russian Orthodox Church recently began its own contribution to foreign development by equipping a hospital in Beirut, Lebanon.

The Archbishop also reported that "relations between the Russian Orthodox Church and the All-Union of Evangelical Christians, Baptists were extremely fraternal and sincerely friendly."

The Baptists, in turn, confirmed that frequent meetings were being held by the two groups on the local and federal levels, both formally and informally.

"This," said Orlov, "is quite a change from czarist times." He recalled how his mother, a Baptist, had been exiled, because she had refused to give an Orthodox priest the customary recognition and respect when he passed her on the street.

"Incidentally," he said, "that is how we became acquainted with the Mennonites, whose fellowship we now appreciate very much." Since 1966, the All-Union includes some 20,000 Mennonite Brethren, who joined the Council in the Congress of that year.

Among other churchmen defending Christianity in eastern Europe was Archbishop Alfred Tooming, head of the three-hundred-thousand-member Evangelical Lutheran Church in the Soviet Socialist Republic of Estonia.

He identified some friends among the protesting Baltic emigres, but suggested that they were really speaking out of turn. About sixty, or one-third of the pastors, along with some 60,000 members had left Estonia in the 1940's, he said.

"The situation has changed," Tooming said. "Now our churches re restored. Our life is normal. Our ongregations are active. We have 147 ongregations with three hundred housand members. We have cordial elations with the Baptists and the Orthodox."

But the final word on freedom and estriction in the East appeared not et to have been spoken. Even while he eastern churchmen were speaking f liberalization and democratization, astern political leaders meeting in Warsaw, were taking action to reduce he threats to the communist world of he liberalization process proceeding pace in Czechoslovakia.

The Czech theologian, Dr. Josef Hromadka, in his press conference, dmitted that in his country the regime (and the revolution) were still n danger, and that the immediate future of political and social conditions ould not easily be predicted.

Child aid in Paraguay
Forty need sponsors

In Paraguay, as in other places the world over, education is one of the major steppingstones to a useful, productive life. Here, too, there are those children who have the ability to learn but do not have the financial resources to put them in school.

Through the Mennonite Central Committee's Educational Assistance Program, 163 qualified Paraguayan children are being given the chance to acquire their education. Forty additional sponsors are needed.

Maxemina is one of the children who already has a sponsor. Her case, however, might be similar to some of those who need sponsors. Her father is Austrian; her mother, native Paraguayan. They never understood each other well because their backgrounds were so different. Finally they separated. Maxemina is with her mother.

She lives a great distance from a school and must stay in the dormitory. At present, twenty children are in the dormitory, which is a branch of the mission work in Cambyreta. The children and the teachers gather each evening for Bible study.

Each year the students undergo a worm cure. Betwen 60 and 70 percent of all children are afflicted with this disease. Most of them improve remarkably after the cure and perform much better in school.

Cambyreta was settled about 1911 by German, Brazilian, Polish, and a few Argentine immigrants. It is one of the four areas in Paraguay where MCC's Educational Assistance Program is helping children through school.

Cambyreta had a very difficult beginning and even now most of the residents must be counted among the poor. Several years ago, a young Mennonite man was teaching in one of the neighboring villages. At that time, he tried to conduct Sunday school classes with the children and give Bible instruction.

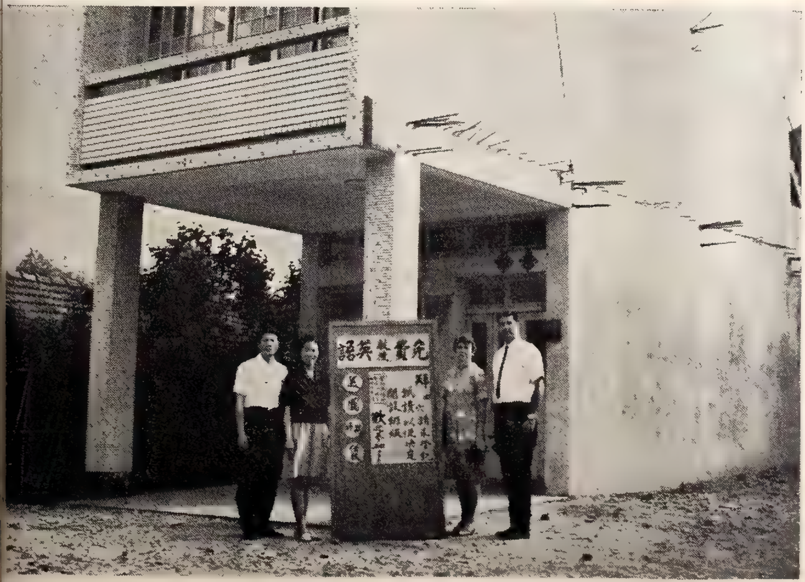
Later the young man returned to Fernheim Colony, but kept in contact with the people of Cambyreta. One summer, several teachers were sent there to have summer Bible school with the children. Bit by bit the work was developed; finally a teacher was sent full time, a school was organized, and a spiritual ministry started.

Yalva Sanga is one of the new Indian settlements in the Chaco, west Paraguay. The only white people in the settlements are the missionaries and others who are helping the Indians to establish churches, Christian homes, and schools. The students in the Mennonite mission boarding school are mostly Indians of Chulupi, Toba, and Lengua tribes.

Asuncion is the capital of Paraguay. North American Mennonites together with Paraguayan Mennonites have started mission work in the city and surrounding area. It is through these various mission churches that children are contacted.

Those who would like to sponsor a child through the Paraguayan Educational Assistance Program—$60 per year or $15 per quarter—may contact MCC, Akron, Pa. 17501.

NEW CHAPEL in Taiwan opened its doors in April to twenty-two adults and eventy children in Ho-Peng, a new housing area in Taichung. The Hugh prungers (right), General Conference missionaries, and Mr. and Mrs. Andrew u, pastors of one of Taichung's four other Mennonite churches, sponsored he new congregation which is the only church in its neighborhood. Weekight English classes are also a part of the chapel's witness.



Millions die in Biafra

Thousands of civilian Biafrans were killed during the past months in a desperate attempt as a breakaway nation trying to secede from the Federal Military Government of Nigeria. But as federal troops tightened their stranglehold on Biafran territory in recent weeks, it appears now that more people are likely to die from starvation than from bombs.

"Relief experts fear that more than a million people will die before the end of August unless Biafra receives twenty times the amount of aid now getting through by air," the *New York Times* reported from Biafran territory July 2.

Transportation problems and security have hindered an efficient relief effort by international agencies. Biafrans, in rejecting aid by way of federal Nigeria, partly out of fear of poisoned food, have compounded the problem.

Six planes were chartered by the various international relief agencies to carry medicines, bandages, food, and personnel donated by the churches of Europe and North America. More recently, hundreds of tons of high protein relief foods such as powdered milk and dried fish have been unloaded at the nearby Spanish island of Fernando Po, in the Gulf of Guinea, sixty miles from the Nigerian coast. Small chartered planes airlift food and medical supplies nightly from this island into Biafra.

The Mennonite Central Committee after consultation with the Mennonite Board of Missions, Elkhart, is allocating ten thousand dollars to airlift food from Fernando Po to Biafra. MCC (Canada) will raise a share of this grant. Elkhart, who has workers in Biafra, is also making funds available. This money is being given through Church World Service, which arranges for the airlifts. Each flight carries ten tons and costs approximately $3000. Distribution of food in Biafran territory behind war-lines will be supervised by the Refugee Relief Committee of the Churches in Biafra.

An estimated six hundred thousand Ibos fled when Port Harcourt fell to federal Nigerian troops. These, plus the hundreds of thousands of Ibos who had arrived earlier in the Eastern Region from other federally-controlled regions, create a most tragic and mass need today. The Refugee Relief Committee of the churches in Biafra already has six teams doing medical work among refugees, but more are needed.

The Christian Council of Nigeria is recruiting teams to serve Ibo and other tribes of civilians in those parts of Biafra now under federal control.

MCC is attempting to recruit an emergency team of five: a doctor, two nurses, one relief coordinator, and a Paxman for maintenance and bookkeeping. The nurses have been secured, but the remainder of the team needs to be found as soon as possible. The team will be mobile and will, at times, have to live and work under extremely difficult circumstances. Interested persons should contact MCC, Akron, Pa. 17501.

Contributions for emergency relief needs in Biafra may be sent to MCC through regular conference relief channels.

Survey of Mennonite world

"Has God been able to use the Mennonite Church during the past 450 years?" asks Peter J. Dyck in the preface to a new book on Mennonites. The book leads one to answer *yes* and *no*, concludes Dyck.

"The multiplicity of 'branches' on the Mennonite tree help to make this report interesting, but also disturbing," says Dyck. "Whatever the origins of schisms, and assuming they once fulfilled a useful purpose in the building of God's kingdom, their automatic continuance and usefulness in our day must be questioned," he adds, hoping that "the witness of the Holy Spirit" (theme of the 1967 Mennonite World Conference) may be among us at this time.

Mennoniten in aller Welt/Mennonites Around the World is a 128-page book edited by Anni Dyck and published by Agape-Verlag, Basel, Switzerland. Informed people tell the story of the beginning, the development, and the present status of Mennonitism in all countries where Mennonites are found. The text and picture captions are given in parallel columns in both English and German. Numerous photographs, grouped according to countries, illustrate the book. Cost of the book is $2.50.

50 Indonesian children

Up at four o'clock in the morning and off to school without breakfast. Home again by four o'clock in the evening and then out in the field to work, if you are lucky enough to have a field, that is. Then, take a bath and eat supper, although often there isn't enough food for all. At last, one can settle down to study, provided one doesn't fall asleep from exhaustion.

That's the life of many school students in Indonesia. And there is always a waiting list of those anxious to begin the process of education. Indonesian children do not have the privilege of attending public schools and the private schools are often overcrowded. Even when there is a vacancy, the parents do not have the money to send their children to school.

Through the Mennonite Central Committee's Educational Assistance Program, Canadian and United States' sponsors are already helping two hundred Indonesian children get their education. An additional fifty prospective students are waiting to start school. For $15 quarterly, or $60 annually, one child is provided tuition, supplies, and books. The children attend schools which are owned and operated by the Javanese Mennonite Church. In 1967, sixty-four classes were operating.

The sponsor receives a case history, picture, and periodic reports from the child's caseworker. For more information on sponsoring a child, write to: Child Sponsorship Program, Mennonite Central Committee, Akron, Pa. 17501.

RECORD

:alendar

Aug. 18-23—Meadows (Ill.) Church, pecial services, J. J. Enz.

Sept. 1—Labor Sunday.

Dec. 4-6—Newton, Kan., Council f Boards.

)eaths

ohn Boehr, 69, First Church, Bluff- ɔn, Ohio, died July 15.

Anna Dick, Bethel Church, Mt. .ake, Minn., was born Oct. 4, 1907, nd died July 23.

Mary Lugubihl, 74, First Church, luffton, Ohio, died July 29.

H. T. Neufeld, New Hopedale hurch, Meno, Okla., was born Oct. 6, 1888, at Inman, Kan., and died uly 19.

Henry Regier, First Church, New- ɔn, Kan., was born Mar. 22, 1886, nd died July 23.

Emma Schlichting, administrator of ıe Mennonite Central Committee's ainee and sponsorship programs, ied July 23. Her service with MCC overed a twenty-three-year period nd three continents. She was born ct. 23, 1916 in Weatherford, Okla. he went to Paraguay as a teacher nd also served in Austria, Brazil, nd Germany.

Mrs. Bennie Unruh, Alexander- ohl Church, Goessel, Kan., was born Iar. 21, 1916, and died July 26.

Marie Wiek Unruh (Mrs. Henry), alem Zion Church, Freeman, S. D., as born Sept. 1, 1885 in Norway, nd died July 22.

Walter Von Steen, Beatrice (Neb.) hurch, was born Apr. 29, 1890, and ied July 8.

Aarriages

ichard Bergum, Norman, Ill., and *errianne Rocke,* Flanagan, Ill., in Ieadows (Ill.) Church, on July 27.

Ronald Buller, Bethesda Church, enderson, Neb., and *Charlotte Goos- ı,* Bethlehem Mennonite Church, loomfield, Mont., on June 17.

Thomas De Roo, Zion Church, onnellson, Iowa, and *Barbara Kreh- el,* St. Patrick's Church. Dubuque, wa, on July 27.

Frederick C. Finney, Reformed hurch, Marshallville, Ohio, and *Marilyn Elaine Schrock,* Oak Grove Church, Smithville, Ohio, on July 20.

Ronald L. Jantzen, New Hopedale Church, Meno, Okla., and *Dyana Bruce,* Woodlawn Christian Church, Longview, Tex., on July 13.

Edward F. Kiper, Meadows (Ill.) Church, and *Janice K. Reimer,* Lexington, Ill., on July 20.

David T. Mason, First Church, Newton, Kan., and *Karen Kathleen Blosser,* Whitestone Mennonite Church, Hesston, Kan., on June 28.

Sheldon Sawatzky, Faith Church, Newton, Kan., and *Marietta Landis,* Pine Grove Church, Bowmansville, Pa., on June 1.

Harold J. Schmidt, Medford (Okla.) Church, and *Welda Goering,* Eden Church, Moundridge, Kan., on July 5.

Larry Workentine, Mammoth Presbyterian Church, and *Charlyn Hinz,* Community Church, Fresno, Calif., on July 27.

Workers

David and Anita Cressman, Stirling Ave. Church, Kitchener, Ont., will work in a program of agriculture development under ABC Cruzada in Recife, Brazil. He will act as unit leader and she will do secretarial work.

Kenneth Franzen, First Church, Newton, Kan., is serving a 1-W assignment in Houston, Tex.

Mel D. Friesen, Bethesda Church, Henderson, Neb., will serve a twenty-seven-month assignment teaching in a vocational school and helping in the latter stages of a literacy program, in Recife, Brazil.

Kirby Goering, Eden Church, Moundridge, Kan., will serve a twenty-seven-month voluntary service assignment in Zambia. He will work as a farm mechanic, making machinery and general repairs.

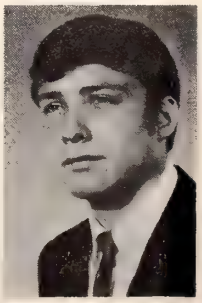
Henry Goertz, Peabody, Kan., will serve a two-year assignment in Kinshasa, Congo, where he will attend Libre Universite de Congo part time, and will be responsible for a poultry project designed to instruct students at the Ecole de Theologie Evangelique de Kinshasa in modern methods of poultry raising.

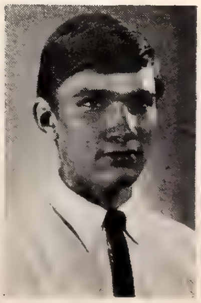
Emma Schlichting
(See Deaths)

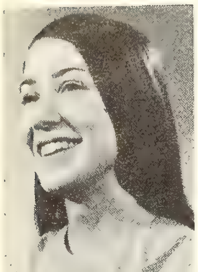
D. Cressman

A. Cressman

M. Friesen

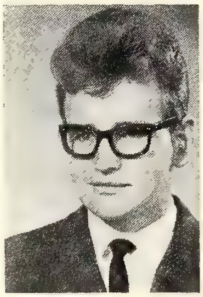

K. Goering


H. Goertz



S. Hilty

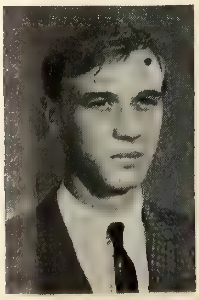
I. Peters



S. Peters

J. Sprunger

J. Stucky



T. Stauffer

Daniel J. Heinrichs has been appointed to serve as staff psychiatrist at Kings View Hospital, Reedley, Calif. He completed his residency at the Menninger School of Psychology, Topeka, Kan. He is serving on the inpatient staff and will also assist in the development for Tulare County in Visalia. He was with the U. S. Army three years in Muenchweiler, Germany, then served in general practice at Sacred Heart Hospital, Eugene, Ore.

Suzanne Hilty, First Church, Bluffton, Ohio, is serving a twenty-six-month voluntary service assignment in an education program in Congo.

David T. Mason, First Church, Newton, Kan., is serving a 1-W assignment at Aspen (Colo.) Valley Hospital.

Seig and Irma Peters, Steinbach (Man.) Church, will serve twenty-seven months in Paraguay, where he will assist in improvement programs and experimentation programs in agriculture.

Joseph Sprunger, First Church, Berne, Ind., will serve a three-year assignment in relief services to refugees in Vietnam.

Thomas Stauffer, Hereford Church, Bally, Pa., will live at Boys Village, Smithville, Ohio, for two years, where he will act as maintenance supervisor.

John Elmer Stucky, Eden Church, Moundridge, Kan., is serving a two-year Pax assignment. He is in Brussels, Belgium, for a few months of language study before going to Morocco.

Marriages

James W. Gray, Christian Church, and *Norma Ruth Penner,* New Hopedale Church, Meno, Okla., on June 29.

Russel Halverson, Bethany Lutheran Church, Luverne, Minn., and *Marion Warkentine,* Bethel Church, Mountain Lake, Minn., on July 12.

Richard Lee Hiebert, Pilgrim Church, Hutchinson, Kan., and *Connie Eileen Krehbiel,* Bethany Church, Kingman, Kan., on June 23.

Stanley Johnson, New Hopedale Church, Meno, Okla., and *Patricia Holtzclaw,* United Church of Christ, Drummond, Okla., on July 6.

LETTERS

Cover to cover on crisis

DEAR MR. SHELLY: The June 18 issue of *The Mennonite* concentrating on the urban crisis is particularly relevant for Mennonites living in Fresno, since we have a high concentration of Negroes and Mexican-Americans who live in abject poverty. Some of our church members and friends are looking at this problem more closely in order to search for a way to make a meaningful contribution to help elevate people religiously, socially, and economically. Part of our study should include reading the Urban Crisis from cover to cover, thus providing us not only with a Christian challenge, but also with some historical background.

Do you have any copies of above mentioned issues of *The Mennonite* still available? I believe we could use eight to ten copies to real good advantage. Thank you. *J. J. Fransen, 779 E. Wrenwood Lane, Fresno, Calif.*

Copies of the Urban Crisis issue are still available. Editor.

System will collapse

DEAR BROTHER: The pressure must be incredible: the pressure on you, the editor of *The Mennonite,* that is.

And, so, some words of support. Myself, I am neither a Mennonite nor a Yank, but rather am a High Church Anglican and a Canadian. It is to *The Mennonite,* however, that I must look for a Christian comment on today's world. Special praise is given to your June 18 issue. You are brave for printing the article by Curtis E. Burrell, Jr. I do not wish simply to praise that single article. It is more as an example of good work that it is cited.

To be frank, I doubt that you can halt or even slow down the total collapse of the Yankee empire, for those who profit from the system will not desert it, as you aptly demonstrate. But your teachings, besides the fact that the correct point of view must be constantly put forward, for the sake of the speaker, hearer, and doctrine, will be of the greatest value during the period of reconstruction. *Wm. Cecil-Smith, 1132 Adelaide #608, London, Ont.*

Keep the cool

Dear Brother Shelly: I have been following with interest the recent letters and articles published in *The Mennonite*. To me, they indicate that perhaps we are awakening to the fact that our church is not and has not been living up to what we profess to be. During the period of the Reformation when our church had its beginnings we dissented from what the Reformers and the established church were doing and took as our model the early church of the apostles. This early church stressed the total concern of the church for the members thereof, both spiritually and otherwise.

After a long time of persecution on the European continent, your ancestors and mine decided to come to this new country and settle. They did so about 250 years ago and at first they scrupulously followed the pattern of living which they had adopted when the church began. But somewhere along the way we became lost and have strayed away from what we started out to be.

This is quite apparent to me when reading what the young mother had to say about feeling uncomfortable when asking questions about some of the things she did not understand. And while I do not think she helped matters any by quitting the church, I know how she felt because I, too, asked questions to which I have not yet received any answers or even any indication that my fellow members know or care what I am talking about. I do not intend to abandon my church membership, however, because I am a part of this lack of communication between the brotherhood and must bear part of the responsibility for the conditions which exist. May God forgive us and send the Holy Spirit to awaken us to our true responsibilities.

And now, finally, the recent letter advocating withholding a part of our taxes to the federal government in protest against the war in Vietnam. Let me say that this country of ours has been very good for and to the Mennonites ever since they came here. I know they were persecuted to some extent during the Revolutionary War times and, frequently, later, but not to the extent that they had been in Europe and other countries. I also agree that wars have never solved *any* of the problems of mankind. But I refer the leaders of this movement to the thirteenth chapter of Romans where the duties of a Christian to the land in which he resides are clearly and emphatically spelled out. I only hope and pray that we can get back on the right track and not be too influenced by the turmoil that is going on in the world today. Or in the language of today, "keep our cool." *Holmes Raudenbush, 3015 French St., Erie, Pa. 16504.*

Grasp the cross tighter

Dear Editor: It is with great interest that I follow the various articles published in *The Mennonite*. If one reads but one issue, it is easy to detect the diversity of thought represented in its articles and letters. Therefore I feel it is not out of order that some of my thoughts be aired in a letter to the editor. . . .

Let us cover the war in Vietnam. Oh, what a cry one hears in the pages of *The Mennonite* about the atrocities, the brutality, and even genocide. One would think we have out-hitlered Hitler. Oh yes, we have trained killers in the jungle. Yes sir, we are using weapons of mass destruction. Surely our involvement there has carried us beyond the point that most of our national leaders had envisioned. So the thing to do is to protest, to throw out charges of every description! Or is it?

Now let us open one more subject, that of racial unrest. O my, how come have not we spoken on this subject before? O how calloused we Christians (Mennonites in particular) have been. Or have we? My goodness we have been praying for peace and these poor unfortunates, our black brothers, for years. Why, since we were children we have been singing red and yellow, black and white, all are precious in His sight, so you can easily see we are not anti-Negro or racist. Perhaps we can join in a march, send them a few bucks, open up a mission. The least we can do is write some letters to our representatives in Washington and prevail on their good offices to pass some legislation to alleviate some of the injustices suffered by these poor minorities. . . .

The time is here to stand up and be counted. The force of events cannot be ignored or dismissed, for we are caught in the tide of circumstance. War, suppression, and confusion always have been the companion of man, but never have their implications affected such a mass of humanity. But beware!

In standing up to be counted, don't panic. Think! Take care of the charges you make against our government! Are you sure you know what you are talking about? Are you speaking in half-truths? Think!

Beware, in which civil rights causes you enlist your support. Be sure! Do you understand their goals, their social implications? Let's be sure of the banner we are flying! Let's be sure we are not supporting self-righteous causes.

May I suggest we grasp the cross of Christ a little tighter. I believe He understands the times best of all. Perhaps if I truly become His disciple I will speak to the needs of mankind from a solid base. *Arthur Claassen, 1514 Jackson, Beatrice, Neb.*

Bingo is facetious

Dear Mr. Shelly: The writer who suggested bingo in lieu of a relief sale apparently does not have experience or even information regarding the facts (Letters, July 9). Hours, days, and even weeks and months go into the preparation of many items, all of which are donated to the cause of relief. The proceeds have brought the necessities of life to many people.

Let us not be facetious. If we cannot offer constructive criticism let us at least be honest and fair. *Florence K. Miller, 141 Eastview Dr., Normal, Ill. 61761.*

THE condensed GENERAL CONFERENCE

Continued

15 MONDAY

Treasurer's Report

William L. Friesen. With respect to the four boards and the seminary, we receipted for a total of $5,789,946 during the triennium. This is somewhat more than budget receipts because there are always some earmarked funds, received for particular items not in the budget. Budget receipts in 1965 totaled $1,608,534 and in 1967 the total amounted to $1,824,474. I'm sure that you won't remember these figures, but you might want to remember the percentage figures that I'm about to give because this represents an increase of about 7.1 percent during that three-year period.

On the surface, this looks like a nice increase in the support of the work, but in looking at the figures presented by the U.S. Department of Commerce, the dollar shrank 5.6 percent during that same three-year period. The same agency states that the disposal of personal income increased by 7.2 percent during this period. So our increased giving is almost exactly what the commerce department says was the increase in disposable income during that period. I apologize, herewith, to our Canadian brethren because receipts quoted above include Canadian support where our Commerce figures are U.S., only.

Now a few general statements with respect to the boards and how they dispersed funds seems in order here. For instance, on page 78, if you total those items appearing under relief you will come up with a percentage figure of 52.7 percent for 1967. I'm not referring to the other two years, just the 1967 figure there. So that somewhat over one-half of the total Board of Christian Service budget is for relief. Voluntary service and 1-W represented 11.1 percent of the total. Peace and Social Concerns 5.7 percent and office operations 11.1 percent.

With respect to the Board of Missions, these reports appear on pages 82 and 83. Almost 80 percent of the receipts directly support program work. The rest is somewhat less direct in nature. For instance, 4.9 percent of the 1967 receipts supported business administration and executive committee matters. Another 4.9 was directly related to missions office expenses. Now, if you total those two up they, approximately, represent office overhead. With the exception of executive committee items this, in a sense, represents office overhead. Another 2.7 percent supported the Every Home Plan.

The Board of Education and Publication on page 84 shows a relatively high figure for office expenses, but much of this board's program is carried on in the form of editing and writing in the Newton office. This figure, then, is not office overhead in the sense that it might be for the other boards.

New Constitution

Gering. It is now some six years that we have been thinking in terms of some changes that might be made in our constitution. We have had numerous individuals who have been working on this; a committee has worked for a number of years. Their report has been presented to you in various ways in the past. In the past few days it has been brought to the executive committee for further consideration, and today we are bringing to you a report from the executive committee on the proposal of a constitution for the future of our conference.

Brother Henry Poettcker, our vice-chairman, will make the presentation in behalf of the executive committee.

Poettcker. The work which has gone into the present draft of the constitution, which you have before you, takes us back a number of years. Growing out of an increased awareness that the 1950 constitution needed revision, the executive committee appointed a constitution and polity committee at the Council of Boards sessions in 1962. Shortly, thereafter, the committee took up its task. Two years later, a grant from the Schowalter Foundation made possible an exhaustive study of the entire structural organization of the General Conference. The findings of this study were made available to the constitution and polity committee. In the course of the studies, the need for a complete revision became apparent. And the committee drew up tentative plans which it presented to the executive committee and the Council of Boards. In successive years, initial drafts were prepared and, regularly, shared and discussed at the annual sessions of the Council of Boards. When the drafts had taken on concrete form, they were discussed with the boards of the conference, separately. Notation was made of the suggested changes and these were considered in further redrafts.

Copies were then made available to be discussed when area conferences met. The latest draft came to the conference members through our conference papers three months ago. (See *The Mennonite*, Apr. 9.) Again, there have been considerable discussions and a number of concerns have been expressed, concerns which the committee has noted.

I direct you, first off, to the commentary on the proposed constitution. In the first section, you will find reference to the raw materials which were used to formulate the revised constitution. I have already referred o that. Indicated are basic changes hich the committee felt would “pro- ide a greater degree of flexibility in rogramming, and permit greater eamwork in planning and imple- nenting goals and objectives.”

1. Note the division of the docu- nent into constitution proper and by- ıws. The latter allow for greater flex- bility in changing organizational ructure to meet the tempo of our mes. Bylaws may more readily be hanged than may the constitution roper.

2. The reduced term of office is ear. The maximum now is two six- ear terms. Till now, it has been two ine-year terms.

3. The General Board, which is to eplace the present executive com- ittee, is enlarged. The number in- cated here being between twelve nd twenty. Observe that certain embers of this board are elected at rge; some on it will be representing e several program commissions, hat we now know as boards, and me, in turn, will be asked, specifi- lly, to represent the divisions of ad- inistration and communication.

4. The divisions, as foreseen in this onstitution, are two. They are new the sense that certain duties form- ly carried by the Board of Business dministration and the other boards e now regrouped to bring certain nctions into clearer focus. The di- sion on administration, generally eaking, is responsible for the busi- ss administration of the General onference. The division of commu- cation is charged with providing in- rmation, interpretation, and promo- on of the Conference program to ngregations, regional conferences, d the general public. On this divi- on, the five members will be ap- inted by the General Board.

5. Program Commissions is the me given to the former boards of e Conference. Membership is desig- ted as thirteen on each of the three mmissions, representation being one om each of the five United States' strict conferences, two from the nadian Conference, and six elected by the General Conference.

The Commission on Education, comparable to our present Board of Education is to function, as did the earlier board, with special emphasis given to a department on higher education charged with giving guidance for post-high-school education. The combination of the two present boards of missions and Christian Service proposes a division more along geographic lines. The Commission on Home Ministries includes such areas as evangelism, the local congregation, ministry and ordination, peace and social concerns, voluntary and alternative services, and health and welfare. These are on the home front. The Commission on Overseas Ministries includes missions and service abroad, evangelism, education, health, welfare, technical aid, and service opportunities, in short, every phase which our work abroad entails.

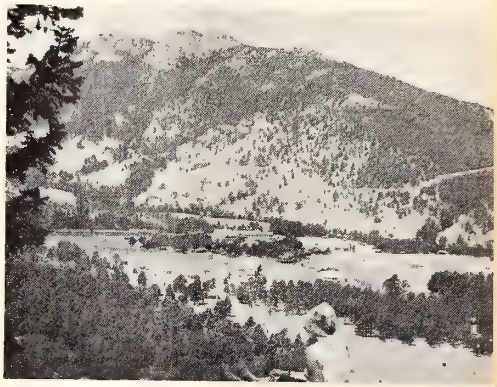
6. The seminary Board of Trustees is elected as heretofore, with the relationship to the conference similar to what it is at the present time.

7. The Annual Council will be similar to the present Council of Boards, with duties defined very similarly to what they have previously been, except as noted a little later.

8. The administration presents a structure very similar to the present, with executive officers for the commissions remaining as executive secretaries, but with the Executive Secretary of Conference becoming the General Secretary. The latter has additional responsibilities to coordinate the work of the Conference agencies and to serve as the liaison person between the General Conference and the local congregations and regional conferences.

9. The annual budget is prepared as before, with the several commissions drawing up their budgets in counsel with the finance committee. I will have a later comment on the last paragraph in this section.

10. The standing committees are two. The program committee shall consist of six members, three to be elected by the General Conference, and three to be appointed by the gen-



eral board. And on the makeup of the nominating committee, I have a later comment.

11. No change is envisioned in the structure of the auxiliaries and their relationships to the General Conference.

12. Provision is made in the section on ecumenical relations to allow non-General Conference Mennonite congregations to affiliate with the General Conference. This is to structure properly what is already, in fact, taking place. And contacts with other Christian groups shall continue to be made, as well.

Prior to these sessions, the constitution and polity committee presented its final report to the executive committee. That was last Friday. Out of the ensuing discussion and further consideration, together with the concerns expressed by members of our brotherhood, the executive committee would like to recommend the adoption of the constitution with the amendments as you have them listed. These amendments come to you, for your information at this time, for action later as our chairman has indicated.

[Article 5, Section 1]. The recommendation is that the Commission on Overseas Ministries (Mission and Service) be changed to read, the Commission on Overseas *Mission* (Mission and Service.) [Italics supplied to indicate change. Editor.]

[Article IV, Sec. II A.] That the paragraph on the membership of the General Board be changed to read as follows: "A. Membership. The General Board shall consist of not less than *fifteen* nor more than twenty members, the exact number to be designated in the Bylaws, but always including the Conference officers, *two* representatives from each program commission, and members at large elected by the Conference. The General Secretary shall serve as a nonvoting ex officio member. The number at the time of the adoption of this Constitution shall be *fifteen*."

That Bylaw 1 [Article IV, Sec. II A] the composition of the General Board, be changed to read as follows: "The General Board shall be composed of *fifteen* members, the three Conference officers elected by the General Conference, *two* representatives elected by each of the three commissions, Education, Home Ministries, and Overseas Mission (Mission and Service); and six members at large elected by the Conference." The remaining part of Bylaw 1 remains the same as it is.

[Article IV, Sec. I B.] That the outline of duties of the General Board be changed to read as follows (and the first two remain the same): "Number 3. Adopt the Annual Conference budget *subject to review by the Council of Boards and Commissions.*" With the remainder then remaining as it is.

[Article III, Sec. IV, Bylaw I.] Standing committees be changed to read as follows: "A. Nominating Committee. The Nominating Committee shall consist of *seven* members, *one from each of the five United States' district conferences, and two from the Conference of Mennonites in Canada. The General Board shall appoint as members of this special committee the representative elected or appointed by each of the various regional conferences. In case a regional conference fails to appoint its representative, the General Board is authorized to appoint to this committee a person to represent this regional conference.* The chairman shall be designated by the General Board. A new committee shall be *appointed* for each Conference session. *The secretary of the General Conference shall be responsible for securing the names of these regional representatives in ample time so they can be officially appointed and their names* published in the Conference papers at least three months prior to the convening of Conference. *It shall be the duty of the Nominating Committee to nominate* two *persons* for each office to be filled. *Nominations from the Conference floor shall be permitted.*"

[Article VIII, Bylaw.] That the paragraph on the amendment of the Bylaws be changed to read as follows: "These Bylaws may be amended by the General Board at any regular or special meeting by a two-thirds majority of the members present, providing written notice of the proposed amendment has been sent to each member of the General Board, *members of the divisions, the Program Commission, the seminary Board of Trustees, and presidents of regional conferences* at least one month prior to said meeting, *and providing the proposed amendments have had prior review by the Council of Boards and Commissions.*"

William T. Snyder. I may have missed it somewhere in the amendments or in the constitution, but I see nothing that applies to representation or appointment of Mennonite Central Committee members.

Orlando Waltner. At the moment, the constitution does not provide for a representation to MCC. However, neither did the old constitution. We are presuming that in collaboration with the Commission on Home Ministries, or with Overseas Ministries, that this representation could be worked out later.

Dan Dalke. I'd like to ask a question on ecumenical relations. Provision is made for non-General Conference Mennonite congregations to affiliate with the General Conference. I was just wondering whether this has been approved by other Mennonite bodies and conferences to see if it was acceptable to them. And by the same token, is their provision made for reciprocity whereby General Conference congregations might join other Mennonite bodies, or is this a one-way street?

Poettcker. I can mention one instance where, on the Canadian scene, the church at Thompson has requested membership both in the Mennonite Brethren Church and the General Conference, or the Conference of Mennonites in Canada. These requests are under advisement at the present time and action will, undoubtedly, be taken at the next conference. We, here on the General Conference level, have accepted churches of this nature as we did just the evening before.

Francis Ewy. Would someone ex-

ain why, up to the point of printing
is copy, they felt it good for the
eneral Board to consist of twelve
ith one representative from each
mmission, and now they are pro-
sing a change to fifteen with two
presentatives. What is the thinking
hind the two members from the
mmission?

Poettcker. The concern was ex-
essed by a number, also by board
embers, that the individual commis-
n might not be represented ade-
ately by just one member from the
spective commission on the Gener-
Board. There, the representation
s raised to two.

Francis Ewy. Is there still some
inking by the board that one would
sufficient, and why?

Poettcker. I'm sure there is some
inking by the board that one would
sufficient, yes. This indicates the
scussion that has been carried on
d concerns that have been brought
d the questions with which the
ard has wrestled during these past
ys.

David L. Habegger. I'm on the
ard of Christian Service and I
n't believe we discussed this, as a
ard. We never had any concern,
rselves, that we have more than
e representative. I was wondering
ether any board did make such a
commendation that they should be
presented by two?

Poettcker. The answer is yes; at
st, through their representatives.
e Board of Missions made this re-
est.

Elmer Neufeld. As a matter of
rification, I don't think it is right
say that the Board of Missions, as
board, has requested two represen-
ives. Various ones of us involved
board work have expressed judg-
ents on this, but I want to clarify
question raised by Brother Ha-
gger that the board, as such, has
t acted on that question.

Olin Krehbiel. On the Commission
Home Ministries—is this commis-
n to be sensitive and listen to local
urch needs and assist the congre-
tions wherever they require it?

Poettcker. Yes, the local church

Seven persons perish each minute

Hunger weakens the body, dulls the mind, and kills the spirit of those who suffer from it. The death toll is too high when seven persons perish each minute from malnutrition and starvation. One-third of the children alive today will carry through life irreversible effects of food deficiency. Each week a million new babies are born and thus become that many more hungry mouths to feed. Must one-third of those, too, be doomed to poverty? Hunger is always tragic, but doubly so in the face of deliberately-restricted food production and extravagant waste in North America.

Most General Conference people are among the overfed, the comfortably housed, and the generous spenders. Whatever the explanation for finding ourselves among the prosperous, rather than the hungry, it places a tremendous burden of Christian stewardship upon us. The poor once silently wasted away. Our hardness to the cries of hungry neighbors may result in the resounding roar of violence and revolution.

The Bible declares God's compassion for the poor (Deuteronomy 15, Isaiah 58, Luke 4). Our concern for the poor must be generated by a desire to be loving and not by a fear of violence. Christian compassion is rooted in a deep belief that following Christ means a special concern for the poor, the hungry, and the hated.

We have responded to emergencies with relief and we have launched agricultural development programs overseas. More must now be done. In the spirit of the inter-Mennonite consultation on hunger and population held in Chicago, May 1968, the following actions seem appropriate:

1. We urge our constituency to study the causes of hunger as a basis for intelligently responding to the problem. We urge serious study of the new missions education materials in order that an informed compassion may motivate our conference toward a crusade against hunger.

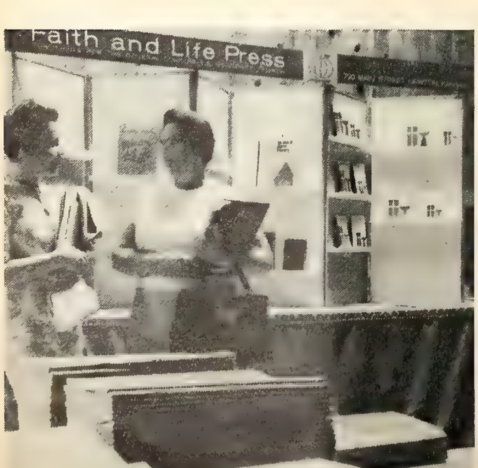
2. We encourage our church agencies, including the Mennonite Central Committee, to give higher priority to programs which combat hunger. We must do more to increase food production and to teach skills leading to self-help programs. We must share our knowledge about family planning, so that newborn babies may be looked upon as a joyful blessing rather than an unendurable burden or, even, a curse.

3. We ask individual members, our congregations, and the various church bodies, individually and collectively, to encourage local, state, national, and international agencies in new efforts to share personnel, technical information, and food materials with the hungry.

4. We call on our people, and especially our young, to become competent in skills needed in the campaign against hunger and to offer their vocational skills to agencies sponsored by the church, by private enterprise, and by our governments, engaged in the battle against hunger.

5. We urge individuals, families, congregations, and organizations in our brotherhood to consider making radical adjustments in personal and corporate styles of living and spending. We urge all members to devoutly pray that God will give us guidance in faithful stewardship over our material abundance. May God help us to be faithful.

The above statement was adopted by the General Conference Mennonite Church in its meeting at Estes Park, Colo., on July 19.



would come under the scope of this commission where the commission would look to the various needs and interests, the different interests that the local congregation should have in the respective area in its total ministry or witness in its locality and beyond.

Robert Gerhart. [Article II, Sec. I, D.] The second sentence states, "The General Conference, therefore, has a right to lay claim to the support of the local congregations." I would gather that this includes financial support. In the second column, under section II under Membership, Duties, number 2, "Each congregation, in its organizational arrangement, shall provide for committees or, in other ways, represent and promote among its membership the various Conference service areas such as missions, education, service, and finance." I think we are aware that there are congregations within the General Conference who, wholeheartedly, lend their support to certain areas of the Conference program. However, some in these congregations have reservations about certain types of programs or certain program areas. And one way in which they express this reservation is by withholding a certain amount of support, whether it be financial or with their interest. I understand, also, that with this new structure, the colleges are being brought under the Commission on Education which, at the present time, more or less solicits independently of the Conference budget. I'm wondering what disciplines or procedures are in mind for churches which cannot wholeheartedly support all the areas of conference program—all the areas of missions, education, service, and finance. If the conference has a right to lay claim to the support, in what way will this be carried out, and at the same time maintain the independence of the congregations?

Poettcker. I do not think that the colleges, in their program as such, are placed under the Commission on Education. There will be a separate section, division for higher education, serving the post-high-school-education interests, with emphases there giving guidance to the kind of program that we might well have. But this does not indicate that the individual colleges are, therewith, placed under that respective board.

Secondly, with regard to the question, what kind of discipline, if you please, will be exercised? I don't know that anything further was anticipated than what we do at the present time, namely, to encourage and to admonish individual congregations to support the total work of the conference. We all have interests that are varied and we know that some will underwrite or support one phase of the program and not another. At the same time, however, we are aware, too, that if congregations have no interest in supporting the General Conference, the question would certainly be raised, why they would want to be a member of the General Conference.

Henry Funk. The regional conferences or the district conferences, as we call them now, are actually autonomous conferences. Will the district conferences have to approve this section on regional conferences to make it a working relationship?

Poettcker. My answer would be that this is in keeping with the procedure which we have at the present time and, certainly, for any conference that would raise this question, one would assume that they would vote on whether or not this would be appropriate for them. This comes as a request from the regional conferences and is, therefore, incorporated as it is.

Leland Harder. I'm concerned about the area of church research. We were told that this constitution itself was, in part, the result of very careful research, in the effective functioning of our Conference. I think it is safe to assume that more and more research will become a part of our decision-making. I'm wondering why function research is not a part of the constitution itself?

L. L. Ramseyer. At one stage in the development of this process, a division on planning was suggested and, at one time, was written into the outline and written into the consti-

tion. This division of planning
ould probably have included the re-
arch function you're talking about
d which, probably, is needed. I
ink our idea on the committee on
nstitution and polity was that per-
ps we should not initiate that divi-
on of planning right now but it
ould be kept in mind for the future.

TESTIMONY

enry Isaac. Christian friends, I'm
ankful to be able to be here and to
eak to you this afternoon. One year
o, I completed my three years of
dy at Mennonite Biblical Seminary.
st August my wife Mary Anne and
together with our three children,
oved to Waterloo, Ontario. It was
th great joy and great anticipation
at we began our pastoral services to
e Waterloo-Kitchener United Men-
nite Church. Approximately five
eks later, I began having serious
fficulties with faulty coordination
d with my memory. On Sunday
rning, I awoke to discover that I
d lost sight in one eye. Yet I
eached that Sunday and also the
nday after.

Following several visits to the doc-
's office, I was admitted to the
spital. There I received approxi-
tely forty head X rays. At this
e, there was very rapid deteriora-
n of my condition and surgery was
dertaken. After four and a half
urs of surgery, the doctors closed
incision in my head with twenty-
stitches and informed Mary Anne
t I had an inoperable malignant
in tumor. My head was full of
cer. To remove a small part of the
nor, they had cauterized two hun-
d blood vessels and they said that
re of the tumor could not be re-
ved. The doctors were unable to
how much longer I would be
ve. I was then taken to the London
pital for twenty-five cobalt treat-
nts. After a total hospitalization of
e weeks, my specialist discharged
from the hospital. He mentioned
t he was happy for my progress,
he said, henceforth I should re-
in from driving a car, and I should
rain from preaching. That was shocking news for one who had just entered into the ministry. This is the medical side of my experience and I am thankful for all that the doctors have done for me. However, there is another side to my experience that I wish to relate to you, namely, the spiritual side of this experience.

For me, death was very near. But we know that the church prayed. We know that after Mary Anne shared with the Waterloo-Kitchener Church what my condition was, then this church was gathered time and again and spent time together weeping and praying. We know that the Mennonite Brethren and the Old Mennonite churches in Waterloo-Kitchener were also conducting special prayer meetings on my behalf. And we also know that many of you and many of your churches spent much time in prayer. We received letters from South America, even from Russia, saying "We are praying for Henry's health." And as believers prayed, I believe many, not all, they prayed that God's will might be done. God heard and God answered the prayers.

God has given me strength. And so I can continue as pastor of the Waterloo-Kitchener Church. Since March I have been worship leader of both services every Sunday morning and I have preached every Sunday, even though the doctor told me, "Don't ever preach again." I've not driven a car again, but the Lord has given me strength to proclaim His word.

Today, I would like to take this opportunity to thank you for your prayers. We ask you to continue to pray for us and join us, also, in praising the God of miracles in this day. Thank you.

INTERCHURCH RELATIONS

Robert Kreider. Since the beginning of the General Conference more than a century ago, there has been a war among our members—a yearning in our brotherhood for unity with other Mennonite brotherhoods, and at the same time a hesitancy, an insecurity, an awkwardness in seeking this unity with other Mennonite groups and other kindred Christian bodies.

Our disunity as Mennonites is understandable but regrettable. Our working unity among Mennonites is substantial but inadequate. The quantity and quality of interchurch cooperation in our total Mennonite brotherhood exceeds, in some instances, that experience among churches with organic church unions.

There is a growing amount of interaction among Mennonites in local communities in such programs as relief sales, disaster service, other types of service programs, but there is a limited amount of common worship and serious sharing on the possibilities of closer church relationships.

Many people counsel that the substance we find in joint service should be encouraged with a minimum of talk about closer organic union. One observes that our receptivity for cooperation with other Mennonite bodies may be in direct proportion to the distance from the home base, for example, overseas mission, relief work, where the cooperative relationships are multitudinous. Inter-Mennonite relationships may be strongest both on the growing edges of the church's program (innercity churches, student services, new Sunday school curriculum materials, etc.), and where our congregations are dying.

The committee has pursued conversation, officially and unofficially, with several Mennonite and affiliated groups about the possibilities and limitations of further relationships: the Evangelical Mennonite Church, the Mennonite Church, and the Mennonite Brethren Church. The interchurch relations committee has been somewhat disappointed that the discussions with the Old Mennonite Church at the Bethlehem Conference and at the Estes Park Conference three years ago have not progressed as far as we had hoped.

For the next triennium, we encourage the conference to pursue, with increased vigor, our conversation with other Mennonite brotherhoods and with other evangelical groups. Staff members can play a highly significant role in this. We particularly urge congregations, in the next triennium, to cultivate fraternal relationships with other Mennonite churches and other evangelical churches in their areas.

Interchurch relationships at conference levels is little more than sounding brass and clanging cymbal unless there is a warm, eager, friendly, theologically discerning search for the unity of church and community.

Let us ask ourselves such questions as these: What close friends do we have who are not Mennonites? Have we studied the Scriptures together, recently, with members of another church? Have we discussed together, recently, questions of church faith and service with members of another church? Have we worked together, recently, with members of other churches on projects of urgent Christian concern?

Melvin Schmidt. I note the absence of any mention to possible relationships with our Catholic brethren. I feel I must bring this to our attention, because of what is happening in the Catholic Church these days which may be something we should at least be aware of. In the last few months we have had some relationships with the Catholic Church in our neighboring town of Newton. We find that there is real openness to the kind of perspectives that we Mennonites have. For one thing, nationally, the growth of the number of conscientious objectors in the Catholic Church is growing more rapidly than in any other religious body.

Dan Dalke. I, personally, have a reservation and I think our Conference should be very cautious about entering relationships with organizations that are religious but not Christian.

Erland Waltner. The interchurch relations committee has been somewhat disappointed that the discussions which we have had with the Old Mennonite Church at Bethlehem Conference and at Estes Park Conference three years ago had not progressed as far as we had hoped. I think I understand the background of this statement. I think we need to ask ourselves, however, whether the current situation may not also reflect, in part, unrealistic expectations on our part three years ago or even six years ago. I think we must be aware that the developments of fraternal relationships between groups does take a good deal of time and cultivation. I think, too, that we need to give a great deal of thought to the question of the nature of the unity that we seek. I'm glad that one of the topics to be discussed at this conference is precisely that. I would like to say, on the positive side, that there have been some very good developments, I feel the Associated Seminaries' program, for example, the last three years.

CHURCH RENEWAL

William Block. The approaches to renewing the church are varied. There are those within the present structure of the church and here two examples are given. The Evangelical Lutheran Church of the Holy Trinity, Lancaster, has worked extremely hard over many years at renewing the church within the existing structure. This has been achieved through adult education, youth work, community action, team ministry. The Church of the Saviour, while less bound by tradition, is still a church in the usual sense. Some of the strengths here that have contributed to renewal are strong emphasis on meaningful membership, providing structures for persons to engage in mission, emphasis on the individual's gift and call, the wholesome combination of prayer and action, a workable form of team ministry, and openness to worship.

Secondly, renewal of a church can also be seen beyond or outside of the usual structures. Industrial chaplaincies, coffee houses, communal groups, worker priests, and evangelical academies can be mentioned here.

The common elements that seem to be found in most of the renewal efforts are the following: biblical study, disciplined prayer life, involvement of the laity, importance of small groups, and a healthy combination of personal commitment and social action.

The committee has agreed that no formal Conference program can be structured which, when followed slavishly, will result in a congregation experiencing renewal. Renewal of individuals and commitments to Jesus Christ, or renewal in structure by which a congregation can more persuasively witness and minister to the world's needy people, must come through disciplined study and courageous surrender to the Spirit of God

Members of the committee are ready to assist local congregations to study churches experiencing renewa by supplying literature and reports o renewal movements, encouraging the sending of representatives to renewa retreats, for example, those sponsore by the Yokefellows or Faith at Work

Leonard Wiebe. We would like t encourage delegates who are representing the congregations of our Conference to return to their congregations to encourage a delving into new action and new mission, and at th same time, that the search for spiritual renewal and the asking of questions, study of the Scriptures, and th sharing in prayer take place. We fee that renewal, finally, cannot tak place in a vacuum, but must tak place within the context of being i mission.

Albert Gaeddert. One of the thing we've been talking a good bit abou is the structure of the church an our willingness to change the structure. I think we will need to continu to look at this with rather grave carefulness. The structures that we hav set for ourselves may, in themselves keep us from renewing and when thi happens, then something stands in th way of the spirit to guide us. I thin one of the things this will, continuall mean for us is that we are ready t take another look at the nature of th church, whether this is the conventional church, a new church, a larg church, or a small church, to fin what is the nature of the church an what is the nature of our particul congregation where we are. As w noted this morning, this will likel lead us to repentance. And the second thing that this would do is t lead us to see again the servant po ture of the church.

David Janzen. It seems to me th

hen we talk about church renewal in
ır churches it seems as if we just
eed to get hold of a certain program,
ıd then everything will be well with
. We seem to forget that this is not
e problem. The problem is turning
Jesus Christ and following our
ord and Master, not to motivate
ople externally. These are all tech-
ques that are, then, applied very
ten to give people a good feeling
ithin themselves. But these are not
ings that really spell renewal, at
ast to me and in my mind. So I miss
hat I would really consider the ma-
r dimension when we talk about
newal in the church.

Herman Enns. I'm wholeheartedly
hind this report. I feel, though, one
ing that has been left out, that is
ey have not come to grips, maybe
ot in the report, with the basic re-
ctance on the part of the regular—
e ordinary congregation to change.

Albert Gaeddert. I wish I knew the
ıswer to that. One answer may well
that we say to ourselves, this is
e work of Jesus Christ, as was men-
ned here just a little earlier. But
ot in the sense that this will now
ake us feel very good. It may
tually be the work of Christ, relat-
g again Christ as the suffering serv-
t. Stepping out into places where
nventionally we are not quite ready
go. And, I suppose, it takes the
ner commitment, it takes continued
alogue within the church. As long
we are ready to speak to one anoth-
, ready to listen to each other, at
e same time listening to the voice of
od. It seems to me there will come
ıys that can be real dynamic.

Ron Ropp. I want to comment that
think church renewal, as I under-
ınd it, certainly cannot minimize the
pect of Jesus Christ as Lord and
vior and its reliance of the work
the congregation. I wonder if we
ve this reluctance to say it is that
ıpact, ofttimes structured in the
urch as it exists today, that actually
ts out the fire of this experience.

Peter J. Dyck. A question I would
e to ask is whether you have found
y correlation between church unity
d church renewal? I don't know

The poor in our own communities

This resolution was proposed by an adult Sunday school class of the Arvada (Colo.) Church and adopted by the General Conference on July 19.

We are caught up in a crucial struggle: a struggle between *haves* who are mostly white and include those of us who are Mennonites, and the *have-nots,* who because they are mostly nonwhite, are poor, hungry, and powerless; a struggle which has been graphically documented in the June 18 issue of *The Mennonite*—The Urban Crisis.

The have-nots are at the mercy of the white establishment, of which we are a part. We have taken from these people their self-respect, their worthiness, and their hope. Because of our lack of concern, these people are uneducated, jobless and, in many cases, suffering from malnutrition.

Such a situation should not be tolerated anywhere, but in countries that are affluent and which call themseves Christian, it is unforgivable. Unfortunately, the church is also caught up in the affluent comfort of the middle class and concerns itself more with its new buildings and the solace of the Sunday morning service than with the plight of the poor.

If the church is to be relevant today, it cannot turn its back on this conflict and continue in its self-satisfied way. Particularly, those of us who call ourselves Mennonites, who have prided ourselves on our concern for our fellowmen, shoud reexamine what it means to be the church in this particular situation. If we really believe that a major function of the church is that of healing and reconciliation, we cannot turn our back on this conflict in which so many poor are suffering.

Because this is a time for action motivated by compassion and love, we call on the General Conference to:

1. Make every effort to inform its members of the plight of the poor minority groups which exist both in the cities and rural areas.
2. Encourage members to help poverty and minority groups create their own organizations and communication channels, so that the voice of the poor can reach those who can help to bring better conditions. Better communication with the poor can help us be aware of the extent of our own involvement in the causes of poverty.
3. Encourage its members to use political channels, recognizing that some problems are of such magnitude that, only through sound government legislation, can realistic solutions be found.
4. Identify and support programs which will relate not only to the short-range programs of feeding and clothing, but seek to find and support programs which will educate the poor, allow them to become employed, to feel worthwhile, to help gain sufficient medical, housing, and nutrition programs, to have hope, and to develop in the image of God.
5. Find ways to use MCC's experience in relief and development overseas so we relate to the needs in North America.
6. We request the executive committee of the General Conference to give a high priority to the implementation of the above concerns or to delegate this responsibility to one of the boards or an ad hoc committee. And we encourage exploration of the feasibility of establishing a million-dollar fund over the next three years to finance new programs.

why we bring these two together, but I wonder whether church unity results in renewal or whether, alternatively, renewal in the church leads to the appraising of others in the larger church.

William Block. We have not found a correlation but we haven't really studied any large number of congregations that have been renewed in the terms that we have defined, so that I'm not sure that we can point to this. The areas where we have found renewal, however, have tended to be ecumenical in nature for they weren't, usually, just one church working within itself.

16
TUESDAY

AMOS VISITS AMERICA

Peter Ediger. The word of Amos, which he saw concerning America in the days of Lyndon Johnson, President of the United States, four years after the assassination of President Kennedy and months after the assassination of Martin Luther King and Robert Kennedy.

And Amos said, "The Lord roars from the city and from the marketplace, He utters His voice, so that the people in the suburbs shudder and even the countryside trembles. Thus says the Lord, for three transgressions of China and for four I will not withhold the law of the harvest. They shall reap what they have sown because they crushed many people with ruthlessness and closed themselves off from communication with the world and sought to stamp out My Name with atheistic indoctrinations. So I will send more purges upon the land and bloody struggles between leaders of conflicting ideologies. And the people of China shall suffer many things, says the Lord.

Likewise Amos spoke God's Word of judgment on the transgression of Russia, and France, and Germany, and Britain, and Canada. And then he turned to America.

Thus says the Lord. For three transgressions of America and for four I will not withhold the law of the harvest. They shall reap what they sow. Because they did not rise up in protest when their leaders pursued oppressive policies of foreign policy. Because they gave silent approval to the raping plunder of a small people already pregnant with problems. Because they closed their eyes to the poverty of the poor and turned aside from seeking justice for their brothers to pursuing selfish gains for themselves. Because they glorified violence on their screens and in their books. Because they placed more value on the objects and their systems than on their neighbors and their brothers. Because they pursued personal pleasure above integrity and social sensitivity.

Now, therefore, hear this Word which the Lord speaks against you, O America. You who have been blessed of all nations of the earth with productivity and affluence, and with many churches and much religious activity, I am holding you accountable for what you do and what you fail to do. Woe to those who lie on fancy beds and stretch themselves on comfortable couches, who eat rich foods from well-stocked supermarkets, who delight themselves with hi-fi stereo music, whose supply of wine is plentiful, and who wouldn't think of missing an appointment at the beauty parlor. But who are not concerned at the needs around them in the world. Who do not see, and seeing not, care not, that their brothers are hungry for jobs and food.

Woe to those who do not speak up in protest when their legislators pile billions upon billions for military appropriation and reject with a joke an appropriation of millions to eradicate rats in a city slum. Thus says the Lord, I sent them messengers but they would not hear. I spoke and spoke and spoke but they would not listen. I sent them marchers who walked and walked and talked and talked but they paid no heed. Therefore, thus says the Lord, fires will break out in your cities, and snipers will snipe from the rooftops, and looters will loot from your stores. And fear and confusion will reign in the streets, because you did not hear the voice of the poor, and heeded not the marching feet of the oppressed. Because you did not know that I was speaking through their voice and walking in their shoes. Because you repented not but hardened your hearts in the days when I spoke. Therefore I will come with fire and with revolution unless, unless you turn and hear your brother's cry and Mine.

Hear this, you who trample upon the needy and bring the poor of the land into ever greater economic captivity. I will not forget any of your deeds. Shall not the land tremble when the accounts are settled? Hear this word, you high-society girls, you who live in the country club hills, who oppress the weak and ignore the needy, who salve your consciences with lavish benefit parties where you say to your domestics, bring on the drinks. Hear this you up-and-climbing middle-class men. You who say, "If they only had my drive. I had to work for every penny I got. They could better themselves if they only tried."

Hear this, you up-and-climbing middle-class men and high-society girls. The time will come when all that you've accumulated will come to naught and all the subtle legal ways by which your prosperity came at their expense will be exposed and your hands will be empty of all save your guilt.

Woe to you who always want to be comfortable in church services, who want to be secure in your well-walled and -carpeted religious systems, and then rely on the National Guard and America's massive military might to protect you and your riches and your comfortable religion.

Hear then the word of the Lord. I am sick and tired of your many pious sacred rites. I am not pleased by your poses and your religious rituals. Even though you offer me your one-dollar bills and your five-dollar bills and even your fat checks, I will not accept them as an appeasement for your injustice. I do not receive them as a cloak to cover the conscience pricks of your insensitivity to the needs of your brotherman.

But let me tell you what I will accept. Let me tell you what I am ooking for. Turn on the stream of ustice and let it roll across the land. Open the irrigation valves of righeousness and let the refreshing waters flood the parched earth of seven continents. Turn from the futile pouring of your manhood and your muscle and your money into the demonic destruction of warfare. And channel the dealism and energy and compassion of your people, young and old, into constructive works of righteousness.

Thus says the Lord. Seek good and not evil that you may live. Hate evil and love good. And establish justice in your courts, and in your legislaive halls and in your churches. Hear and testify against the religious esablishment says the Lord. On the day that I punish America for its ransgressions, I will surely chasten the structures of Christendom. The beautiful sanctuaries shall fall to the ground. And the hollow sounds of your cathedrals shall be heard no more. And your altars shall rot in the rain.

Behold the days are coming, says he Lord, when I will send a famine on the land. Not a famine of bread nor a thirst for water, but a famine of the hearing of the Word of the Lord. In the mountainous haystack of religious words they shall seek in vain for the needle of the Word of the Lord. They shall wander from church o church and from preacher to preacher and from counselor to counelor, from ism to ism, from illusion o illusion. They shall run to and fro o seek the Word of the Lord. But hey shall not find it because they did not listen when He spoke. They paid no heed when He addressed hem. They sat in affluent comfort on heir ears and would not hear.

Woe to you who can't imagine hat God's judgment might come to America, who support the participaion of America in violent upheavals and warfare far away, but to whom it is inconceivable that war should ever come to your front porch. Do you think that can go on for very long?

Thus spoke the prophet Amos in his visit to America. And then the popular and patriotic preachers of America sent word to Mr. Hoover, director of the FBI, saying Amos has conspired against America. The land is unable to endure all his words. He is guilty of treason. And the popular and patriotic preachers said to Amos, "O misguided idealist, go away; flee from us. Go back to the Bible and stay there. Don't meddle in our social and political affairs. Go back to the Bible and be a nice old biblical character about whom we can preach in pompous platitudes. Go back to the Bible and stay there. Don't come again to disturb our lives in 1968.

And Amos said, "I am not a preacher nor am I a preacher's son. I am a common laborer in an assembly plant. But the Lord spoke to me on the assembly line. And the Lord said to me, "Go prophesy to the American people. And now hear the Word of the Lord. Unless you repent, your children and your children's children will find no place to hide from bricks nearby and bombs afar."

And with these words, Amos was about to leave when a reporter asked him for a final statement. And Amos said, "O People of America, thus says the Lord, are you not like the Chinese to me, O Americans? And are not the North Vietnamese and the South Vietnamese alike to Me? Am I not the God of all men? Does not My judgment and My love hover over all, the rich and the poor, the oppressor and the oppressed, the haves and the have-nots? Is any exempt from My judgment or My grace? Therefore, thus says the Lord. When you are ready to hear My Word and to do it, in that day I will renew the falling cities and raise up the ruins of this world. Behold the day shall come when productivity shall overtake need and rehabilitation shall overtake dilapidation. And cities and nations shall be rebuilt and men shall live in justice and in peace. Thus says the Lord, your God. Amen.

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COVER

"Those are thrifty and clean and honor their fathers." See "The Same One Hundred Years."

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Audell Herndon, 848 South Chautauqua, Wichita, Kan. 76214, wrote "The Same One Hundred Years" after a drive through the Kansas farmland between Salina and Wichita. The meditation was published first in the newsletter of the First Unitarian Church of Wichita.

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The church and the election

WHAT ARE THE implications of our understanding of the Christian faith for the coming election?

With this question, we opened a discussion of the United States presidential election in 1964. (See *The Mennonite,* Sept. 29, 1964, page 600.) It was a controversial thing to do. We realized it at the time and, after a long silence, people have begun to remind us about it during the last several months.

We also said in our 1964 statement, "Our denomination or this publication is not endorsing any of the political parties or their candidates." And we did not.

But we did do what we said we would do. We opened our pages to an open discussion of the campaign to those who felt led to discuss the issues. In 1964, we said, "It is the conviction, however, of this publication that the questions raised in this campaign deserve to be discussed in a Christian context."

And the discussion took place at several levels. Writers of articles expressed their personal views on varying sides of the campaign. Writers of letters to the editor entered into the dialogue vigorously. A survey of the opinions of our readers revealed a marked eagerness to talk about the campaign although others raised questions about whether it was proper to talk about these things.

Was it all a mistake? We think not. It was certainly a learning experience. Those who favored one candidate above another discovered that the election or failure to elect him brought neither the millennium nor Armageddon, though small elements of both can certainly be found in the experience of the last four years. The obvious lesson is that political issues are complex and they are becoming more so. As we rub our eyes and view the 1968 scene, we can only conclude that 1964 was elementary compared to what we face this year.

So what do we do? The Church Unity Committee advises caution but also a "deeper involvement in the application of the gospel to our times." (See "The church and election campaigns," June 18, page 436.) We intend to follow this advice, contradictory as it may seem.

We thought we were cautious in 1964. Our first article was called "A Time for Sober Judgment" (Sept. 22, 1964, page 582). It laid down some careful guidelines for studying the election issues. "We must view this election seriously," said the article. "In so doing, we bring to the campaign a sense of wariness coupled with honest searching."

We will redouble our caution. Obviously, it was not enough to explain in one issue that "our denomination or this publication is not endorsing any of the political parties or their candidates." Much as we personally dislike disclaimers, we'll say it not once but every time it seems vaguely necessary. We hope to get that one point across.

But we will also take a calculated risk which is the only thing one can do if he is to be more deeply involved in applying the gospel to our times. One can be cautious about entering the lions' den, but even for a professional lion tamer, it is always a risk.

We will try to report from a Christian perspective what we see happening about us. We will note with interest what other churches do or do not do. But we will not confine our attention to church news. We will try to provide that background which all of us need to make our decision.

And this background includes the admonition and counsel of others in our brotherhood. We hope that all of us will enter into this discussion with humility and openness. We know that the subject of politics sometimes brings intemperate language and emotional outbursts. Perhaps these are the most honest expressions we can make; however, let us remember that not only what we say but how we say it will be tested. Sometimes we may plead that religion should not be mixed with politics because politics is really our secret religion. Let's not be afraid to ask this question and other questions which will subject even our own views to the judgment of Christ.

In 1964, we said, "We hope that the discussion begun here will be prayerfully pursued in the local fellowships of our brotherhood as they may be led. We welcome contributions to this discussion in our pages."

We renew that invitation and we raise again the question: What are the implications of our understanding of the Christian faith for the coming election

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Following our summer biweekly schedule, our next issue will be dated September 3.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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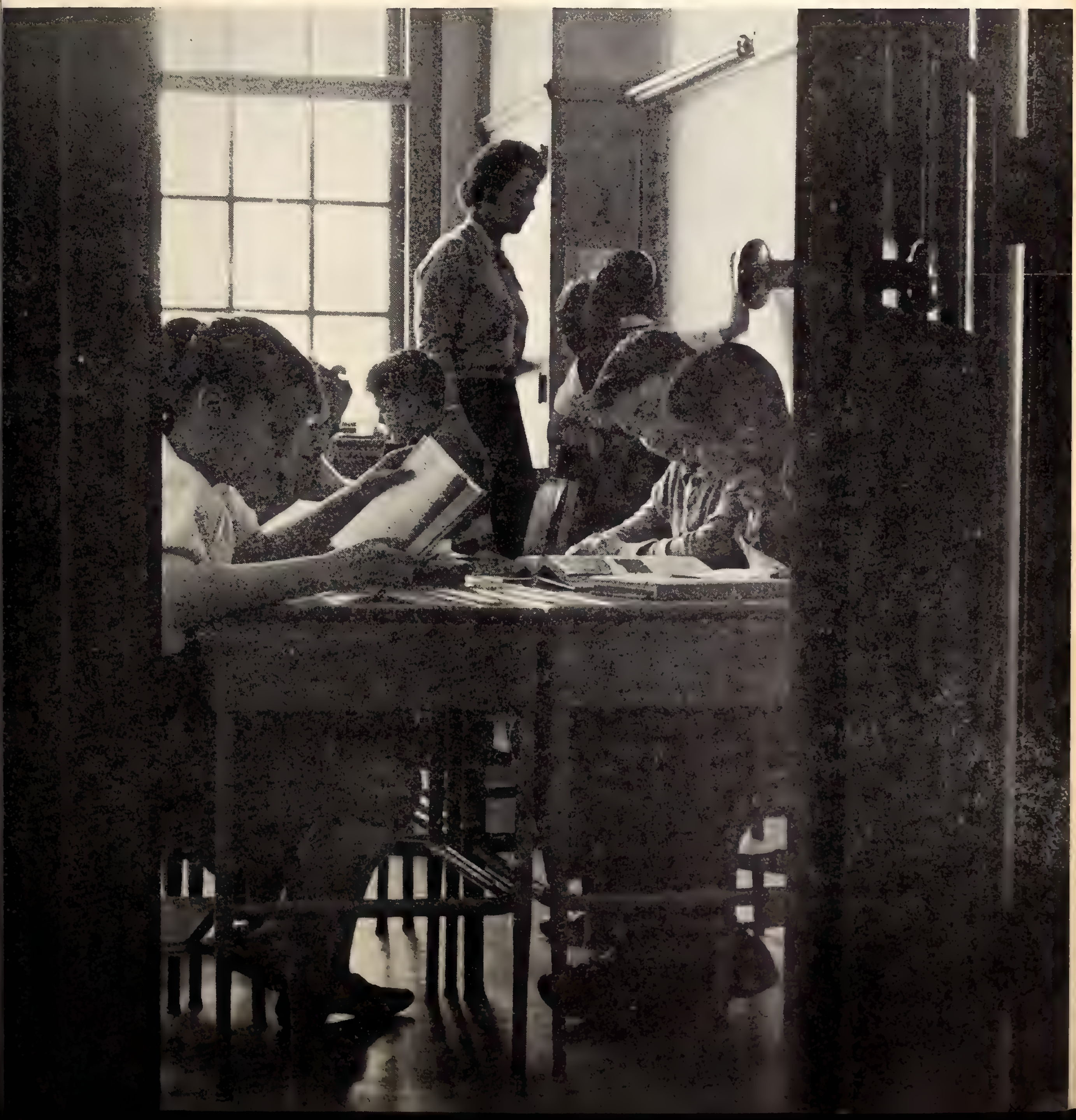


The Bible goes to public school

Irene Wray

THEY TEACH THE Bible at a public high school in New Hampshire. Is this an act of defiance against the United States Supreme Court's decisions concerning religion in the public schools? On the contrary, this program meets the qualifications stated by the majority of the Supreme Court.

James McBride, head of Laconia High School's language department, directs a twelve-week course in which the Bible is used to study literature and history. His excellent preparation and presentation probably account for the fact that there has been no opposition in Laconia during the three years the program has been in effect.

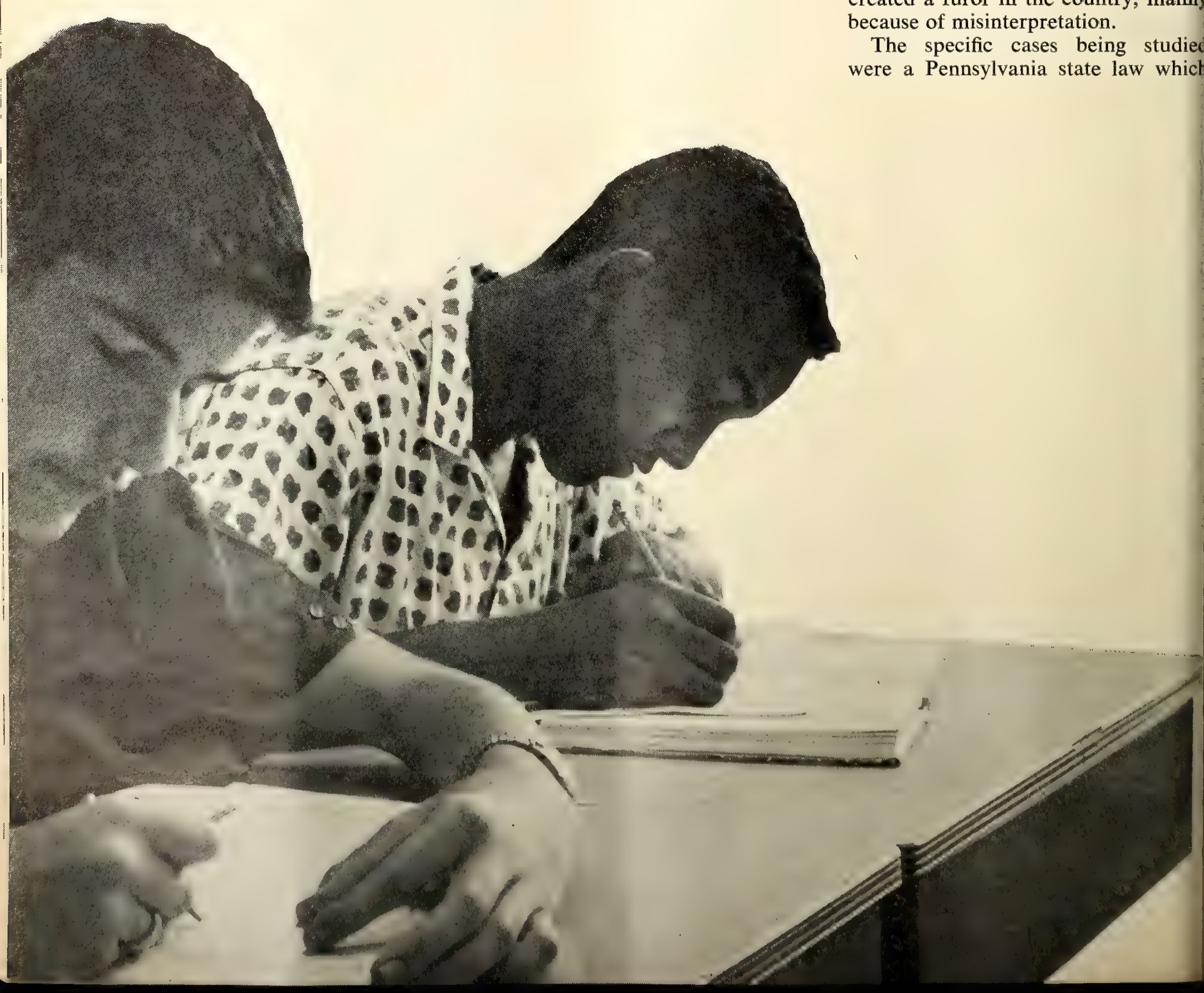
"The Bible is studied as literature, as objectively as possible," said McBride. "Interpretation is avoided." References and allusions in other literary works are often based on the Bible, and if the students are to have a full understanding, they must have a grounding in the literature of the Bible, McBride explained.

This is an expansion of religious liberty. This is an exploration into the historical and literary value of the Bible; it is not a theological study, nor is it religion prescribed by government. Separation of church and state is maintained.

Teacher Marie Forsberg effectively demonstrated this separation during the first day of the course last year. She touched a lighted match to each of three candles. Puffs of black smoke escaped the blue flames. "These candles can be used for reading, to decorate a shrine, or as part of a coffee warmer," she said. "In the same way, the Bible can be used to learn of literature, history, or theology."

The First Amendment, guaranteeing separation of church and state, was the first action by any government assuring absolute religious liberty and recognizing that religious liberty is an inherent human right. In 1962 and 1963, the United States Supreme Court upheld the concept of religious liberty when it ruled that prescribed prayer in public schools was unconstitutional. The decision created a furor in the country, mainly because of misinterpretation.

The specific cases being studied were a Pennsylvania state law which



quired that "at least ten verses from e Holy Bible shall be read, without mment, at the opening of each pub- school on each school day," and a ltimore rule which required "read- g, without comment, of a chapter in e Holy Bible and/or the use of the ord's Prayer"; and a prayer, written y the New York State School Board Regents, recommended for recita- on by teachers and classes at the ginning of each school day.

The Court ruled that these practices ere unconstitutional, because both ses violated the First Amendment. ney banned all similar observances all public schools in all states.

Reaction to the decisions ranged om angry comments, predictions, id threats of defiance, to attempts erase God from the world during hool hours. All Bibles were removed om the shelves of some school li- aries, and parts of our national ngs were banned.

"All this overreaction was unneces- ry," said McBride. The clue to com- iance with the First Amendment and e recent Supreme Court decisions n be found in this paragraph by stice Tom C. Clark, in the ma- rity opinion of the 1963 decision: "It might well be said that one's ucation is not complete without a dy of comparative religion or the story of religion and its relationship the advancement of civilization. certainly may be said that the Bible worthy of study for its literary and storic qualities. Nothing we have id here indicates that such study of e Bible or of religion, when present- objectively as part of a secular pro- am of education, may not be effect- consistently with the First Amend- ent."

Laconia High School's Bible study urse demonstrates that Justice ark's eloquent defense of objective dy of the Bible is reasonable. The urse also meets the test set up by e Supreme Court, that "there must a secular legislative purpose and primary effect that neither advances r inhibits religion."

The time has come when literary cellence can surmount rigid barriers of a misunderstood church-state separation posture. The barriers are down in Laconia, and they are down in Georgia, where most teachers use the Bible in their literature courses. California requires teachers to include study of the role of religion in the story of mankind. In Texas, history classes study the relationship of church and state. Sociology students in New York study current religious practices.

The American Association of School Administrators commends these programs in this statement: "There is a very fine line between advocating a specific point of view and teaching, impersonally and objectively, facts about religion. Many teachers, exercising common sense and good manners, have proved they can handle this delicate task with propriety, fairness, and objectivity."

Without these studies, said Walter Lippmann, there is a "moral and intellectual vacuum at the center of education."

George A. Buttrick, at Garrett Theological Seminary, said some schools give "almost no room to study about religion. . . . We teach the literature of Shakespeare; why not teach the literature of the Bible? We teach the life and sayings of Benjamin Franklin; why not the life and sayings of Jesus Christ?"

The Supreme Court, in its decisions, has clarified the issue of religion in the public schools. Teaching of religion was banned, but teaching *about* religion was encouraged. This will mean vital gains to religion and to education.

One teacher said, "Before, we had made just that polite little bow to religion, and assumed that was enough. I realize now how much more we can and must do."

James McBride thus evaluated Laconia's Bible study program, as the fourth year of the unit began: "Under the guidance of our teachers, the course becomes a meaningful, significant period of instruction in the youngsters' lives.

"Aside from the literary examples given to those taking the course, history, art, geography, and genuinely solid insights into human nature come forth in a very fine, time-tested pattern. Students now have an awareness of biblical allusions as a result of having taken the unit."

A perusal of Bartlett's *Familiar Quotations* will show that Bible quotations are exceedingly popular; therefore, this awareness of biblical allusions is essential.

There have been many inquiries about Laconia's program from schools throughout the nation. McBride answers all inquiries, and does not resist giving advice, saying, "I am very much in favor of the unit, and I believe that all public schools ought to seriously consider adding this."

The Bible—its folklore and songs of the vineyard, joyful lyrics, sorrowful dirges, fables, allegories, proverbs, and parables of experience—is, indeed, worthy for its literary value.

John Ruskin's emphasis (in *The Eagle's Nest,* 1872) on the importance of literature in our lives seems doubly applicable to the literature of the Bible: "Literature does its duty . . . in raising our fancy to the height of what may be noble, honest, and felicitous in actual life; in giving us, though we may ourselves be poor and unknown, the companionship of the wisest fellow-spirits of every age and country."

"Unless they study the Bible's literature," asks McBride, "how will the students understand these phrases when they meet them again and again? How can they appreciate the full meaning behind 'a stranger in a strange land . . . a land flowing with milk and honey . . . a dreamer of dreams . . . skin of my teeth . . . at their wit's end . . . we hanged our harps upon the willows . . . a soft answer turneth away wrath . . . a merry heart maketh a cheerful countenance . . . a lion is in the streets . . . they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint'?"

They are learning, in Laconia, that *wisdom is better than rubies.*

The twelve-week unit is based,

chiefly, on the text *The Pocket Bible*, edited by Cyril Richardson. Records, slides, and maps are used to motivate the youngsters and to strengthen their awareness and appreciation.

A Bible pre-test given to students contains unfinished statements, blanks to be filled in, phrase matching, and definitions. God and Satan agreed to test the patience of ———. Stories by which Jesus taught were called ———. Every house divided against itself shall not ————.

Match the following: lyric poems, hyperbole, allegory; with the prodigal son, the Psalms, It's more difficult for a rich man to enter heaven.

A study guide is mimeographed on some fifty sheets of paper. It begins, "The Bible is a book of books—a library of many different literary types —which cover a period of twelve centuries. . . . The Old Testament is a large collection of national literature which covers a period of over one thousand years. Genesis, Exodus, Judges, the books of Samuel, and the books of Kings represent historical narrative; and to supplement this, legal literature is found in part of Exodus and in Deuteronomy, Job, Proverbs, and Ecclesiastes are examples of wisdom. Devotional literature is found in Psalms."

Dates and ages are matched with biblical narratives which took place during that time, as in the following example:

"2000-1500 B.C. — Middle Bronze Age. This is the age of the patriarchs, who were the ancestors of the Hebrews. The Genesis stories about Abraham, Isaac, Jacob, and Joseph began. The Hebrews entered Egypt."

During this phase of the study program, the bulletin board features *The Creation of Man,* by Michelangelo; *Moses Showing the Tablets of Law,* by Raphael; and *David,* by Michelangelo.

Students study a vocabulary list, a long list of biblical characters, and have a short geography lesson.

The following are excerpts from the study course:

Proverbs: Pieces of wisdom by King Solomon. All cultures have proverbs; these are the proverbs of the Hebrew culture. All are in parallel form. They are brief and specific. They are more secular than they are religious.

Ecclesiastes: A critical review, companion piece to Proverbs. Rambling, disjointed group of skeptical ideas about life. It is difficult to read because the author skips from subject to subject without developing statements. Theme: vanity of human activities.

Gnomic poetry is found in Proverbs. *Riddles* are also there: "There be four things which are little upon the earth, but they are exceeding wise; the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in the king's palaces" (Prov. 30:24-28).

Epigrams abound. Here is a classic they like in Laconia: "Labour not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:4, 5).

The *essay* form at its best is found in Ecclesiastes 3:

"To every thing there is a season, and a time to every purpose under the heaven:/ A time to be born, and a time to die;/ a time to plant, and a time to pluck up that which is planted:/ A time to kill, and a time to heal;/ a time to break down, and a time to build up;/ A time to weep, and a time to laugh; a time to mourn, and a time to dance;/ A time to cast away stones, and a time to gather stones together;/ a time to embrace, and a time to refrain from embracing;/ A time to get, and a time to lose;/ a time to keep, and a time to cast away;/ A time to rend, and a time to sew;/ a time to keep silence, and a time to speak;/ A time to love, and a time to hate;/ a time of war, and a time of peace."

In praise of church janitors

Let us now sing words in praise of church janitors:
  a good church janitor is of value beyond price.
The congregation looks to him for many things;
  he will do it good all his days.
He rises up early and provides for the needs of the congregation;
  he sweeps and cleans and makes of the church a
  place for God and man.
Helpfulness and willingness are his clothing,
  and whatsoever he does, he does as unto the Lord.
He opens his mouth with kindness,
  and is rarely too busy to bestow a friendly word;
The members of the congregation will rise up and call him blessed:
  "Many workers in the kingdom have done excellently,
  but none surpass you."
Riches are deceitful, and a lofty position in society is vain,
  but a janitor who serves the Lord is to be praised.

Barbara Jurgensen

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

World council picks old men

he Fourth Assembly of the World ouncil of Churches was in session this Swedish University town of ppsala, July 4-19, to help God nake all things new," but ended up ith the oldest leadership ever in the /enty-year history of the Assembly.

And the aging administration of is renewal assembly was only one the paradoxes of this largest, and erhaps most ecumenical, gathering Christian history.

Another inconsistency appeared in e inability of the enthusiastically xpanding WCC ecumenical fellow- iip to resolve internal differences ı the eucharist and to hold a single ommunion service.

Some participants also saw a con- adiction in what they called "the ontheological content" of the assem- y contrasted with a rather theolog- al-eschatological theme based on the xt from Revelation 21: "Behold, I ake all things new."

The validity of that criticism, how- ver, depends much on the definition *theological,* inasmuch as some of e participants viewed the sociolog- al orientation of the Assembly as the ily acceptable theological stance in is revolutionary age.

In defense of this humanity-orient- l theology, they referred to Revela- on 21 and John's vision of a God ho was dwelling with men, wiping vay their tears, taking away their in, and causing the old order to ıss away.

This scriptural reference was rare- quoted, if at all, but the six docu- ents produced by as many sectional eetings and accepted by the plenary sembly for study and action by the ıurches were all oriented toward the esent "travail of creation" and the ies of humanity.

To quote an Australian reporter, aughan Hinton, the themes of "rac- n, peace, social justice, economic d social development jostled for imary place in the Assembly's con- rns."

Even the document on such an her-worldly subject as the Holy irit and the catholicity of the church ewed "this world of men as the place where God makes all things new," a world where the church must express itself as a visible unity.

"The purpose of Christ," the document said, "is to bring people of all times, of all races, of all places, of all conditions, into an organic and living unit in Christ by the Holy Spirit under the universal Fatherhood of God."

As a follow-up to this stated position, the 702 official delegates of the two hundred and thirty-five-member churches overwhelmingly approved closer working relations established with the Roman Catholic Church since the New Delhi Assembly in 1961 and requested more of the same in the years to come.

Giving thanks for "this new opportunity of fellowship in Christ," the Assembly asked the WCC-Roman Catholic Church Joint Working Group to give special attention to the question of Roman Catholic membership, as it noted "that former hesitations concerning the possibility of early understanding and cooperation have proved groundless."

Nine Roman Catholics were elected to the one hundred and fifty-member Faith and Order Commission, and a WCC structure study was authorized, with an expanding membership in mind.

A second document accepted and recommended to member churches "for study and action" dealt with Renewal and Mission, particularly significant because this was the first assembly since the integration of the International Missionary Council as the Council's Division of World Mission and Evangelism.

Recognizing that a longing for "a just society was causing revolutions all over the world," the Assembly declared "that we are in this worldwide struggle for meaning, dignity, freedom, and love, and we cannot stand aloof."

Accordingly, priority mission attention should be given to centers of political power, to revolutionary movements, to universities, and to cities, where the desires for a new humanity were requiring Chrisitan presence and action.

Also, with renewal in mission in mind, the Assembly endorsed a major study of man, covering anthropology, biblical theology, and early Christian teachings, and established an office of education to give attention to general, Christian, and theological education.

Intimately interwoven with the mission concerns was the third document on World Economic and Social Development, which theme, incidentally, found its way into all the documents and most of the Assembly discussions and actions.

Admitting that the United Nations "decade of development" had already turned into a "decade of disappointment," the Assembly, in accepting the development document, declared that "radical changes in institutions and structures" had to be made before want and misery would be eradicated from the earth.

"Most of the developed nations are inclined to reduce their financial commitment to the developing nations and to show a disinclination to change patterns of trade and investment, technical assistance and aid, commensurate with the demands of development in two-thirds of the world," the report said.

The two-thirds world—Asia, Africa, and Latin America—was represented by 31 percent of the Fourth Assembly delegates, and these pressed development issues to the forefront.

The report called for church, governmental, and individual action toward development.

"Christians who know from the Scriptures that all men are created by God in His image and that Christ died for all, should be in the forefront of the battle to overcome a provincial, narrow sense of solidarity and to create a sense of participation in a worldwide responsible society with justice for all," the report said.

It listed nine recommendations for individual Christians, among them being a voluntary self-tax for development aid and political activity designed to influence government aid and trade policies.

The churches were called to urge

all political parties to make development a priority, to influence the governments of industrialized nations to increase aid (up to 1 percent of gross national product by 1971), remove barriers denying developing countries access to markets and, as an alternative to compulsory military service, establish volunteer corps for service in development work.

"National development," the report said, "involves revolutionary changes in social structures."

However, it continued, "revolution is not to be identified with violence" though, where ruling groups are oppressive, resistant to change and, yet, supported by foreign interests, "revolutionary change may take a violent form," in which case, "such changes are morally ambiguous."

The revolutionary theme also pervaded the Assembly's fourth document on the subject of Justice and Peace in International Affairs while it also dominated the youth assembly.

The latter saw the churches as, consciously or unconsciously, supporting the status quo and demanded that they "throw their whole weight behind the demands for radical change in the present international structures and, particularly, in the domination of these structures by the rich countries."

While affirming "that the gospel of Christ is a message of nonviolence and love" the youth assembly agreed "that as Christians we cannot condemn liberation movements which take recourse to violence as a last resort against oppressive systems."

The emphasis was on "last resort" and the youth assembly asked "the churches to contribute to effective alternative strategies (particularly nonviolent strategies) of revolution and change."

The Fourth Assembly met the request at least in part when, in honor of the late Martin Luther King, Jr., it established a program for studying nonviolent methods of social change, supported by a new fund for which some $3000 was raised at a special concert in King's memory.

"The Justice and Peace document itself reaffirmed the declaration of the founding WCC Assembly in 1948, which stated that "war as a method of settling disputes is incompatible with the teachings and example of our Lord Jesus Christ."

The report particularly condemned "atomic, biological, and chemical war" and lent its support to a wide range of human rights, a strengthened United Nations, and to conscientious objection to war, including particular wars.

The churches should give spiritual care to objectors, the report said, and exert pressures to have laws changed where necessary to protect such dissenters.

Specific international conflict resolutions which were passed dealt with the Nigerian civil war, the Middle East, and Vietnam.

The Vietnam statement which was opposed by twenty delegates (another thirty asked that their abstentions from voting be noted) called for an end to U.S. bombing, use of all weapons of mass destruction, and all military activity by all parties in South Vietnam.

In order to bring famine relief to starving Nigerians in the secessionist territory, the WCC launched an appeal to raise nearly seven million dollars on an emergency basis.

The appeal by General Secretary Eugene Carson Blake went out to an international audience, as he addressed a televised massive outdoor worship service in the heart of Stockholm on the morning of July 14.

The Nigerian problem came before the Assembly in yet another way. Church delegates present from both sides of the civil war presented their respective stories and arguments to an open meeting arranged by the Assembly Business Committee.

The Worship of God in a Secular Age document, likewise, identified the Christian's central concerns with the ills of the world.

"In worship we enter God's battle against the demonic forces of this world which alienate man from his creator and his fellowman, which imprison him in a narrow nationalism or arrogant sectarianism, which attack his life through racism or class division, war or oppression, famine or disease, poverty or wealth, and which drive him to cynicism, guilt, and despair. When we worship, God shows us that in this battle the final victory belongs to Jesus Christ," the report said.

Traditional forms of Christian worship were also challenged. "We are bound to ask the churches" the report said, "whether there should not be changes in language, music, vestments, ceremonies, to make worship more intelligible; whether fresh categories of people (industrial workers, students, scientists, journalists,) should not find a place in the churches' prayers; whether lay people should not be encouraged to take a greater share in public worship; whether our forms of worship should not avoid unnecessary repetition and leave room for silence . . . whether meetings of Christians for prayer in the Lord's Supper should be confined to church buildings or the traditional times. . . ."

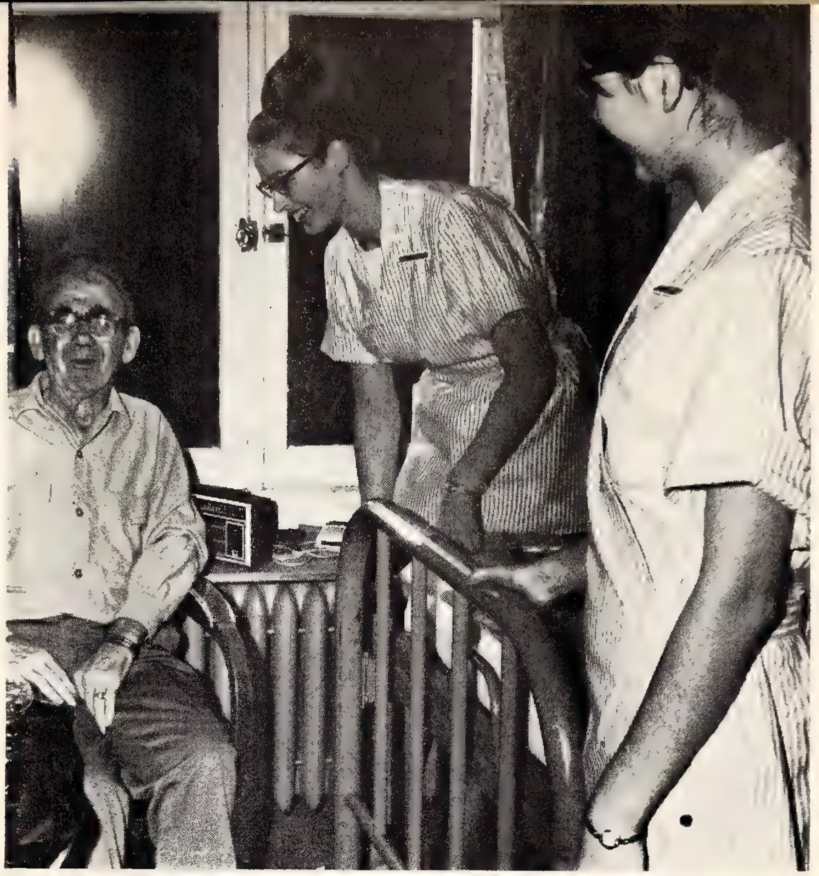
The felt need for change in worship forms led to a number of experimental worship services in a nearby portable chapel, as well as numerous innovations in the Assembly hall and the cathedral.

Among them were an evening concert of protest and other folk songs by the American, Pete Seeger. Other cultural activities, displays, and exhibitions were, likewise, designed to help point the way to God in the language of the secular age.

At the closing worship service in the Uppsala Cathedral, young people accented the meaning of Scripture passages, read in a half-dozen languages, by walking up and down the aisles holding forth placards containing quotations from the accepted assembly documents.

An entirely new discussion was introduced into the WCC by the sixth section which produced a document on New Styles of Living.

While the new style spoke to the questions of the generation gap, the new morality, and personal commitment, it dwelt hardest and longest



TEEN-AGE VOLUNTEERS serve as candy stripers in two hospitals for elderly people in Abbotsford, British Columbia. They work in pairs as do Shirley Miller and Linda Lindstrom when they visit patients such as Charles Chapman in Cottage Private Hospital. For two hours each day they refill water jugs, prepare patients for meals, assist with feeding, fold linens, and prepare patients for bed.

ith themes already so familiar.

"No style of life is Christian" the eport said, "if it is indifferent to the ıffering of other people.

"Whether we are rich or poor" the ocument continued, "it is in solidary with the underprivileged that our xistence acquires direction and purose. We discover the marvelous truth f the promise that he who loses his fe for Christ's sake will find it."

This new style of life will "not be roduced by documents but by peronal commitment" the report conuded, meaning "readiness to reorder ur time, skills, and wealth, and, maye, lay down life itself."

The abundance of words and docuients—some fifteen tons of mimeoraph paper were required by the ssembly—was one of the criticisms f the 135 youth participants present, ho judged that the Assembly was aught up in a frantic feeling that was necessary to produce a set of ocuments."

Another criticism was that the Asembly power was too much tied up ith aging delegates drawn from "the pper echelons and inner establishients" of member churches.

When the Assembly, in its closing ays, elected six presidents, five of hom will be over seventy years old y the next assembly, and a one hunred and twenty member Central ommittee, the average age of whose iembers will be fifty-seven years in even years, the youth participants ere furious.

That none of the presidents were ymen or women and that European nd North American domination of e Central Committee appeared cerin was another point of real irritaon, and not only with the young.

Among the one thousand official uests, observers, advisors, fraternal elegates, and press people present, equent dissatisfactions were heard.

Said one: "All that the clerics lked about in the sections, they deed in their elections."

The new Central Committee, sensg this criticism, partly redeemed the tuation on July 20 by electing as its airman an Indian layman, M. M. Thomas, who had been chairman of the 1966 World Conference on Church and Society, and whose speech on revolution had earlier stirred the Assembly and inspired the youth.

The youth participants, well organized as they were, were influential throughout the Assembly with their *Hot News* publication, their statements on crucial questions, their march from Stockholm, their teach-in, and their few but forceful speeches on the floor.

Though they often gave the impression that history and enlightenment had begun with them, it is quite certain that without their constant prodding the Assembly would have been more conservative on a number of crucial questions.

The delegates recognized the youth contributions when they affirmed that "young people are right to challenge authority which is not constantly earned" and when they proposed that voting rights be given to a "fair proportion of young participants."

There was evidence, therefore, that the delegates had taken note of youth's strengths and Assembly's weakness, and that changes could be anticipated for the fifth Assembly.

In the interim period, the Central Committee will be responsible for World Council of Churches affairs. Meeting annually, the Central Committee will establish policies and programs to be administered by a staff of some three hundred at the headquarters in Geneva under the leadership of General Secretary Eugene Carson Blake. The annual budget will be about $1,300,000.

The six presidents are: His Holiness German, Patriarch of the Serbian Orthodox Church; D. Dr. Hanns Lilje, Landesbischof, Evangelical Lutheran Church of Hannover (Evangelische-Luterische Landeskirche in Hannover); Dr. D. T. Niles, the Methodist Church in Ceylon; Dr. Ernest A. Payne, the Baptist Union of Great Britain and Ireland; Dr. John Coventry Smith, the United Presbyterian Church in the United States of America; A. H. Zulu, Bishop of Zululand, Church of the Province of South Africa.

Frank H. Epp.

RECORD

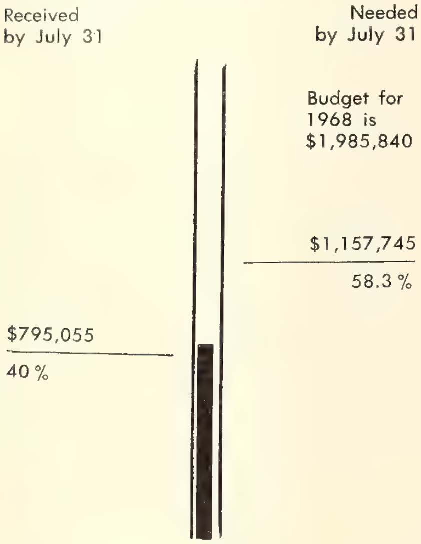
Calendar

Dec. 4-6—Newton, Kan., Council of Boards.

Western

Sept. 22—Newton, Kan., Faith Church, tenth anniversary.

Conference budget



As of this writing, the financial picture of the General Conference is rather bleak. Thus far (end of July) we have received about $15,000 less than during the comparable period in 1967. This, with a slightly higher budget, puts us 2.4 percent behind last year. The largest loss is being experienced by the seminary.

We would encourage church treasurers to remit funds as soon as they are in hand. We would also ask the many church members who read this report to prayerfully consider the ongoing work of the General Conference and its needed support at this time. *Wm. L. Friesen.*

	Budget	Receipts to July 1967	Receipts to July 1968	%
Missions	$1,306,000	$505,916	$515,951	39.5
Christian Service	357,040	175,590	170,291	47.7
Education and Publication	129,600	31,874	33,171	25.9
Seminary	193,200	72,762	57,239	29.6
Where most needed*		23,095	18,403	
	$1,985,840	$809,237	$795,055	40.0

*To be distributed at the end of the year.

Marriages

Robert L. Bachman, Calvary Church, Washington, Ill., and *Sue Krug,* on June 2.

James Bleam, East Swamp Church, Quakertown, Pa., and *Diane Luginbuhl,* First Church, Bluffton, Ohio, on Aug. 10.

R. Dale Derstine, Mennonite Church, Deep Run, Pa., and *Lu Anna Shetler,* First Church, Bluffton, Ohio, on Aug. 3.

R. Brent Donecker and *Carol McCoy,* Calvary Church, Washington, Ill., on July 28.

David Gratz, First Church, Bluffton, Ohio, and *Jean Duncan,* United Methodist Church, Leipzig, Ohio, on Aug. 4.

Robert Kennel, Apostolic Church, Trenton, Ohio, and *Susan Hester,* St. Stephen Church, Hamilton, Ohio, on Aug. 10.

LaVerne Klassen, Bethel Church, Inman, Kan., and *Alice Krehbiel,* First Church, Pretty Prairie, Kan., on July 26.

Martin Marshall, First Church, Bluffton, Ohio, and *Charlene Shively,* St. Johns Lutheran Church, Findlay, Ohio, on July 20.

Samuel Lee Nance, St. Luke's Presbyterian Church, Newton, Kan., and *Sharon Elaine Unrau,* Eden Church, Inola, Okla.

William A. Pankratz, Eden Church, Inola, Okla., and *Liz Ann Coblentz,* Zion Church, Pryor, Okla., Aug. 10.

Joseph Schertz, Calvary Church, Washington, Ill., and *Carol Merchanthaler,* Methodist Church, Morton, Ill., on Aug. 3.

Robert Glenn Schrag, Burrton (Kan.) Church, and *Mary Ann Ricker,* St. John's Lutheran Church, Ellinwood, Kan., on Aug. 2.

Richard Steider, Calvary Church, Washington, Ill., and *Mary Myers,* on June 22.

Richard Tschetter, Bethany Church, Freeman, S.D., and *Karen Olsen,* Congregational Church, Redfield, S.D., on Aug. 3.

Bruce White, Salem United Methodist Church, Burrton, Kan., and *Betty Elaine Graber,* First Church, Pretty Prairie, Kan., on Aug. 10.

Kenneth Krehbiel, Bethany Church, Kingman, Kan., and *Becky Burkhalter,* Baptist Church, Kingman, Kan., on June 8.

Richard L. Lautzenheizer, First Church, Berne, Ind., and *Janet Preheim,* Salem Church, Freeman, S.D., on June 22.

Richard Leichty, Mt. Pleasant, Iowa, and *Barbara Myers,* Zion Church, Donnellson, Iowa, on June 8.

Kenneth Meisenheimer, Kansas City, Mo., and *Jo Ann Stahl,* Bethany Church, Freeman, S.D., on June 15.

Gerald C. Miller, Christian Church, Lyons, Kan., and *Josephine Buller,* Buhler (Kan.) Church, on June 1.

James P. Seaton, Calvary Church, Washington, Ill., and *Gail Ann Larkin,* St. Pauls United Church of Christ, Pekin, Ill., on July 6.

Johnnie Spellman, Sixth Ave. United Presbyterian Church, Hutchinson, Kan., and *Diane Schroeder,* Buhler (Kan.) Church, on June 22.

Gary Staulcup, Baptist Church, Normal, Ill., and *Nancy Uphoff,* Carlock (Ill.) Church, on June 23.

Paul Thiessen, Ebenfeld Mennonite Brethren Church, Hillsboro, Kan., and *Joyce Shellenberger,* Buhler (Kan.) Church, on June 6.

Rudolph Wiebe and *Helen Dyck,* both of Rosthern (Sask.) Church, on July 3.

Baptisms

Deer Creek (Okla.) Church, on July 28: Jean Krehbiel, Carla Krehbiel, Debbie Lichti, Charles Moyer, Wayne Krehbiel, Leland Dester.

Ministers

Stanley Bohn has begun his services as pastor of First Church, Bluffton, Ohio, as of August 1.

eaths

obert Augspurger, Apostolic Church,
renton, Ohio, was born July 3, 1897,
nd died Aug. 6.

Kenneth Ewy, Hanston (Kan.)
hurch, 43, died July 22. He was
easurer of the church board.

Benjamin B. Graber, Bethany
hurch, Kingman, Kan., was born
ar. 18, 1891, and died Aug. 7.

Sister Mary Rose Jantzen, First
hurch, Newton, Kan., was born Dec.
8, 1886, at Petersburg, Neb., and
ied July 31. She was a graduate of
ethel Deaconess Hospital School of
ursing and was consecrated as a
eaconess in 1918.

Mrs. Edward Klasi, Bethany
hurch, Freeman, S.D., was born Jan.
7, 1899, and died Aug. 3.

Edwin J. Linberger, Grace Church,
ansdale, Pa., was born January 1893,
nd died Aug. 4.

Mary I. Lugibihl, First Church,
luffton, Ohio, was born July 17,
894, and died July 29.

Elisabeth Rupp Miller (Mrs. E. D.),
irst Church, Newton, Kan., was born
ay 18, 1883 at Westbrook, Minn.,
nd died Aug. 7.

Heinrich T. Neufeld, 79, Denver
ity, Tex., died July 19. For a period
f thirteen years, he served in Mon-
na and Oklahoma among the Indian
mericans, and managed the construc-
on of church buildings. He also
rved in Mexico for a short time.
e enrolled at Bethel College in 1906,
nd was the first missionary to be
nt from Bethel Church, Inman,
an. He had been a minister in Enid,
kla., and had taught at Oklahoma
ible Academy.

Jacob J. Richert, Bethany Church,
reeman, S.D., was born Dec. 4, 1880,
nd died July 30.

Harvey M. Rosenberger, oldest
ember and deacon emeritus of East
wamp Church, Quakertown, Pa., died
ly 18.

Lorena Wagner, Calvary Church,
ashington, Ill., was born Jan. 11,
877, and died July 31. She was the
cond oldest member of the congre-
tion.

Workers

James and Diane Bleam, East Swamp Church, Quakertown, Pa., will serve a two-year TAP assignment in Newfoundland. They will teach in the elementary grades in a small village where there are no other schools. They will also do Sunday school and Bible school work.

Mr. and Mrs. Ronald Claassen, First Church, Paso Robles, Calif., are serving a three-year MCC assignment in Nigeria. He will be teaching.

Helen Ens, Winkler, Man., left in July for a third term of service in Mexico. She is a teacher at Cuauhtemoc, Chihuahua.

Ralph and Fern Ewert, who first went to Congo in 1962, have returned to Congo. During their furlough, he studied at Immanuel Hospital in Omaha, Neb.

Peter and Annie Falk, missionaries in Congo since 1952, have returned for their fourth term. Both Manitobans, they served at the Mukedi station until January 1955 and then took charge of the Kandale station. Both are graduates of Canadian Mennonite Bible College and Bethel College and have attended Mennonite Seminary.

Dennis and Lorena Fast will serve a two-year MCC assignment teaching in Newfoundland. He is a member of Clovis (Calif.) Mennonite Brethren Church. She is a member of First Church, Paso Robles, Calif.

Glendon R. Friesen, St. Paul, Neb., is serving a two-year voluntary service term on the farm staff of Mennonite Youth Farm, Rosthern, Sask. His parents are the Walter F. Friesens.

Elda Hiebert, Zion Church, Elbing, Kan., who was commissioned for service in Congo in 1963, has returned to that country. During her first term, she served as a missionary nurse at the Nyanga hospital.

Lubin and Matilda Jantzen have returned from India for furlough, after completing their third term of service where they were active in education and evangelism work in Korba. Their home church is First Church, Paso Robles, Calif.

Annie Klaassen, Laird, Sask., will serve a two-year voluntary service assignment in Oklahoma City. She will

A. Falk

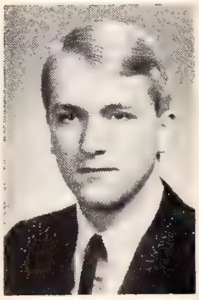
P. Falk

E. Hiebert

A. Klaassen

E. Roth

R. Roth


B. Sprunger

J. Sprunger

L. Wiens

LETTERS

be an earning community volunteer.

Earl and Ruth Roth, Albany, Ore., missionaries since 1954, have returned to Congo. He has been principal of the secondary school at Nyanga and she, besides working with women, has taught in the secondary school. She has taught first- to third-grade missionary children, also. They are members of Grace Church, Albany, and First Church, Paso Robles, Calif.

Edwin and Vera Schrag have returned to Mexico following a furlough. Since 1957, they have been stationed at the clinic in Nueva, where he serves as maintenance man and she as a nurse. From 1948 to 1953, he served as maintenance-builder in Jagdeeshpur, India. She served as a missionary to India under the Wesleyan Methodist Church from 1949 to 1955.

Linda Schrag, First Church, Pretty Prairie, Kan., has been ordained as a missionary and, following language study, will serve as a General Conference missionary in Congo, under Congo Inland Mission.

Barton and Judith Sprunger, Berne, Ind., will teach at the Colegio Nueva Granada in Bogota, Colombia, for two years. He is the son of Mr. and Mrs. Gordon T. Sprunger, and is a 1968 graduate of Purdue University. She is the daughter of Mr. and Mrs. James E. Beitler, Sr., and a graduate of Taylor University.

Louise A. Wiens, Herschel, Sask., will serve a two-year voluntary service term in Oklahoma City. She will teach at Our Wonder House.

Workers wanted

We have several openings at Central Office in Newton. If you have had some formal training in the secretarial arts either in a business college or a liberal arts college, we would challenge you to come to Newton for a year or more. You need not necessarily have had experience. The pay is competitive with salaries paid generally in this area. Address your letters to Personnel Department, Box 347, Newton, Kan. 67114.

No praise for poverty

To the Editor: The Aug. 6 issue of *The Mennonite* carries a letter headed "Blessing to be poor." When I read it, I wondered whether the writer has ever been hungry, or has ever sat on the curb because there was no house for shelter, or has taken a dress from a closet where there is only *one* to take?

Although I know something of a tight budget, my personal experience with poverty is really nonexistent; but in a school where I taught I have known children who came without breakfast and went without lunch because they were too proud to borrow from the available lunch fund. And if they had any supper at night, it was probably grits that they had to cook for themselves.

So the "so-called poor people have completely missed the mark." It could be; but I suspect we middle-class so-called Christians have missed it even farther. When Jesus said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Mt. 25:45), He was probably talking about me and others who "did not."

And the poor were not called to march and protest? I haven't had the moral courage to march, but I have wondered how much thought one can give to spiritual things when one is hungry? How hungry does one have to be before one rebels and, in desperation, goes to march and demonstrate? If we don't listen to God directly, He may well call the poor to rouse us to do what *He* has long been calling us to do. And how does God work except through *people?* The Christian has more responsibility than merely to praise God for poverty—especially if it is someone *else* who is bearing the brunt of it. "God cannot speak till the people speak," wrote the poet, and I believe this poet was also a prophet.

I'll permit myself a bit of irony. If God is on the side of the poor people, why don't we all turn in our worldly goods and join the poor, so we will have God on *our* side? As things are now, I question whether we can "feel the smile of the Eternal One" resting on us for our response to those who live in poverty. Or would it be more accurate to say our *lack* of response and caring and compassion? I *don't* equate this caring and compassion with government handouts. I'm not in favor of free handouts; however, I do recollect that *Jesus* fed crowds "for free." I believe a Christian has the responsibility to help the poor to help themselves. Until we do that in the spirit of Jesus, I believe we have failed.

The letter refers to Paul's epistle to the Thessalonians (2 Thess. 3: 10-11), ". . . if any would not work, neither should he eat." I wonder whether Jesus would not have added, "But this also I say unto you, 'He who does not eat *cannot* work.'" (I was wondering why the writer of the letter did not go on to verse 13 in the chapter referred to, where Paul says, "But ye, brethren, be not weary in well doing.")

How would we react if we were to live in poverty for a week—and with *no hope* of ever getting back into our groove of middle-class affluence? I suspect we'd be ready to march and demonstrate — because God would seem pretty far away.

Where do we "Christians" go from here? *Mrs. A. T. Mueller, Route 1, Box 307, Cape Girardeau, Mo.*

Reasoning illogical

Dear Mr. Shelly: It seems to me that Mrs. Vernon Plett uses some grossly illogical reasoning in her letter "It's a blessing to be poor" [Aug. 6].

Is it a blessing when ghetto parents have to stay up all night to guard the children from rats? Or to live in a house which we would refuse to keep our livestock in?

Or maybe the Afro-American considers it a blessing when he is called every obscene word, simply, because his skin isn't white.

The cold, hard reality is that we know what must be done. We know that we must provide the lower-class American with something better than what he has now! *Mark Lawler, 521 East Euclid, McPherson, Kan. 67460.*

ray for Graham

o THE EDITOR: Sitting here in Asia, stening to the Republican National onvention being broadcast by the .S. military network, I was astound- l to hear Billy Graham in his clos- g prayer pray for American boys Vietnam but not for the Vietna- ese people, for former President isenhower but not for President Lyn- n Baines Johnson.

Have we prayed enough for Billy raham, a humble, greatly-used serv- it of God? *Elaine Rich, Internation- Christian University, Mitaka, kyo.*

horter hymnal name

EAR EDITOR: At General Confer- ice, the committee reported that it ems the new hymnal to be pub- hed jointly by our conference and e Old Mennonite Church will—in ite of suggestions for a less prosaic ime—come out with the title *The ennonite Hymnal.* If I can still unt, that makes eighteen letters.

I'm happy to hear that the first mn in the book (replacing the usual ener, "Holy, Holy, Holy") is to "Holy God, We Praise Thy Name." iat's a fine Catholic hymn which we ennonites, especially those who came ore recently from Europe, love. ow we love to sing that hymn about e Trinity and the basic theological ncepts which we share with the atholics! How we love to sing it at eneral Conference sessions! (Why dn't we do more of it at the thirty- ghth session?)

So—why not take that phrase from at first hymn — "We Praise Thy ame" as the hymnal title? It has ly fifteen letters! Even save some k! And we could run an edition with e German—*"Wir Loben Dich"* for ose churches that still use the Ger- an. That would have three more ters!

More important, think how much ore inspiring when you come to e house of God to see shining from e hymnbook racks—not *Mennonite ymnal* — but "We Praise Thy ame"! *George S. Stoneback, Fair- ld, Pa.*

Relevant church marks—II

TO THE EDITOR: In the July 23 issue S. T. Moyer offers his concern about the charges frequently heard today that the church is not relevant. He feels the churches in his area are relevant because they: have good solid memberships, give liberally to missions, are going to enlarge their building, respond to natural disasters, are producing industrious Mennonites who don't live on the dole. And I am impressed with one of his churches that raised $46,000 in one week for "World Missions." However, I would ask what are these churches doing in the following areas?

What has the church done about open housing, specifically and concretely, in the community right there?

What have the members done about the rehabilitation of formet convicts? Have they brought any of these persons, not into the church, but into the intimate circle of the families of the members?

What is the church's attitude toward persons "living on the dole" as he puts it? He indicated that these people are lazy; obviously they are not products of Mennonitism. Should we bother ourselves about these folks, since they are not part of our culture and heritage? After all, Christ's ministry was directed at the industrious, established, religious people of His day, wasn't it?

What about the members' attitudes toward black people? How many members even know a black family on a real, personal basis? What, specifically, is being done to bridge the gap right there in Bluffton (not in Gulfport)?

What is the membership's attitude toward the homosexual, the dope addict, the alcoholic? Or are these areas too worldly for our solid, industrious, religious Mennonites to even think about?

It is hard to find fault with large church attendance, mission giving, active youth groups, bigger buildings. In fact, let's knock out the east wall and build our $100,000 structures even bigger.

Are we relevant? Of course we are; that is, we are relevant to our white Anglo-Saxon Protestant North American Mennonite congregations. But please, Mr. Moyer, don't say we're relevant to the world of the black, the dispossessed, the ghetto, the welfare people, the underprivileged, the alcoholic, the prostitute, and all those other inferior types. After all, as Moyer says, this nation was built on religious faith, sterling character, and being industrious and these *others* just don't measure up.

But please don't say that our churches are relevant to the world these *others* live in. *Ronald Woelk, 30 Wheatland, Hutchinson, Kan.*

Doubts confirmed

DEAR EDITOR: I have your Aug. 6 issue of *The Mennonite* at hand. What a shock and letdown! The article by Frank Epp, "Sweden brings unity one step closer" could not have shocked me more than the title, "The church now at one with communism"—if written. Where have you, or we, as Mennonites been? And just how ignorant do you think we Mennonites are? When such as Gov. LeVander, Dr. Billy Graham, and Dr. C. McIntyre (what a combination) *all* agree it was the most materialistic (secular), un-American, procommunist, convention, to their observation—and to my reading—what more can I do. . . ? My former doubts concerning the author of this article are now confirmed. What a travesty on our Christian, evangelical testimony: and American heritage! Have we already forgotten our betrayal in Russia? I trust not. *Dorothy Loewen, 11400 Normandale Rd., Minneapolis, Minn.*

Scar of profanity

TO THE EDITOR: Yes, "the conference survived" (Aug. 6, p. 490). A person who is slapped in the face usually survives, but he may wear a scar from there on. After all, the third commandment provides no exception on the basis of race or color or any other special consideration. *R. L. Hartzler, 809 N. Evans St., Bloomington, Ill.*

THE condensed GENERAL CONFERENCE

Continued

16 TUESDAY

CRISIS IN ASIA

William T. Snyder. A major development in the past twenty-five years has been the end of colonialism and the rebirth of Asian countries, with a strong sense of nationalism, with much conflict within their borders, and with their neighbors. Nationalism is one of the strongest forces that has ever affected the Christian churches, especially the freedom of North American and European missionary efforts. The Christian church, which had its beginning in Western Asia has, nevertheless, been looked upon as a potted plant that was imported from the West. Every Christian endeavor in Asia, today, encounters the reality of nationalism.

Another factor in Asia is the presence of hunger and overpopulation. One writer has called it the food-and-mouth gap. Any visitor to Indonesia, India, or China, the most pivotal countries in Asia, is soon aware that food shortages and the exploding population are the most important concerns for political leaders on both the national and local level. Gunnar Myrdal in his three-volume work, *Asian Drama: an Inquiry into the Poverty of Nations,* gives a bleak picture and sees no hope for Asia as long as the population doubles every forty years or less. Much progress has been made in agriculture within the past five years, particularly in India. But much more needs to be done. But these steady advances are, largely, negated by the rise in the number of births. The present conflict within China, a subject that is not well understood by us in the West, is largely a problem of food and population. Establishing a balance between population and production is a must for peace in Asia.

An additional factor causing unrest in Asia today, and in the rest of the world, for that matter, is the Vietnam war. A series of blunders which, in my opinion, were based on lack of understanding of the Asian situation, put the United States into an undeclared and unconstitutional war whose reverberations are being felt within the structure of American society and around the world. Vietnam Christian Service workers agonize as they see Vietnam being knocked apart by the National Liberation Front and the Democratic Republic of Vietnam on one side and the Republic of Vietnam and the United States on the other. The most pressing problem for statesmen, at this moment, is the resolvement of the Vietnam conflict.

First, let us adopt the role of servants and work for the Asian people, as a whole, and with Asian Christians, specifically, toward realization of goals they have set for themselves. Their cry for increased food production and help in teaching their people sound principles of population control should bring from us stronger response than we have made thus far. The servant role would also suggest that we attempt to appreciate their customs and culture, rather than an attempt to remake them in another image. I believe that a generation of North American Mennonite young people, trained in education, agriculture, medicine, and other technical skills, will respond to the needs of these countries.

Secondly, let us recognize that change must come from their own people and there is nothing we can do for them that they do not want to do for themselves. I believe this will apply on the national scale as well as in the church and its work. It will not be easy; but there is no alternative.

Thirdly, let us recognize that the problems of Asia are not new. It is only the magnitude that is different. Giving a man the knowledge and skills to raise his own bread is just as scriptural as distributing bread to the hungry. If these acts of mercy in development grow out of our Christian commitment, the church will have many opportunities to call men to Christ. A realistic appraisal for the next decade is that our ministry in Asia will be in situations of intense conflict in which we must be increasingly flexible and responsive to the Asian Christian churches.

HUNGER AND POVERTY

Vern Preheim. "In the language o the poor, hunger is injustice, not fate In the language of the rich, hunger i greed, not tragedy. But if the rich keep considering their wealth as right, the poor will consider thei vengeance as justice," writes Alber van der Heuvel. As we speak of hun ger and poverty we must recogniz that in the next five minutes at leas thirty-five people will die from star vation. And tomorrow morning ther will be approximately 150,000 mor people to feed. We, in our affluency find it difficult to contemplate th meaning of, and the viciousness of the poverty cycle which either stifle hope or breeds revolt, which eithe takes a life or maims for life.

Today, the increase in food pro duction does not keep up with popu lation growth. One billion people suf fer, daily, the crippling effects o hunger. President Johnson said a yea and a half ago, "Next to the pursui of peace, the really greatest challeng to the human family is the race be tween food supply and population in crease. The time for rhetoric ha clearly passed. The time for con sidered action is here and we mus get on with the job."

Experts agree that the problem is of such dimension that all of mankind must join forces on the war against hunger. We also agree that we must give attention to both food and population. The Director for the United Nations Food and Agriculture Organization said, "Either we take the fullest measures, both to raise productivity and to stabilize population growth, or we face disaster of unprecedented magnitude."

The rich countries have shared some of their abundance. The United States Government has given millions of dollars' worth of food through Public Law 480. Voluntary agencies, such as MCC, have contributed two billion dollars worth of this food during the last twelve years. The food that we, in the United States, waste in one week would feed all of China for three days. We have not begun to give what we must.

The long-term solutions, however, are not in the giving away of food, but they are, rather, in the sharing of the technical know-how so that more food can be raised where it is needed. Aid is fine; trade is better, best of all, education and development. It is not simple; the process is a slow one. The factors of illiteracy, ignorance, superstition, lack of initiative, the problem of credit, the need for infrastructures such as roads, the instability of government, the need for land reform, these are all factors that are interlocking and they must be faced.

It is in the long-range goal of education and development wherein lie the solutions to the problem of hunger. Mennonite and Brethren in Christ mission and service agencies have thirty-five projects in nineteen different countries, involving more than one hundred and thirteen persons with various qualifications and skills in agriculture. Some of these are loaned to other agencies also involved in the campaign against hunger.

But compared to these resources that are available to our total constituencies, we are not doing very well, yet. Part of the education process must put the concept of family plan-

Speak to man's spiritual lostness

During these times when the crises of poverty and hunger demand the involvement of all Christians, we wish to reaffirm the priority of the proclamation of the gospel in our Christian witness. Beyond meeting the needs of poverty and hunger, it is imperative that the church speak to man's spiritual impoverishment and lostness. Man apart from rebirth in Jesus Christ is dead in trespasses and sin. Because of this, we wish to reaffirm also what we said at this place three years ago in our Statement on the Proclamation of the Gospel:

We reassert the fundamental Christian belief—biblical, historical, and Anabaptist—in the primacy of evangelism, i.e., the spreading of the gospel of Jesus Christ, our living Lord, and the establishing of His church; that we call on our people everywhere to seek ways of emphasizing this central task in fuller measure, in our churches, communities, schools, and all forms of conference endeavor at home and abroad.

Therefore, we encourage the continuing and increasing support for the ministry of evangelism, keeping relevant and related social ministries in perspective, and thereby witnessing to the total needs of man. *General Conference Mennonite Church, Estes Park, Colo., July 19.*

ning in its right perspective: that of the concern for the welfare of each member of the family. Parents who wish to regulate the size and the spacing of their families should have that right. Every medical program overseas should include, as part of its services, family planning. How aggressively this aspect should be promoted is a matter of differing opinion. Mennonite medical programs overseas have become increasingly active in family planning, without much publicity. Christians must carry God's burden for the poor and be with them as Christ was with them. Many Mennonites have the gift for agriculture. At a consultation on hunger and poverty held in Chicago recently, the group called for a task force to work on the identification and utilization of brotherhood resource.

Support for Spock and Coffin

The following personal message was sent to Dr. Benjamin Spock and Chaplain William Sloan Coffin, Jr., who have taken a stand against th war in Vietnam, by the delegates of the General Conference.

The General Conference Mennonite Church, in its triennial conference sessions at Estes Park, Colorado, July 14-19, supports you and stands with you in your moral position before the American people and the world. We feel that your testimony has made an impact upon many persons and has contributed to the resistance in America agains the crime being committed against the Vietnamese people. As a peace church with its own program of alternative service in place of war in Vietnam, the General Conference Mennonite Church appreciates and is grateful to you for your witness in this issue which concerns many other people.

BLACK POWERLESSNESS

Curtis Burrell. Black people, unlike white people, have no power to influence seats of power in their favor. They must, simply, depend upon the moral conscience and benevolence of whites. Depending upon good faith amounts to mere tokenism and crumbs from the tables of the rich.

Black people must have power so that they can bring adverse consequences against those who refuse to respond responsibly in their favor.

There is poor communication between blacks and whites. The two groups are unable to see the other's point of view, largely, because they have different experiences. Since a greater percentage of whites share in the "good life" of America, they find it hard to understand why the Negro can't wait. They don't understand his impatience and cry for black power. They think that the Negro is making progress and therefore should be a little more patient and have a little more faith in the goodness of white America. They don't understand why there is a disrespect for law and order in the black community. This poor understanding grows out of a radically different field of reference. Therefore, when members of either group refer to justice and injustice, progress and tokenism, respect for law and suspicion of law, they speak from two different points of reality.

Blacks and whites live in two different worlds. As the Kerner Report says, we have two separate societies. Blacks see America from different perspectives. Black people are the skeletons in America's closet. From the side of the oppressed, America has never been, nor does it ever intend to be, a just society. Obviously, those who experience the good life under a certain system will not hold that system in suspicion. The reverse is also true. There will be no enthusiasm for a form of government where citizens experience only second-class opportunities.

White racism created and maintains the ghetto. Black people must depend upon white merchants, realtors, and employers for their sustenance. These white entrepreneurs take money out of the ghetto and invest it in their own (U.S. Government subsidized suburbs) communities. The ghetto is their business. There is a big profit in keeping the Negro in the misery of the slum. Every effort of the black man to break out of this situation is met with opposition from the white power structure. Black people had very little to do with creating the ghetto.

All hopes of salvation lie, primarily, on the shoulders of the black man. The white man, by virtue of his experiences and thus the basis of ignorance arising from them, does no have the capacity to be a world leader any longer. No matter how intelligent or religious he may be, the whit man no longer has the moral sensitivity nor the proper feel for priorities to lead himself or others. Th Vietnam involvement and the inability to solve his race problem are onl two cases in point.

Conversely, by virtue of his suffering and close-handed experience wit and observation of evil, the blac man is, morally, better equipped t lead mankind.

Becoming "black like me" is th white man's only moral hope. Th white man must be converted t blackness if he is to see himself, h sins, and thus become able to repen and be saved. The necessary sel criticism of white society and i social structure can only come from those who have, traditionally, stoo outside of that structure. White people, then, must sit where black peop sit if they are going to become ab to see the radical changes that nee to be made.

Another part of this conversion t blackness must be to the beauty o blackness. Whites must be humble to the point that they cease to plac a high premium on the beauty o whiteness, exclusively. Black is equa ly beautiful. Whites must become convinced of this. Thus there ought to b mass protest by the fact that Mi America is never black.

NATIONALISM

David Habegger. The statement which is being handed out is entitled Resolution on Nationalism. This has been prepared by the peace and social concerns committee of the Board of Christian Service. It was printed in its original form in *The Mennonite* [July 9]. Subsequent to being printed in *The Mennonite,* we received some comments on it. These were taken into account in the revision as well as the comments by persons who attended the hearing yesterday afternoon at four-thirty. We might just say a word about the status of this paper. It is not a statement equivalent to other statements which we have passed on the Bible, war and peace, communism and anticommunism, etc. Rather, it is a resolution calling our fellow members to action.

Howard Habegger. I think it would be helpful for us to have a definition of nationalism. I'm wondering whether the Board of Christian Service means by nationalism, love of country, my country right or wrong, or whether nationalism has to do with feelings of being patriotic.

David Habegger. I might just give my own definition. I like the phrase which was used by a German immigrant to America, "My country when right to be kept right, when wrong, to be made right." I think this is true nationalism.

Wilfred Ulrich. I wonder why the committee did not also consider the general question of our tax-free church property, whether we should not give consideration also to paying taxes on our church property.

Robert Gerhart. I fail to understand or fail to have been presented with an adequate doctrine of Christian love for the enemy, in which we call upon our government to give aid to what is, at least from the government's point of view, the enemy. From a political viewpoint, we're asking our government to commit what is, by their definition, treason, regardless of what we might consider it. How can we call on unbelievers to take part in actions that the Lord has called upon only the believers to be obligated to?

How can we forget so easily our history? And how can we forget that only four years ago many of you as Mennonites took a very definite political stance and made political interpretations resulting in the presidency of Lyndon Baines Johnson? At that point, we gave political interpretations and, to a great extent, within the context of the church. We have found that we were far wrong in our political judgment. Now I question whether any board within the denomination has the insight to make a political judgment that I feel might be made in this statement, if we were so wrong in 1964. Where have we, all of a sudden, gotten our wisdom to be so right now?

Elmer Neufeld. Do we really believe that, basically, our loyalty to our country and our loyalty to God are sometimes in conflict? Seems to me your own definition, Dave, raises a question about that. Now, obviously, in terms of what is expected of us, there often is conflict. But do we really believe or want to say that we must be ultimately disloyal to our country to be loyal to God?

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COVER

Said the Supreme Court of the United States in 1963, "It might well be said that one's education is not complete without a study of comparative religion or the history of religion. . . . It certainly may be said that the Bible is worthy of study for its literary and historic qualities."

CONTRIBUTORS

Irene Wray lives at 8732 Mohawk Way, Fair Oaks, Calif. 95628. An earlier article on the same subject, "We're studying the Bible in our high school," appeared in our Feb. 2, 1965, issue.

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Frank servants

Lois Shenk

VOLUNTEERS FOR THE Teachers Abroad Program in East Africa have each had at least a lecture or two in Bantu theology by an anthropologist. In addition, TAP retreats are stimulating days of intense discussion—analysis of self and culture, and an attempt to discover the role of the young Christian professional in bringing about the kingdom of God in men's hearts.

Who does not remember—in his loftier moments—sentiments of his commissioning? In the name of Christ, let us go forth. When He was misunderstood, He quietly went about His task building for eternity. He was reviled, yet gave no angry retort. He was kind to the downtrodden, understanding with the poor. "And so we send you forth in the name of Christ—to be a servant."

Two years later, now it is, in young and prospering Kenya. The eighteen-year-old young man, in the oral English period, stands behind the desk, eyes glistening and intense, an emotional soberness on his lips.

"The Blacks will be a refuge." Dramatic pause. "We will be the Dark Cave to which the White Man will crawl on his knees for protection." Assenting "i-i-i's" and applause.

I wonder, as I decide to give him a good score on effectiveness, does it flash across their minds that I am white? Are they alert, with their uncanny perception of motive, to register my temper, to see if I am on their side, truly? How they are sensitive, these young nationalists! My dear people, I understand you. You are bitter—extreme perhaps, but I am not shockable. I will show you God's understanding of the human heart. . . .

"Did they treat us fairly? The Whites took our land."

"The Whites shot our hero, our general, like an animal." A sob in the voice. "Do men in war kill generals? No! But the Whites did. . . ." (You will get a deduction on logic, my young man) "like . . . like a *dog*!"

Really, this rhetoric is becoming inflammatory. Shall I change the subject? Can I, without being called an imperialisit? I must be tactful. I feel a smoldering anger. Who is this monster, the White, anyway? Why pick on skin color? They are being unfair. But then, they need understanding; they were treated grossly unfairly. Let me suffer injustice in the spirit of *agape*. Let me absorb their hostility in the spirit of the cross. I have come to serve.

Why does every good thing pervert itself? Why can we not follow the footsteps of our Lord purely? Why do we inevitably become heroes even in our suffering? One begins to become disillusioned with service. After serving for two years, one senses that if he has made service his goal, he is loved only for his service. Is it really Christian to make oneself the doormat of the world at the gate of Utopia—for the tramping boots of humanity to wipe off some of their mud on? Jesus once turned away a crowd that sought Him for what He could do for them to make life more comfortable, rather than for love of himself.

What is the answer? I'm not sure that I have solved it satisfactorily, even for myself. But one day, feeling a little wicked, I burst out with "But you are not being logical. Who is this White Monster you speak of? Why do you talk of the White, the White, the White as treating you wrongly? I am white. Have I had a part in this?"

A young student jumped to his feet, eyes shining and laughing, bursting to express himself, so that the words stumbled over each other as they came out and he stuttered in his eagerness.

"I think the White Monster is a big white policeman or soldier. When I was little I saw one sitting in a car. I was afraid. Many of our old people, when they see a White, think he is such a man. Not at all," he grinned at the ridiculousness, "like Mrs. Shenk!"

The whole class joined him in laughter. There was an enlightening discussion on how our prejudices are formed and how people cannot be bundled up and labeled with a color tag. In respect to my sensitivity, they began of their own accord saying European colonialists instead of the Whites.

For a moment, I felt that I was loved for myself instead of just for my teaching. Maybe in being a little less understanding and absorbing and a little more frank like themselves, I had become a fellow human instead of a god.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Questions Mennonites are asking

Harold Regi

INTERMARRIAGE
RIOTS
BLACK POWER

MENNONITES ARE ASKING questions. This is good. It is the beginning of dialogue. And, hopefully, it is the beginning of action.

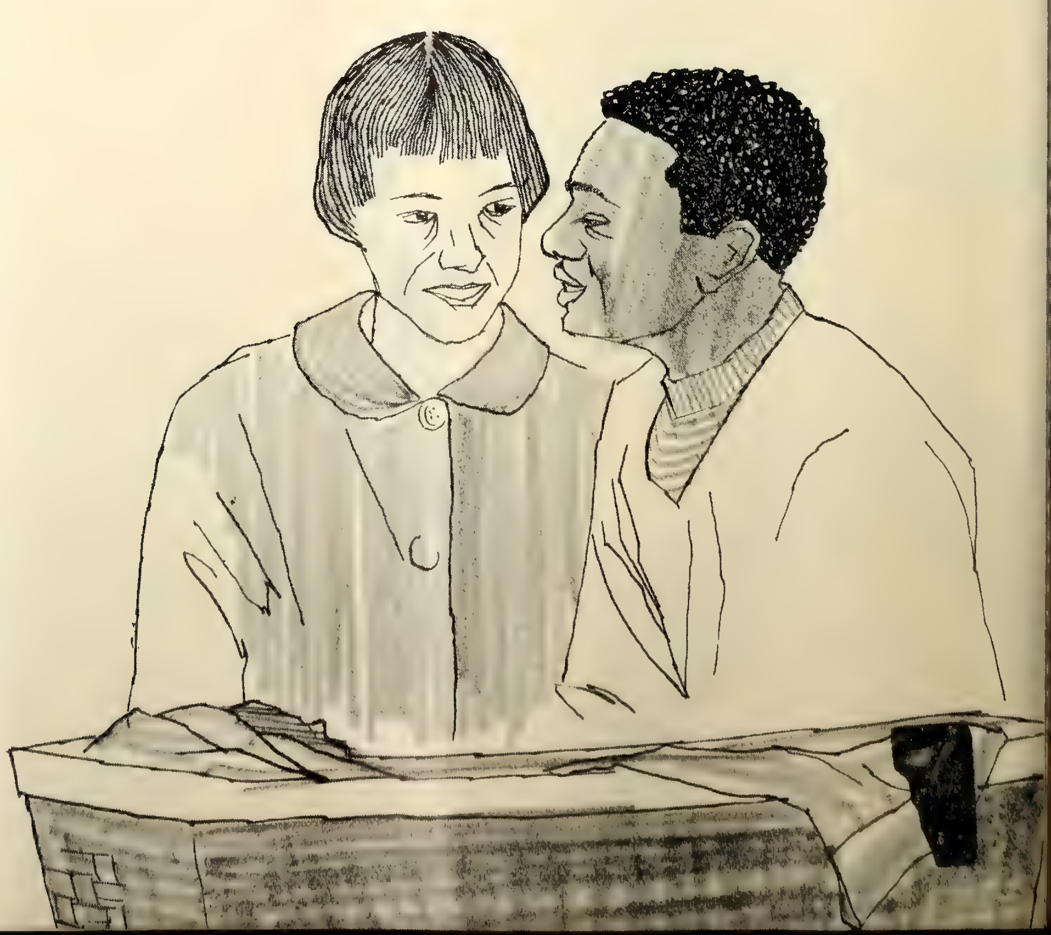
Visiting a good many churches in the North during the last year has given me the opportunity to hear some of the questions people are asking. A ministry of reconciliation in the South posed many questions in the minds of people. These questions have ranged all the way from "What language do Negroes speak?" to "Was Martin Luther King a communist?"

Intermarriage?

This question is on the tongues of many. It is loaded with several overtones. First, integration will lead to intermarriage. Secondly, intermarriage is wrong. And, finally, if integration leads to intermarriage, I'm not sure I'm for integration. For some, intermarriage is the emotion-filled question on which their support of the civil rights movement hangs. It reflects prejudice and selfishness. It reflects how far self-interest can go in its attempt to write off a movement so closely paralleled by the utterances of the Old Testament prophets and the self-giving love Jesus taught and lived.

Will integration lead to intermarriage? During several months of visiting Mennonite churches in British Columbia, Saskatchewan, the central United States, the immediate families or close relatives of three persons seriously considering an interracial marriage spoke to me. A few Mennonites have already married interracially. Obviously, some interrac marriages will continue to take plac That integration, with its emphas upon social equality, justice, and new awareness of persons of anoth race, will lead to some increase interracial marriages is possible.

But that integration will lead widespread intermarriage, I believe, unlikely. It is a myth upon whic many deep-seated prejudices are hun Here, reason and morality stop ar



otions take over.

The Negro is not trying to marry white person. Many Negroes have ejudices that are as deep-seated as prejudices of a white person ainst such a relationship. In fact, is highly naive to assume that Ne- es want to marry white people, in ht of the kind of bigotry and dis- mination they have experienced for nturies at the hands of white peo- . A new race pride and black con- ousness which is currently most lically articulated by the black wer movement would suggest a vement away from interracial mar- ge, rather than toward it.

As highly personal as marriage is, me will continue to choose an inter- cial union. That integration of pub- facilities, schools, or churches will ntribute significantly, at least, in near future, to interracial mar- ges is simply not a realistic assess- ent of the facts.

Is interracial marriage wrong? It is t wrong theologically. The only blical requirement clearly spelled t is that marriage be "in the Lord." ristians should marry Christians. eight, weight, color of skin, color hair are not spoken to in relation- ip to marriage in the Bible. The shite woman Moses married may ve been dark skinned. This, appar- tly, brought no rebuff from God. owever, Aaron and Miriam did iticize Moses for marrying the wom- he did. Miriam was stricken with rosy. Apparently God did not ap- ove of her disapproval and jeal- sy (Num. 12).

True, Abraham did not want his n Isaac to marry a Canaanite wom- (Gen. 24:3). Isaac charged Jacob t to marry a Canaanite (Gen. 28:1). ehemiah forbade marriage with for- gners (Neh. 13:23-27). Ezra even vocated separation from foreign ves (Ezra 10:10-11). But none of is was to preserve a pure race. The rpose was to preserve a pure reli- on. Old Testament books, such as uth and Jonah, are attempts to com- t the narrow nationalism to which rael had succumbed. Where separa- n was advocated in the Old Testament as well as in the New Testament, it was for the purpose of religious purity—never racial purity.

Biologically, interracial marriage is not wrong. No physiological incompatibility exists to discourage such marriage. The offspring are, in no way, inferior.

Psychologically, we cannot say categorically that interracial marriage is wrong. Cultural and emotional differences are as great between persons in the same race as between persons of different races.

Furthermore, differences between persons do not necessarily create unsatisfactory marriage relationships. Psychologists report that people marry persons who complement or complete them, rather than persons who are basically like them. They are saying that marriages are more fulfilling when the two entering this relationship are not carbon copies of each other but are persons who find in their partner their completor. It is reasonable to say, then, that no inherent, psychological differences between persons of different races would make marriage between races an undesirable thing.

Sociologically, interracial marriage poses problems. In our race-oriented culture, it poses problems for the couple and for the offspring. Thus, a couple with every plausible reason to make a successful marriage, is forced to fight an unaccepting society. It is a case of Mr. and Mrs. White-Black versus society. And, all too often, society wins its case. At least, it succeeds in making life, at some point, very difficult for a family who otherwise could experience a normal and pleasant life.

Herein lies the tragedy of a sick society. And, unfortunately, the church gives little evidence of being any more ready to pronounce its blessing upon such a marriage—the blessing of fully accepting and supporting such a marriage.

Intermarriage is not wrong. Society and the church are wrong.

In light, then, of society's rejection of what theologically, biologically, and psychologically is acceptable, what needs to be said to young people contemplating interracial marriage? Stating it negatively, I could never say such marriages are wrong. An interracial couple considering marriage should receive the same kind of counsel that any other couple would receive. It is of primary concern that a marriage work, that it be a happy relationship, that it be the context in which children can receive love, nurture, guidance, and acceptance.

Each must consider many factors in choosing a life partner. Cultural background, intellectual capacity, types of commitments and ideologies, race, and many other factors contribute toward the possibilities for marital success. Race need not, nor should not, be blown out of proportion.

On the other hand, a couple must be fully aware of the implications of interracial marriage. They ought to be just as sure they can deal with such a relationship, creatively, with a marriage where one person belongs to one denomination and the other belongs to another. After thorough and prayerful consideration of such a union and realizing the real world in which they live, the couple must make its own decision. It may even need to decide where in the world they can live. It may be Hawaii, California, Gulfport, Newton, or Winnipeg. But they must have familiarity with the real world in which they place themselves and their family. A couple must evaluate whether or not its marriage can weather the onslaughts of a society particularly sinful and resentful toward the vulnerable role in which this couple is placing itself.

When a Negro-white couple does marry, it is absolutely imperative and Christian that the church to which they relate fully accept the marriage, the couple, and the family. If not, the church is compounding the sin of society and shares responsibility for the failure of such a marriage, should it take place. For the church to stigmatize such a couple and their children is to invite, as did those who crucified Jesus, "Let His blood be upon us and our children." These are strong words. But I believe them.

Another caution must yet be sounded to those considering interracial marriage. We live in a day when it is quite compelling that we demonstrate our convictions. Marriage is not a good demonstration. To marry a person of another race simply to prove to yourself and to the world that you are not prejudiced and that the rest of the world is prejudiced is no sound basis on which to build a marriage. Marriage is built upon a love-relationship with another person—love in its deepest sense. Thus, to marry as a reaction to society, or to prove a point, is no basis on which to establish a home. Marriage has enough risks in this twentieth century. To compound these risks by marrying for purposes less than that which is the intent in marriage is to act irresponsibly.

It is unfortunate that intermarriage has become such an issue. It fogs so many other more basic issues. And it would be so much better if persons preparing to marry would not need to be subjected to all of these pressures of society. But again, we cannot escape the real world in which we live.

Finally, *if integration would lead to intermarriage,* is this grounds upon which those adamantly set against intermarriage should do all they can to maintain a segregated society? This is not a live question. Integration must come. To work against it is to deny the freedom upon which our nation was founded as well as to deny the nature of the Christian community. Thus, it is only compounding immorality to hold this view and work within this position.

Riots and black power?

A new mood hit the civil rights movement in the post-1964 era. In 1964, a meaningful civil rights bill was passed. But massive, meaningful results have not taken place. In 1963, on the steps of the Lincoln Memorial, Martin Luther King addressed the crowd that had marched on Washington asking for a civil rights bill. To 200,000 marchers, King spoke of a dream of black and white living together in harmony with equal opportunities for all. But that dream has again been deferred. More massive reforms, especially economic reforms, are necessary.

Langston Hughes, in 1951, wrote prophetic words which apply almost frighteningly to the post-1964 era of civil rights. He spoke about the dream deferred that may "dry up like a raisin in the sun," but that may also explode.

And explode it did, in Newark, in Detroit, in Chicago, in Memphis. Shattered hope erupted in destructive, noncreative violence in the ghettos of some of our largest cities. Poverty, inadequate education, dilapidated housing, white political control and manipulation—all these continue to bring despair to the post-1964 Negro communities.

New York representative, Joseph Resnick, put it well: "Outside agitators have not been causing the riots in our cities. It has been the inside agitators that are to blame—the growl of a man's stomach telling him he's hungry, the emptiness of a man's pocket telling him he has no money for clothes and a livable house."

Whitney Young has been reported to say, "If Martin Luther King and Roy Wilkins and I got out our guns, maybe the white people will listen." Rap Brown and Stokely Carmichael have no qualms about getting out their guns and fighting for freedom in the United States just like the United States purports to fight for what it calls freedom in Vietnam.

The President's Commission on Civil Disorders has put its finger, rather squarely, on some of the problems which have created the riots of our day. The report states, "This is our basic conclusion: Our nation is moving toward two societies, one black, one white—separate and u equal."

Further, the report states, "Wha white Americans have never unde stood—but what the Negro can neve forget—is that white society is deepl implicated in the ghetto. White i stitutions created it, white institution maintain it, and white society co dones it."

It is, indeed, disheartening to se politicians criticizing the repor White society is squirming under th verdict, *guilty*, pronounced upon by the commission. While rioting ca never be condoned, to look for th answer in riot control rather tha riot prevention is to look in the wron direction. White, middle-class Amer ica, with its control of the powe structure, must take this report ser ously or else pay dearly for conse quences of further rioting and th breakdown of the nation.

Black power may sound like a nic phrase, but what is so threatenin about it? White Americans have as sumed white power for many, man years without calling it that. Ho naive to feel that black Americ ought not to assume its normal shar of that power. The tragedy is tha white America has driven black Amer ica to make its power felt through o fensive, destructive means. Wher democratic involvement is denied o ignored, the language of the stree becomes the only recourse.

The economic disparity in Americ breeds riots. Notice some facts. Fort million people in the United State fall below the income our federa government defines as poverty. Thi for a family of four is $3300. Studie show that a proper nutritional leve can be maintained at this income fo short-term emergency periods only It also assumes the best consume practices. It is obvious that many o the forty million Americans fallin below this poverty line are not quali fied to maintain the best consume practices and consequently need

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America has eight million people its welfare rolls. Another eight llion, or a total of sixteen million, ould qualify, but for some reason e not enrolled in the program. In ississippi, the maximum amount of lfare benefits available to a family four is $720 a year. For a family seven or any additional children ove that number the maximum nefit in Mississippi is $1080.

These facts are appalling in light the federal government's study ncerning minimum income needs r proper nutrition. It is a white, ddle-class myth and sick joke to y that poverty people bear children order to receive more welfare nefits. There is no way to beat the me. There is really no incentive for ople to be on welfare or to have ildren to gain from the program. r in the welfare program there is gain to be had.

Top this with the fact that in many ites, including Mississippi, a family nnot receive welfare benefits if a ysically-able male member of the mily is at home. Furthermore, as on as an additional income is earned a family, welfare receipts are im- ediately cut down to that extent.

The result is an incredibly destruc- e system in terms of encouraging ople to better their situation. In me cases, it is the most humane ing for the man in the family, who r some reason is unable to provide r his family, to desert so that the st of the members of the family n receive welfare.

It takes more than Mennonite thrift r forty million people to better eir lot in life. It is a misunder- nding of what it is to be poor to sume this kind of self-determined provement. It's impossible to lift urself by your own boot straps. nd then, if you do not even have e boots, it is even more futile.

What is the answer? Our attack poverty and ignorance must be ich more massive or riots will in- ease and insurrection threaten. The ucational thrust in the ghettos of our land must be more intense. Where we now have our worst schools, we need the best schools to compensate for a deprived environment and prepare a new generation that can compete in a world where there is a market for skilled labor, only. Ways must be found to encourage and permit those who feel voiceless in our ghettos to express themselves meaningfully. They must be given the opportunity of self-determination.

Our immoral activity in Vietnam must stop. Not only is this true because of the tremendous financial drain. It is also true because of the moral ambiguity of condoning violence for what is called freedom in Vietnam and condemning violence to gain freedom in the ghetto. Until a much more massive effort is made to rid our country of poverty, those trapped in the ghetto will see little hope and have little to discourage them from acting violently—the only method of communication left open to them.

What can we do?

1. Let us reexamine our attitude toward the racial revolution and freedom movement of our day. We need to purge our own attitudes from prejudice and a selfish preservation of our own secure, middle-class position which assumes the preservation of the status quo. We need to have the kind of love and understanding for those caught in the grips of poverty that, instead of pointing fingers at them, assumes major responsibility in changing a system which makes it impossible for them to determine their own destiny. Let us cultivate a Christian concern for our brother. And, when this concern expresses itself in action, to change a system that keeps poor people poor, let us lend support and not bring on the label, "communist."

2. Let us seek interracial, intercultural, interdenominational fellowship. Until we learn to know others and enter into their lives with understanding and love, we cannot be helpful. Families who cultivate close relationships with people who are different from themselves are preparing for a new day of better understanding and relationships. Thus, a deliberate integration, on a personal level, is essential in dealing creatively with the challenge of living in a shrinking world with diverse ideologies and cultures and races. We must begin to take personal responsibility in creating a brotherhood relationship with the community in which each of us lives.

3. Let's consider a new kind of involvement for Mennonite Disaster Service. Our nation faces an emergency more critical than any tornado or hurricane or earthquake could possibly be. It is the emergency of our exploding ghettos. I would suggest that MDS do some intensive research in the area of involvement in our ghettos. To rebuild some riot-torn community, both in terms of bricks and relationships, could be the most creative thing, yet, that MDS has ever done. The germ for this idea came to me through an article written by Charles E. Fager, a New York Quaker, which appeared in the February 28 issue of *The Christian Century*. In it, he deals with peace demonstrations. He suggests what could be a much more effective demonstration for peace than we have been witnessing in past months. He suggests that activists join forces and come to the rescue of the poor in an area where a poverty program could not be conducted because of lack of funds. Here would be a *positive* witness for peace, giving constructive help to oppressed people, while, at the same time, calling to the attention of our nation that the war in Vietnam made it impossible for money to be allocated to meet the needs of our domestic poor crying for economic freedom.

These are not the total mission of the church. Perhaps it is not even the most significant task of the church. Yet, part of the church's responsibility is to be prophetic. To wash our hands of such responsibility is to be less than faithful to the mission that is ours. Let us join the ranks of the lone prophet, Amos: "Let justice roll down like waters, and righteousness like an ever flowing stream."

Mennonites attend World Council

The six Mennonite delegates, observers, and an adviser attending the Fourth Assembly of the World Council of Churches in session July 4-19 agreed that more Mennonite participation in the WCC could be desirable, although their opinions on the degree and value of such participation varied, somewhat.

Not unexpectedly, the three delegates: J. A. Oosterbaan, Henk Wethmar, and Hans-Juergen Goertz, representing the Dutch and German Mennonites encouraged "in the strongest way possible" the membership in the WCC of the North American Mennonites.

The three Americans: John Howard Yoder, George R. Brunk, and William Klassen, were sympathetic to the idea, but several of them cautioned that proper participation was easier to recommend than it was to helpfully achieve.

Most articulate on the question of membership was the senior Dutch delegate, Johannes A. Oosterbaan, professor at the Mennonite Seminary in Amsterdam, who saw greater strength for the Mennonite witness arising from an increase in the number of delegates.

"If the American Mennonites would come in," he said, "this would give strength to the free church movement and to the peace witness." Oosterbaan illustrated the opportunity by referring to the wording of two documents which had been changed in Anabaptist directions.

A better-represented Mennonitism, he believes, could also mean a seat on the one hundred and fifty-member Faith and Order Commission and perhaps even on the one hundred and twenty-five-seat Central Committee.

"Besides," said Oosterbaan, "it would be good for North American Mennonites to give their witness to this arena . . . world Mennonitism needs this confrontation."

Oosterbaan's Dutch colleague, Rotterdam Pastor Henk Wethmar, saw possible benefits and contributions, not only on the theological level but, also, in the discussion of practical problems, such as urbanization.

"All around the world," he pointed out, "humanity is urbanizing at an unprecedented pace, presenting immense problems and challenges to the Christian church, including Mennonites.

The Mennonites, also, are urbanizing rapidly everywhere," Wethmar pointed out, "and they should not be outside of the ecumenical discussion and assume their responsibility in the development of a new urban strategy."

The thirty-one-year-old Hans-Juergen Goertz, one of the youngest delegates of the assembly, was impressed by "the exceptional ecumenical goodwill expressed by Assembly participants" but saw this positive virtue as producing the negative effect of reducing the expression and hearing of the positions of minorities.

The representative of the *Vereinigung der Deutschen Mennoniten Gemeinden* also felt that the Uppsala Assembly was not as theologically oriented as it might be, but insisted that, "The spiritual claims which the movement can make for itself are so strong that the North American Mennonites might be hard-pressed to explain their lack of participation."

The Hamburg pastor noted that not all European Mennonites were members of the WCC, either, specifically the French, South German, and Swiss Mennonites, but expressed the belief that these could follow the North American example.

The nine-thousand-member *Vereinigung* of Germany, as well as the thirty-six-thousand-member General Mennonite Society, Netherlands, have been members since the founding of the WCC in Amsterdam in 1948. Over 230 denominations are now in the Council.

Although three Americans in attendance did not have delegate status and voting power, they did have floor privileges as observers and an adviser. In the latter category was John Howard Yoder, one of 147 Fourth Assembly advisers invited by the WCC secretariat.

The Associated Mennonite Biblical Seminaries' professor, who had served in the adviser role at the 1963 Faith and Order Conference in Montreal, agreed with Oosterbaan that the distinctive Mennonite contribution lay in the area of the peace witness and the believers' church, and that this could be a reason for Mennonite participation.

"In principle, any group, which has a distinctive witness and doesn't feel that it is the only true church, should take part in a process such as is represented in the World Council," Yoder explained.

He believes that Mennonites, with their service-witness emphasis, could be of tremendous assistance to the WCC at the present time, "since the Council represents a renewal movement for main-line Protestant denominations precisely in this area where many have never caught the vision."

To recommend participation, however, is not to say that there are no problems, the forty-two-year-old theologian went on to explain, "There are weaknesses, both organizational and theological.

"Even the question of apostasy might be legitimately raised," Yoder admits, "for it may very well be that there are certain persons and churches within the WCC circle for whom that might be the appropriate theological label.

"But membership does not obligate you to say or admit that there is no apostasy in any of the member churches . . . membership does not require or imply that judgment.

"The WCC is not a superchurch which judges and disciplines its members. It is a council of all those churches which formally accept Jesus Christ as Lord and Savior, and which seek each other in dialogue and fellowship and, hopefully, also in joint witness and service projects.

"We may not forget," Yoder added, "that there is potential apostasy also, in the Mennonite organization and there, most certainly, are specific acts of unfaithfulness."

Yoder, who also serves as consultant for the Mennonite Board of Missions and Charities, recalled his earlier publication on "The Ecumenica Movenment and the Faithful Church

"I still stand with the position

ook a decade ago, when I recomiended membership in two directions f the Protestant spectrum," he said.

On the national level, this could iean membership in the National ssociation of Evangelicals; and on ie international level, the WCC.

He also noted the possibilities repesented by the World Evangelical ellowship and the National Council f Churches in the U.S.A., but indiated that "the stewardship of our esources in relation to values sought equired some limitations."

He sees liaisonship with NCC at the epartment level, such as already xists through the cooperation of Iennonite Central Committee and 'hurch World Service in Vietnam 'hristian Service.

The first step toward membership, 'oder feels, should be taken only fter some understanding has been eached in the MCC family. Then, he elieves, the Old Mennonite General 'onference and the General Confernce Mennonite Church might join s international (Canada and United tates) bodies.

"This in itself would be a witness," e said, "since most confessional roups are members of WCC as naonal bodies."

Yoder's colleague in the Old Menonite Church, George R. Brunk, says iat he "could understand a case beig made for membership in the 'CC," but he is not ready to make ich a case himself.

On the other hand, the well-known Iorth American evangelist reported iat the Fourth Assembly had been one of the overwhelming experiences f my life.

"No one," he continued, "can sit ere and be unimpressed with the fact iat such a diverse gathering of Chrisan people can sit together and conerse and find as much consensus as observe they are finding here."

Said the dean of the Eastern Menonite Seminary, "What is happening ere should not be written off by our vangelicals, as we have traditionally one . . . this thing deserves careful udy and evaluation, if not particiation.

"There is," he continued, "evident concern for a balanced involvement in social concern and, what I believe to be, the central mission of the church, the proclamation of the gospel of Jesus Christ."

Commenting on closer relations between WCC and the Roman Catholic Church, Brunk said, "A legitimate work of the Spirit could be taking place in the Roman family. . . . I would not want to deny the possibility of an astounding work of renewal in both families of Christendom. . . ."

He concluded: "I prayed for the grace to come to this meeting with my eyes open . . . observers back home should not conclude that all people associated with the WCC are in the liberal theological camp . . . I have heard a good evangelical witness given here, even though there has been an overemphasis on social issues apart from salvation of the individual."

Brunk's attendance at the WCC was due to an invitation he received to attend a post-Uppsala consultation at the Ecumenical Institute at Bossey, Switzerland. When his going became known, the executive committee of his denomination asked him to be their delegated observer.

Also going to Bossey from Uppsala to present a paper was William Klassen, New Testament professor at Mennonite Biblical Seminary. He was a delegated observer at Uppsala for the General Conference Mennonite Church.

"I have found here," he observed, "that Mennonites are widely known and highly respected. I have concluded that we have a responsibility here. . . . We should, at least, be on the Faith and Order Commission to give our witness on the free church . . . no one else seems to be carrying the ball.

"The WCC and its denominations," he continued, "need to hear about the voluntary commitment of individuals, followed by a believers' baptism, to a church, whose Lord is the Christ; and within which, the members discipline each other."

Klassen also saw an opportunity to study the problem of violence. "The

Czech church asks for prayer

Czechoslovak Protestant Christians asked the churches in other parts of the world to pray for the Czech people as soon as their country was invaded.

The request for prayer was brought out of Czechoslovakia by Bishop Kurt Scharf, of the Evangelical Church in Berlin-Brandenburg, who was in Prague when Soviet troops arrived. Upon reaching Germany, Bishop Scharf conveyed the message to the World Council of Churches on August 23.

The request came from the Synodal Council of the Evangelical Church of Czech Brethren, one of the larger Protestant communions with approximately two hundred and fifty thousand members.

Bishop Scharf also brought out a copy of a letter that the Synodal Council had sent to all its congregations. Prepared on the morning of August 21 "when the Soviet tanks were already patrolling the streets of Prague," the letter was mailed to the local churches from a post office outside the city.

The Synodal Council supports the nation's "struggle for renewal . . . as the continuation of our best national and spiritual traditions." It protests against "the infringement of our state sovereignty and against the occupation of our country by foreign armies."

The Council appeals to church members "to prove yourselves worthy promoters of justice, humanity, and freedom," and calls them to pray for wisdom "so that we may know what to do in this time in full responsibility."

Without suggesting any action, the letter says: "We remember, today, all our brethren and sisters in the world who have sought a way out of the most difficult situations by exercising unarmed resistance."

tendency to reject violence at the WCC level," he noted, "was not necessarily so because of their understanding of the gospel. Yet, a lot of young people are open to a nonviolent Jesus and to a nonviolent gospel."

While Klassen emphasized the contributions Mennonites can make, he made it clear that WCC can also give something to them.

"Perhaps, what is most important is not what we think we can give to other Christians but rather what we can learn," he said.

"We can learn, for example, that there are devout believing Christians in such traditions as the Greek Orthodox and Russian Orthodox churches.

"We can learn that it is possible for the World Council to listen to South American Pentecostals and Salvation Army people. We can see firsthand that there are many representatives from the third world, Africa, Latin America, and Asia and, as we hear them, we get a clearer understanding of what it means for the church today to be present in those countries.

"The faith of many Christians is flagging and their hope is dimming today," Klassen concluded. "But to worship, study, and wrestle with issues of economic and racial justice, and pray with Christians from all over the world helps to stir the fires of enthusiasm, for we can see that God is still at work in His church and seeks, above all, to renew it to more radical ways of expressing its authenticity in this world."

Two other Mennonites present—not counting three spouses, Mrs. Oosterbaan, Mrs. Quiring and Mrs. Goertz—expressed themselves on the meaning of the World Council of Churches for the world Mennonite brotherhood.

Horst Quiring, a German Mennonite publisher and journalist, said that, "Mennonites should not keep our faith and tradition to ourselves . . . if we do, it becomes *unwahr* (untrue). . . . The church of Jesus Christ is more than just its individual parts. We all belong to the body of Christ and must integrate our experiences and our gifts.

"It is unfortunate," he added, "that the Mennonite World Conference was not, like other world confessional bodies, present in the person of a fraternal delegate."

The only Mennonite youth present was twenty-one-year-old Han Entzinger, one of 250 youth stewards, who had come to Uppsala from all over the world to assist in the chores of the Fourth Assembly.

A graduate student in sociology at Leiden University, coming from The Hague, Entzinger liked the Assembly's emphasis on social concerns. "For me this was a good thing," he said. "If the church wants to appeal to young people, it has to stand in today's world, and its theology must be expressed in sociological terms."

Frank H. Epp.

Kisangani fights for life
Congo university aids city

The following report was written by Lee Stiles, Information Officer, All Africa Conference of Churches.

The world remembers Kisangani as Stanleyville. It is, today, a ghost town that has not quite died.

Kisangani is a shattered city. It has been wrecked by war, occupation, and looting. Most of its once thriving downtown area is comprised of empty, locked, and barred shops. Their windows are broken or have been shot out. Paint and plaster are mildewed. Some buildings have been wrecked by mortar and machine-gun fire.

The townspeople point out to visitors the spot where hostages were ordered to sit and the yard of the house where Dr. Carlson died when trying to reach safety in 1964.

There were, again, serious disturbances a few months ago.

But, still, the city does not die. Why not? That is what people are asking of Kisangani and the Free University of Congo.

For Kisangani is the home of the only Protestant university in Congo and one of only three universities in this vast troubled land.

Created in 1963, in exile in Kinshasa 1964-66, it is only now beginning to settle itself in its real home Kisangani, the town which ranks thir largest in population in Congo.

There is something exciting abou this university that stubbornly refuse to die. Moreover, it is helping to ge this once beautiful, bustling city bac on its feet.

This Free University in Kisangan means employment, in one way o another, for about 1000 people. The include 110 full-time students, fou hundred extension students, faculty staff, general workers, and skille workers. Others who benefit are furniture and paint manufacturers an firms that supply the university.

The staff has even coaxed a sof drinks bottling company into reopening its plant in Kisangani.

The Congo Government has mad buildings available for housing th university, temporarily, until a permanent building program can ge under way.

The top floor of the former Provincial Laboratories has been adapte for science, chemistry, and physic classes. A gift of $85,000 in the for of books, chemicals, instruments, an much special equipment from organizations in the Netherlands and Germany will soon enable a science department to be in full swing. Classe are already functioning.

A former boarding school for Be gian students serves as the administration building and, also, houses tw dormitories. Faculty and other sta live in houses and apartments elsewhere in the town.

There is no pessimism at the Fre University of Congo. It is not jus staying, it is growing. The aim is t have five thousand students befor very long. There is no other choice The future and stability of Congo depend on well-trained, qualified, top quality leaders. The university wishe to help and guide them so that the leadership may be animated by Christian principles.

The Free University's task is staggering in this land of 15,000,000 people. Its needs are staggering. But it confident that, with help, it can pu through.

RECORD

/orkers

avid Cassel, Wayne, Mich., has en appointed an instructor of choral usic at Bluffton College. A 1967 aduate of Bowling Green (Ohio) ate University, he has a master of usic degree from Indiana Univer- y.

Ronald and Roxanne Claassen, rst Church, Paso Robles, Calif., ve begun a three-year assignment Zaria, Nigeria. He will teach at St. ul's College. He holds degrees from cific College and Louisiana State niversity.

Robert Delaplane, Bergthal Church, wnee Rock, Kan., will serve a two- ar teaching assignment in Congo, llowing one year of French study in ussels.

Dale and LuAnna Derstine have gun a two-year term of service at e Markham (Ill.) Day Nursery. She the daughter of Dr. and Mrs. Luth- Shetler and a member of First urch, Bluffton, Ohio. He is the son Mr. and Mrs. Walton Derstine and member of Deep Run Church, Bed- inster, Pa.

Arlen and Carol Epp are beginning three-year voluntary service assign- ent in Jos, Nigeria, where he will ach English. They are both gradu- es of Freeman Junior College and received a degree from Bethel Col- ge. She has worked as a secretary the General Conference offices, ewton, Kan. He is a member of thel Church, Marion, S.D. Her me church is Bethesda, Henderson.

Glendon Friesen, Bethesda Church, enderson, Neb., is serving a volun- ry service assignment at Mennonite ursing Home, Rosthern, Sask. He the son of Mr. and Mrs. Walter F. iesen, Elba, Neb.

Mr. and Mrs. Harvey Friesen, Be- esda Church, Henderson, Neb., be- n a two-year assignment as house rents for the voluntary service unit Philadelphia.

Marlin Friesen, Bethesda Church, enderson, Neb., is serving a three- ar MCC assignment under TAP in ngo. His parents are Mr. and Mrs. enry C. Friesen, North Newton, an. He is a Bethel College graduate.

Gordon and Delores Funk are serving a two-year assignment at Wiltwyck School for Boys. He is a member of First Church, Hillsboro, Kan. She belongs to Hoffnungsau Church, Inman, Kan.

Jay R. Goering, Eden Church, Moundridge, Kan., is serving a three-year teaching assignment in Kijabe High School, Kenya, Africa. He is a Bethel College graduate.

Kenneth Koehn, Bethel College Church, North Newton, Kan., is serving a three-year overseas assignment. One year will be spent in preparatory French study in Belgium. He will teach in Congo for two years. He is a graduate of Bethel College and Kansas State University.

Kenneth Lee Krehbiel, First Church, Pretty Prairie, Kan., is serving a 1-W assignment at Topeka, Kan.

David W. Lehman, First Church, Berne, Ind., will serve a two-year teaching assignment in Congo, following a year of French study in Brussels. He is a graduate of Bluffton College.

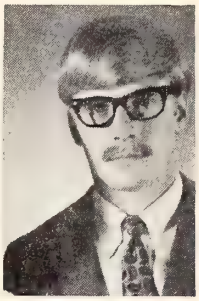
William and Sara Peters, Laird, Sask., who worked under the Board of Christian Service in Oraibi, Ariz., for two years, have returned to Canada. He served as maintenance man and she was active in children's club work.

The Robert Ramseyer family spent some time in Takachiho, a town of about twenty thousand in northern Miyazaki province, during the last year. He studied the social, religious, and economic structure of that country. He hopes for insights into Japanese society that will help the missionaries reach the people with the gospel. The family returned to the United States in August and will spend a year at Ann Arbor, Mich. They plan to go to Japan as missionaries next year.

Randall and Jean Reichenbach are serving a three-year assignment in Zaria, Nigeria, where he is teaching economics at Ahmadu Bello University. He holds degrees from Bluffton College and Ohio University. He is a member of Grace Church, Pandora, Ohio, and she is a member of Eighth Street Church, Goshen, Ind.

R. Claassen

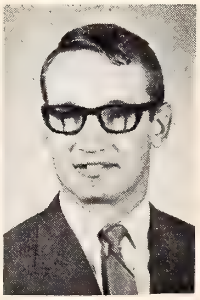
R. Claassen


A. Epp

C. Epp

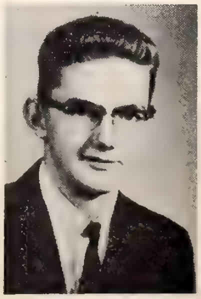
R. Delaplane

M. Friesen


J. Goering

K. Koehn

K. Krehbiel



D. Lehman

J. Reichenbach

R. Reichenbach

E. Rempel

H. Sawadsky

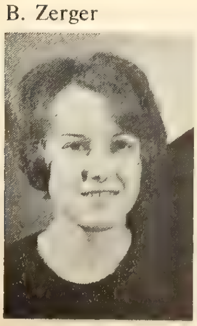
M. Sawatsky

P. Sawatsky

D. Schmidt

M. Schmidt

B. Zerger



J. Zerger

Eric Rempel, Steinbach (Man.) Church, is serving a twenty-seven-month voluntary service assignment as a Pax agriculturalist in Botswana, Africa. He is a graduate of the University of Manitoba and has been employed by the Canadian Department of Agriculture.

Hedy Sawadsky, Waterloo-Kitchener (Ont.) United Church, is serving a two-year relief assignment in Jordan. She is a graduate of Canadian Mennonite Bible College, Bethel College, and Mennonite Biblical Seminary.

Peter and Margareth Sawatsky, Saskatoon, Sask., are serving three years in the Congo. He is country director for MCC's Teachers Abroad Program. He served as pastor of Mayfair Church, Sask., for eighteen years.

David and Mary Schmidt, Bergthal Church, Pawnee Rock, Kan., are serving a three-year voluntary service assignment. They will study preparatory French in Brussels for one year and teach in Congo for two years. He attended Bethel College, Harvard Divinity School, and Mennonite Biblical Seminary.

Wilmer and Kenlyn Sprunger, Berne, Ind., General Conference missionaries serving under Congo Inland Mission, have returned to the United States for a furlough after four years in Tshikapa.

Peter and Lois Voran, Hopefield Church, Moundridge, Kan., have completed their third term of missionary service in Japan. They were active in evangelism in Nichinan City.

Vernelle Yoder, General Conference missionary who first went to Colombia in 1953, returned to the United States for a two-month furlough. She taught at Colegio Americano in Cachipay and is presently director-teacher at Colegio Menno, La Mesa, Cund., Colombia.

Joe and Beverly Zerger will study language in Brussels for one year before beginning a two-year teaching assignment in Congo. He is a member of Eden Church, Moundridge, Kan., and she is from First Church, Moundridge. Both are graduates of Bethel College and he also attended the University of Kansas.

Marriages

James Bennet and *Jeanine Weave* Calvary Church, Washington, Ill., o Aug. 3.

Jon Randall Chapman, Bapti Church, and *Jean Ann Guth,* Calva Church, Washington, Ill., on Aug. 1

Howard Delaplane, Bergtha Church, Pawnee Rock, Kan., an *Lavella Pauls,* Bethel Church, Inma Kan., on July 28.

Dean Dirks, Bergthal Church, Pav nee Rock, Kan., and *Jane Jolley,* A plewood Baptist Church, Whe Ridge, Colo., on July 27.

Michael DeWayne Dyson, Fir Church, Hutchinson, Kan., and *Lin* *Louise Craft,* First United Methodi Church, Hutchinson, Kan., on Aug

Rodney Dean Franz, Mennoni Brethren Church, Buhler, Kan., ar *Karen K. Friesen,* First Churc Hutchinson, Kan., on Aug. 2.

Galen Frick, Baptist Church, Du ham, Kan., and *Doris Becker,* Beth Church, Inman, Kan., on July 26.

Merle Friesen and *Marsha Hoffe* at First Church, Aberdeen, Idaho, Aug. 18.

Stewart Friesen, Bethesda Churc Henderson, Neb., and *Marietta K* *Goering,* Eden Church, Moundridg Kan., on Aug. 17.

Mark Froning, New Breman, Ohi and *Beth Balmer,* First Church, Blu ton, Ohio, on Aug. 19.

Peter C. Giesbrecht and *Edith A* *Klaassen,* both of Zion Church, Sw Current, Sask., on Aug. 18.

Melvin Graber, Eden Church, a *Janice Hoffman,* United Methodi Church, both of Moundridge, Ka on Aug. 13.

Wilbur L. Hershberger, Nappane Ind., and *Elizabeth Becker,* Fi Church, Aberdeen, Idaho, on July 6

Paul Hildbrand, Inman, (Kan Church, and *Vickie Nikkel,* Ho nungsau Church, Inman, Kan., Aug. 22.

Robert Lee Johns, Catholic Churc Enid, Okla., and *Verna J. Eck,* Ne Hopedale Church, Meno, Okla., Aug. 23.

Charles Kauffman, Salem Churc Freeman, S.D., and *Betty Mehlh* Zion Reformed Church, Menno, S.D on June 2.

LETTERS

Laverne Dale Klassen, Bethel urch, Inman, Kan., and *Alice ehbiel,* Pretty Prairie, Kan., on July

Robert L. Koehn, New Hopedale urch, Meno, Okla., and *Nancy K. imidt,* Herold Church, Cordell, la., on Aug. 17.

Robert Koller, Zion Church, Donlson, Iowa, and *Karen Reuther,* esbyterian Church, Montrose, Iowa, July 6.

Larry Locke, Topeka, Kan., and *ris Claassen,* First Church, Beice, Neb., on Aug. 17.

Kenneth Lugibihl and *Marcia Lem-*, both of Grace Church, Pandora, io, on Aug. 17.

Gregg Luginbuhl and *Pricilla Fries-* both of First Church, Bluffton, io, on Aug. 17.

Bernie Martens, Eden Church, Chilack, B.C., and *Delores Friesen,* genheim Church, Rosthern, Sask., Aug. 17.

Lee Roy Moyer, American Falls, iho, and *Janet Hiebert,* First urch, Aberdeen, Idaho, on Aug.

Gary Mierau, Bethesda Church, nderson, Neb., and *Vicky Friesen,* July 6.

Richard D. Newcomer, Methodist urch, Findlay, Ohio, and *Ann Elizeth Schutz,* Grace Church, Panra, Ohio, on Aug. 4.

Vern Penner, First Church, Beice, Neb., and *Eudora Herschberg-* Topeka, Ind.

James Peters, Zoar Mennonite ethren Church, and *Mary Ann ens,* Bethel Church, Inman, Kan., July 20.

Galen Regehr, Hoffnungsau urch, and *Pamela Jeanne Ely,* iited Church of Christ, both of nan, Kan., on Aug. 31.

Eldo Rudiger, Bergthal Church, wnee Rock, Kan., and *Evelyn Hunt,* nity Baptist Church, Naturita, lo., on July 13.

Thomas Ward Shelly and *Carol nn Bell,* both of Calvary Church, ashington, Ill., on Aug. 17.

James Sommer, Pekin (Ill.) Church, d *Susan Lehman,* First Church, uffton, Ohio, on Aug. 18.

Deaths

Tillie Franz Bauer, First Church of Christian, Moundridge, Kan., was born Feb. 24, 1888, and died July 2.

Peter Block, Clearbrook (B.C.) Church, was born June 5, 1893, in Russia, and died Aug. 15.

David M. Epp, Bethesda Church, Henderson, Neb., was born Dec. 12, 1893, and died July 19.

Dickie Ray Froese, Bethel Church, Inman, Kan., was born Nov. 29, 1947, and died Aug. 17 as a result of an automobile accident.

Samuel L. Gascho, Hamilton (Ont.) Church, was born July 7, 1896, and died July 11.

Emil Kinsinger, Calvary Church, Washington, Ill., was born Feb. 25, 1897, and died Aug. 12. He served as secretary of the church council for eighteen years.

Alexander Klassen, sixty-eight, Hamilton (Ont.) Church, was born at Blumenau, Russia, and died June 17.

Dietrich B. Peters, Grace Church, Dallas, Ore., was born Jan. 24, 1885, in Bradshaw, Neb., and died Aug. 9.

Anna Enns Ratzlaff (Mrs. J. A.), Hoffnungsau Church, Inman, Kan., was born Apr. 30, 1894, and died Aug. 11.

Wilmer Reiff, 66, Eden Church, Schwenksville, Pa., died Aug. 9. He was a deacon in the church for many years. He was the father of Geraldine Sprunger, missionary to Congo; and Bertha Mae Reiff, Colombia.

Mrs. Andrew Schafer, Bethany Church, Freeman, S.D., was born Feb. 17, 1889, and died Aug. 19.

Mrs. Silvanus Stucky, Eden Church, Moundridge, Kan., was born June 11, 1897, and died Aug. 10.

Calendar

Oct. 6—Worldwide Communion Sunday.

Dec. 4-6—Newton, Kan., Council of Boards.

Western

Sept. 22—Newton, Kan., Faith Church, tenth anniversary.

Sept. 29—Pretty Prairie, Kan., First Church, Sunday School Union Convention.

Encouragement is good

The following letters were received by the secretary of the Conference in response to letters sent by the delegates at the July General Conference.

DEAR BROTHER KOONTZ: I much appreciate the statement of the General Conference of the Mennonite Church. We all need encouragement, yours, particularly, is good to have. *William Sloane Coffin, Jr., Yale University, New Haven, Conn. 06520.*

DEAR MR. KOONTZ: I want to thank you and the General Conference of the Mennonite Church for your wonderful message of support. It made me feel good. *Benjamin Spock, 583 Madison Ave., New York.*

No guns at Sears & Wards

DEAR EDITOR: The year 1968 will be remembered as a tragic year: war, violence, demonstrations, and assassinations. As as result, some people are beginning to admit that the gun is designed to kill. If that is true, should guns, then, be given to children as toys?

Sears, Roebuck, and Co., and Montgomery Ward and Co., have taken a definite stand regarding the sale of "toy guns and similar toys of violence." I, for one, have written them that I appreciate their position. As Mennonites, should we not take a positive stand on this issue?

My letter to these above named firms follows. One of these responded by saying, "Thank you for your thoughtfulness in taking the time to write us." *Mrs. Louis A. Janzen, Rt. 3, Newton, Kan. 67114.*

DEAR SIR: In various articles and a number of publications, I have observed that your company is taking a definite stand regarding the sale of "toy guns and similar toys of violence" by "eliminating them from the 1968 Christmas catalog and announcing you will not advertise or promote them in your retail stores this Christmas season."

I appreciate that you place greater value on our youth of today than on the financial profit from toys of violence. I encourage you to continue this policy beyond Christmas 1968.

THE condensed GENERAL CONFERENCE

Continued

16 TUESDAY

Cosby Lecture II

Gordon Cosby. Today, I want to emphasize another dimension which is basic to faithfulness of the local congregation and, in many ways, I think is more difficult to achieve than that which we were talking about yesterday, though each of them is exceedingly difficult.

Today, we want to think about the inward dimension: what happens within the inward life of the congregation when the congregation is being true to what it is called to be and do. Now the proposition that I would like to make this morning really has its foundations in the twelfth chapter of 2 Corinthians. And the proposition there is that the unity and the maturity of the body of Christ are closely correlated with the multiplicity and variety of gifts of the members within the congregation. To put it in a nutshell, I feel that the primary task of the local congregation, at the point of the inward dimension of its life, is simply to evoke the gifts of its members, to free them, and to help them to do what, more than anything in the world, they want to do.

A congregation cannot be mature if it has only a few outstanding leaders who exercise charisma. The diversity of gifts within the community must be in operation. They must have been discovered. The so-called lesser gifts are as significant and important as those which are more easily recognizable. The unity and maturity of the body are in direct ratio to the diversity or the multiplicity of the gifts, and whether each of the members is employing his own gifts. But many people within our congregations do not feel that they have a gift or that there is anything that is really needed from them.

What was Paul talking about? To begin with, each member called by God to belong to the church comes in by an experience, which may take place very suddenly or over a long period of time. But it is an experience in which he enters into the life and death and resurrection of Jesus Christ. This is the only way one gets into the body of Christ. He lives his way into it, with all that this implies. Such a living out of this life affects a change which is unbelievably radical. Paul says that if a man is in Christ he is a new creation. Old things have passed away. All things become new. He is saying that the whole basis upon which we operate becomes different. Our values and the way we view life change. Our whole motivational system is made new.

First of all, when one enters into this new birth, one is freed from the horrible burden of viewing life as demand, as oughtness, as duty, as obligation, and from the unspeakable pressure of trying to meet the demand. Instead, he sees life as a gift to accept, to know the love of Jesus Christ is to see life as gift, to see it as grace, to see it as a feast, as a banquet, because Jesus Christ is the gift of God. Thanks be to God for His unspeakable gift. For God so loved the world that He gave His only begotten son.

Next, one is freed from the unconscious, but very constant, attempt to make atonement for his inability to live up to the demands which press in upon him. Every man knows that he is not faithful in living up to these demands. And he keeps trying to make atonement, often subtly, and sometimes not so subtly. But Christ comes to us primarily as a Savior, not as accuser. And to know Jesus Christ is to know Him as Savior.

The mood of life when one live his way into the meaning of bein saved by Jesus Christ is one of praise of gratitude, of expectancy, of wonder, of excitement, of newness; a feeling of what gift will be bestowe upon me this day, rather than wondering what will be required of m this day. In all of this is the gift o the Holy Spirit. It takes place in th very deeps of our being. I have feeling that many people who tal most freely about the new birth understand it least, because it's so radical. A unique self begins to emerge That which was there, thought imprisoned, begins to break forth. Tha elusive thing we call the self begin to take shape. That winsomenes which shone through only in spot before, and recognizable only by thos with special discernment, come through now more strongly, consistently, and visible to many mor people.

Now this calling forth of thi uniqueness is what God is about. Thi is His mission. It seems to me self-evident that this is our primary calling as Christians. We are to call fort the gifts of other people, to set ther free, to throw the lifeline to them an be the one who, under God, helps person discover that for which he wa created.

Now what I'm saying is that, t me, the function, the primary function, of the local congregation i which you and I are set is that c evoking the uniqueness of the peopl who are in that congregation, bringing them to the place where they ar free people and letting them go an letting them do the things which the want to do more than anything els in the world.

Now, that's good news. That's quit different from trying to make a pe son good. It's quite different from try

; to help a person to do his duty.
; freeing the person so that he can
what God, from the foundations
the world, intended him to be and
. And this I conceive to be the
mary task of the local congrega-
n. Now how to do it.

I think one way of putting it is to
t it in terms of three engagements.
must encourage our people to be
an engagement with themselves, a
f-engagement. The kingdom of God
within so I would say that we must
rn, ourselves, and to encourage our
ple to look inside, to go inside.
u will stumble on the treasure
ich is the kingdom of God as you
e an inward journey. Go within.
d the inner shape. Take soundings
your own inner being. Discover
r own shape. Touch delicately that
ich is you and no one else. Be true
that inner shape and be that over
inst everyone else. Step out of the
wd. Undergo the pain and, some-
es, terror of individuation, of be-
ning an individual over against the
wd.

Beneath the sensed hollowness,
m, and muck there is the seed of
. It is there. You are really there.
n't focus on the external, for it is
sible to gain the whole external
rld and lose your own true self.
Now, what I'm really talking about
he very difficult art of breaking out
our limited awareness of the world
hin and the world without. It is a
tter of shaking oneself loose from
t anesthetized state in which we
prone to exist, where all remains
tty and gentle. Of course we're, all
us, there for a moment when there
that stab of awareness, that pierc-
, that moment of clear seeing. But,
n, too often we are back in our
mal groggy stupor. This lack of
areness or limited awareness, if it
not being constantly expanded, is a
e of death.

The second engagement which is
part of the self-engagement but is
erent, also, and which is absolute-
essential is the engagement with
d. A matter of taking this self
ich we have come to discover and
derstand at a new level, this self

which is a strange mixture of the good and the bad, which has within itself the dark side and evil dimension, as well as that which is good and lovely and beautiful. It is a matter of taking this self with which we are in engagement, as the psalmist was in engagement with himself when he said, "Why are you cast down, O my soul; why are you disquieted within me?" In our present time he probably would have said, why are you so depressed today? But he was in conversation with himself. So the person who is in conversation with himself, then, must bring this self to God and be in dialogue with God.

This necessitates coming to live with the Scriptures in a new way. It necessitates becoming people of prayer in a new way. It is strange and distressing to me that in the time when we are recovering the dimension of mission which the church is beginning to recover in our time, we are throwing out the dimension of prayer, and of silence, and retreat. And what it means is that ten years from now, twenty years from now, we will be calling groups of people back together again and we'll start talking about prayer at a new level because the church cannot live except by prayer. It cannot live except by being in an engagement with God and letting God speak to us through the Scriptures. And as we bring this self to God, this self which we are coming increasingly to know, and we bring this into the presence of God, God begins to recreate this self so that it comes to be a different self. He heals, He recreates, He renews, and the old really, literally, does pass away and the new, actually, comes into being.

I would suggest that if you have not made a retreat in recent years, that you make a retreat which consists primarily of silence so that you can let your life sink down into the deeps of God and to let the deeps of God speak to the deeps of yourself, and perhaps build into the schedule of your life at least one silent retreat a year where you can deepen the rootage of your life.

Now, the third engagement which I will just mention is the engagement with others. We've talked about the engagement with self; we've talked briefly about the engagement with God and the third dimension of this

Demonstrate biblical citizenship

A resolution on nationalism with proposals for study and action adopted by the General Conference Mennonite Church at Estes Park, Colo., on July 18.

We, the members of the General Conference Mennonite Church in the United States and Canada, are faced with a serious and increasing problem of false nationalism. Loyalty to the nation and loyalty to God are sometimes in conflict with each other.

Our loyalty. The biblical position is that God has ordained the state for various functions (Rom. 13:1) among which is the maintenance of order. A Christian, therefore, has certain responsibilities to the state. Those that have been stated by the biblical writers are prayer for the governing authorities, the payment of taxes. the giving of respect, and obedience (1 Tim. 2:1, 2; Rom. 13:6, 7; 1 Pet. 2:17). Even these responsibilities which a Christian has toward his government arise out of and are subject to the Christian's obedience to the will of God (Matt. 22:21; Mk. 12:17). Thus on those occasions when a Christian is confronted by a conflict between what God requires and what the governing authorities require, we must obey God rather than man (Acts 5:29).

Our nationalism becomes idolatrous when we make any nation-state synonymous with Christianity or the kingdom of God. When religion or God is used to justify a state's action and the church has become its captive, we have become idolatrous.

The loyalty to government sanctioned in 1 Peter 2:17 and Romans 13:1-6 is not just to a limited nationalism but recognizes the need of all men for order and authorities. Therefore, Christian prayer should include not just the government of the country in which we happen to reside, but all governments.

All of our action, life, and viewpoint is tempered at all times by our essential confession and loyalty "for the love of Christ controls us . . ." (2 Cor. 5:14). This love transcends love of country which too easily becomes selfish love. We are constrained out of this love of Christ to give voice to our concerns when the nation is tempted to follow that which is evil or idolatrous.

Our call to action. At this time in history, when threats to our national interest are played up to extend the political power of military agencies and to promote military solutions; when defense budgets have increased effects on education programs, research grants, and job opportunities that shape and channel the lives of our youth; and when international agencies such as the United Nations are hindered by the unwillingness of nations to cooperate to decrease war, hunger, and poverty; and when resources have been wasted in internationally competitive space programs, we call upon the members of our churches in the United States and Canada to demonstrate a biblical citizenship. We ask that members of the General Conference Mennonite Church accept the spirit of internationalism in which Christian citizens are responsible for their country's welfare bu are not devoted to their nation's interests at the expens of mankind.

We further exhort the members of the North American brotherhood to discuss together how they can express concretely, in action, their concerns on these current issues where conflicting loyalties are acute and w may tend to a national idolatry. We suggest the following as possible subjects.

1. Seek to encourage more honest accounts of Canadian and United States history in our public schools Should we not acknowledge our national failures suc as our part in colonial exploitation, our involvement i wars of aggression, our taking of land, and the failur to recognize the contributions of Indians, Negroes, an other minorities to North American history?
2. Seek to speak in loving admonition to those wh abuse critics of national policies and who attack suc critics with untruths or threats intending to coerce then into conformity.
3. Examine and discourage the use of labels by whic our nation is portrayed as angelic and other nations a demonic. Labels such as "free world," "democratic America," "capitalist," "iron curtain countries," "Red China," and "communist" may reflect prejudices and false assumptions.
4. Encourage our legislators to support the giving o foreign aid that ministers to human needs and, furthe encourage that such aid not be given unilaterally, bu through organizations such as multination banks an international agencies. This may help our country avoi the temptation to use aid and, in other ways, to interfere in the affairs of other nations for our own advantag In keeping with the Christian doctrine of love for th enemy, we urge that aid be distributed to all victims o conflict, such as aid to both North and South Vietnam o Jordan and Israel.
5. Encourage our overseas workers to help us understand the aspirations and needs of other peoples an nations, and how they see us as North Americans (a did the Mennonite missionaries in Vietnam).
6. Host visitors from overseas in our churches an homes so that they might share with us points of vie which may be divergent from typical viewpoints.
7. Question the validity of permanently placing national flag within a church when the church is to be house of prayer for all nations.
8. Study ways of fostering and manifesting true loyalty and patriotism and help our communities to fin appropriate uses of the pledge of allegiance, the nation anthem, and prayer.
9. Express concern to local radio and television stations for associating patriotism with militarism.
10. Search our consciences on the question of payin taxes for military purposes; support generously international mission and service programs; urge churches t support those who, by reason of conscience, refuse t pay the percentage of taxes for military purposes.

vard journey has to do with the engement with others.

It's a matter of learning to love ier people in depth. It's learning be accountable to other people, it's rning to be people who live in nmunity, real community, within bonds of Jesus Christ. So often churches are not genuine commuies, not genuine fellowships, not ople who are really literally grow- into the fullness of the stature of us Christ.

Now there are several things which a part of this engagement with ers. It's a matter of learning to into the inwardness of others' es and seeing the potential which vithin them. So often, we only have capacity to see that which is exnal and that which we see is not intriguing. It's not too exciting. it's possible to learn to see with inner eye. And if we can learn to with the inner eye, our children ne to be exciting and our wives ne to be exciting and our husnds come to be exciting. And just be in the church with a people t Christ has sent us to be with nes to be the most exciting thing the world because we begin to lly see the potential. We see the tree in the acorn. We see the real ence of the person before the esce comes into being. And this is at helps to bring it into being, neone who can see it before it's ualized.

The second thing which has to do h this engagement with others is capacity to have faith to believe t what is there in essence one day actually be. It's a sort of extancy concerning other people, they really can be different.

And, then, the third thing which I uld mention is one of the most icult things in the world and it's, ply, to take our hands off of peo- and let them be. We're so busy ding them after our image that can't come into being after God's ge. And the closer the people are is, the more difficulty we have tak- our hands off. So, it's much more cult to release our husbands and our wives and our children than anyone else. And then it comes to be very difficult to release the people in our congregations, because we're so sure that we know what they ought to look like. It's a matter of taking your hands off.

DISCUSSION GROUPS

Edgar Epp. Almost all of the groups gave priority to discussing Gordon Cosby's message, which was part two of the topic on the charismatic church. A few discussion groups dwelt on the presentations of the Board of Christian Service, and one group commented on the personal testimony of Brother Henry Isaac, given yesterday afternoon. From this group came an expression favoring more use of such testimonies.

More specifically, four groups discussed the nationalism statement drawn up by the Board of Christian Service. Particular concern was expressed over item 4 on page 2 [foreign aid]. Three groups discussed the poll, especially, that related to draft dodgers, both opposition and sympathy were expressed. Two groups commented favorably on Curtis Burrell's presentation on revolt in the cities. One group reported favorably some of what Curtis said but was angered by other things.

Turning to the discussion of Gordon Cosby's message, well over half the groups talked about knowing one's self.

The matter of gifts was also discussed by approximately half the groups. And, along with that, the thought that we should keep hands off and allow the spirit of God freedom. Some one-third of the groups wondered about allowing freedom as this might relate to discipline in the church. Considerable discussion was also centered around the thought of sharing. The question was raised by a number of groups—how does one share of one's self? Some fifteen brought an expression of feeling that Cosby's approach was too idealistic. But about the same number of groups said he had at least caused us to think, had opened our thinking.

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*Supplemental reading for the Sunday school lesson of Sept. 15, "Esther Saves Her People."

COVER

Interracial marriage poses problems. In our race-oriented culture, it poses problems for the couple and for the offspring.

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Discovery in 1968

"What could a nineteen-year-old girl living in 1968 have in common with a man living in 1492?" remarked Deloris Kliewer, Mennonite Central Committee volunteer. "What experience could I have similar to that of Christopher Columbus? He discovered the New World, I discovered a new world called Children's Center. A new world, a world of its own, a world which I had never before faced was my discovery of 1968."

Seventy-two other teen-agers and young adults also discovered new worlds this summer. From California to New York, MCC summer volunteers shared their lives with others. They lived in institutions, camps, hospitals, and the inner city. Their duties ranged from tutoring to becoming walking laboratories.

The inner city was a new world for some. "The primary need of this community, as I see it now is education. This may be a slanted point of view since this is the area in which I am working, but the unused potential in many of these children is tragic," reports Norman Lichty, summer tutor in Cincinnati.

"Race Street is just as I had imagined any slum street to look like. There were the dark and crowded apartment houses with the people peering out of the windows and sitting in the doorways. . . . I realized one thing, and that is, that poverty is not beautiful. Certainly, here, the beauty does not lie in physical appearance. But I have found beauty in the spirit of these people," explains Carolyn Peters, another Cincinnati volunteer.

"Vastness is the only word that could summarize my first thoughts as I was introduced to NIH," was Brenda A. Botimer's reaction to the National Institutes of Health, Bethesda, Maryland, while Karen Hoover was "impressed with my environment. Here I am in the midst of scientists and doctors dedicated to medical research, and I am a part of it. Sometimes, it overwhelms me and I count myself fortunate to be qualified to come here for the summer."

National Institutes of Health is the medical research branch of the United States Department of Health, Education, and Welfare. One of the basic purposes of NIH is to obtain new medical knowledge in order to control disease, especially the major killing- and crippling-disease.

Some volunteers served in day camps and camping programs. These camps freed those living in institutions from the daily humdrum routines. Some camps served the mentally retarded, some were for emotionally-disturbed children, and others were created to give inner-city children the experience of living in the fresh air of the country.

At Woods School near Langhorn, Pennsylvania, the volunteer enters the world of the mentally retarded. "I find myself becoming very easily attached to the children. Many of them appear to be quite normal and many need love and affection. After learning about some of the home situations these children come from, I am drawn even more to them and hope I can do something to make their lives brighter."

Not only do those serving in summer voluntary service contribute to others, but the volunteer also learns. "After one week at Children's Center, my opinions of mentally-retarded persons have already begun to change. At first, their situation in life seemed hopeless and without any future, to me.

"After a week, I have found that there are some who will live the rest of their lives here in this institution, but, at least, they are much happier here than they would ever be in society as we know it. Our job is to make their happiness a little happier."

Whichever new world the volunteer entered during the summer, he found new ideas and new challenges. And, just as Columbus took back some of the new world to his old world, so will the summer volunteers take back some of their new world to their old worlds.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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What we do or fail to do to them, Christ said, we do or fail to do to Him.

The care for the poor

L. Harold DeWolf

Why should Christians be especially concerned about the poor? When Jesus spoke of the judgment, the only requirement He described was providing for the needy—the hungry, unclothed, friendless, and imprisoned. What we do or fail to do to them, He said, we do or fail to do to Him (Mt. 25:31-46). In many other ways, the New Testament stresses the obligation to care for the poor. In a country where so many have so much, as in the United States, the presence of people suffering in poverty lays especially heavy burden on the Chri tian conscience.

Isn't voluntary private charity t Christian way? The need for person assistance to other people in need great, especially in emergencies of ness, accident, bereavement, or su den material loss. However, millio of people are, today, unemployed underemployed because of far mechanization, automation, malnut tion, chronic illness, and mass

fts of emphasis to new industries,
which they lack skills.

Many of the victims are concen-
ted in rural slums and inner cities,
yond sight and active contact of
ople with means to help. The mas-
e tasks of reeducation, job-training,
using, and provision for the health
all these millions is scarcely touched
private philanthropy and will not
done unless people of goodwill
n together to do this work in a co-
erative way through the agencies
government which we voluntarily
ablish for this purpose.

If we choose to depend upon pri-
e philanthropy, we are, in fact,
oosing to leave the masses of im-
verished people unaided. When we
l this, we are choosing not to feed,
the, house, or aid the Christ who
identified with "the least of these."

Why is the Poor Peoples' Cam-
gn necessary? The Poor Peoples'
mpaign is an effort to bring pov-
y in America before the eyes of
nation. Much of it is, ordinarily,
side our view. Even when it is
r, we are accustomed to looking
other way, with many excuses
our inattention. It is hoped that,
we are compelled to notice the
blem of poverty, our evasions will
overcome and our better purposes
l come to the fore with real relief.

Should Congress act under pres-
e? Most legislation occurs under
ssure. This is a normal part of the
itical process. Vast economic inter-
, with well-organized lobbies, reg-
rly mount a combination of veiled
overt political threats and promises
secure what they want in Wash-
ton. The twenty-five or thirty mil-
poor people cannot offer, or
hhold, large campaign contribu-
s. They have nothing but them-
es to use for leverage. So a few
usand of them, with the help of
nds, journeyed to Washington to
ke poverty a personal, inescapable,
nsely visible embarrassment to the
vernment and to the American
ple until something substantial is
e about it.

hy cannot people now work their
out of poverty as other people have done, in the old American way? Some do. Most of them cannot do so.

Technological developments leave open even fewer channels through which people without education, skills, or capital can rise from poverty. Meanwhile, additional numbers are displaced by machines and technically-trained people.

Many have been so damaged in body and mind by the malnutrition of their mothers and themselves in infancy that they lack the energy to compete.

Free, undeveloped land in the West is no longer available.

Negroes face far greater difficulties of discrimination than have other groups, due to their conspicuous differences of appearance and the deep stigmas of long slave status.

Negroes have not been able to bring with them strong old cultures like those brought from Europe. There is much of great value in African culture, but nearly all of it was broken up and lost by the violent disruption of family traditions in slavery. Negroes are Americans and not Africans, but their participation in the American melting pot has been so limited that great numbers have been provided with little of the practical ambition, wisdom, and pride, to say nothing of broader education, which other Americans have.

Should we support give-away programs? It would be hard to find any Congressman or lobbyist who opposes the giving of large-scale government assistance to Americans. The only question is which Americans are to be favored by American policy. Recently, it was disclosed that a senator who has vehemently opposed each step in granting civil rights and now opposes aid to the poor was himself receiving, annually, $135,000 for not raising cotton on some of his land.

We provide huge subsidies for large-scale landowners, but comparatively little for the family farmer, and even less for the sharecropper or farm laborer. Through depletion allowances, capital gains provisions, and tax-free bond issues, we make it possible for many millionaires to escape all income tax, thus giving them a free ride to the common benefits of American Government. Geological survey, subsidized research, fat contracts for high-risk ventures in aviation and other industries all subsidize big industry and big business handsomely. Some of these subsidies are, doubtless, needed to develop natural resources.

But what about our human resources? Should our first priority be assistance to the wealthiest or to the neediest? That is the question.

Should undeserving people be supported? Some of the poor are lazy or sexually immoral, or people with criminal records. Do they deserve help? Much apparent laziness is due to malnutrition or illness. While the law promotes the breakup of families and gives highly unequal protection, we are in a dubious position to point accusing fingers. Moreover, many of the most wretched poor are honest, industrious, upright people, yet are humiliated and despised rather than helped in their misfortune. On the other hand, many of the most unworthy people are wealthy. Are we to try judging people's rightful place on the economic scale by personal deserts only as regards the poor?

For true Christians, these questions are beside the point. We know that we have reaped where we did not sow, and are heirs to much for which we did not pay. "While we were yet sinners" God loved us (Rom. 5:8). All that we prize we have had by the free gift of grace, not by our deserving.

As Christians, we ask not what our neighbor deserves, but what we can do to help him and, if possible, to encourage him to become more deserving. The command is not to lecture the neighbor about his deserts nor to judge and scorn him. The command is "Love thy neighbor as thyself" (Mt. 22:39).

Many people in the Poor Peoples' Campaign were offered jobs along the way and have refused them. Does not this show their hypocrisy? On the average, each of the Poor Peoples'

Campaigners represents about five thousand others who need help. It would be a cheap solution simply to buy off those ambassadors of the poor with jobs for themselves. It is to their great credit that they have not been willing so easily to forsake the other needy whom they were sent to represent.

Should violence be condoned? Violence against human beings — their dignity, their property, their bodies, or their minds—is not to be condoned. Every day, a vast amount of such violence is committed against the poor; in slum firetraps, in condemning babies, children, and the aged to live always among rats, and in the contemptuous treatment of people because of skin color.

Most of the poor are given very little police protection. Subjected to so much of injustice and violence all their lives, a few have struck back in violence as irrational as the long history of violence against them.

The Poor Peoples' Campaign was launched as an alternative to violence, a wiser, more Christian, nonviolent way of expressing a desperate cry for justice to the poor. Many of the poor have no hope in this method, but think violence is the only way to answer the violence done to them by society. Our response to the Poor Peoples' Campaign will be our choice between the nonviolence of the Southern Christian Leadership Conference and the violence by the affluent and by the poor, alike, which threatens to tear our country apart.

Can we afford to eradicate poverty in the United States? With the help of the United States, through the Marshall Plan, the kind of grinding poverty we have was eliminated from most countries of Western Europe after World War II. Infant mortality, one of the surest indices of poverty and neglect, is much higher in the United States than in Europe. Yet we have much higher national wealth. We do what we think is important to do.

A high-priority national purpose to eradicate poverty would be expressed in a commitment of the needed brains, energy, and money to that task. The money would be comparable to what we spend on tobacco or beverage alcohol or the Vietnam War. "Where your treasure is there will your heart be also" (Luke 12:34). We have the means: the question is if we love enough to have the will.

Why would a guaranteed annual income be better than welfare? Our present welfare laws are a patchwork of various provisions which exclude from help many needy people and include some requirements which are destructive of morale and of morals. For example, many unskilled workers or mothers with little time to spare from their children would like to take limited jobs by which they could start earning a little. Through such jobs, they might learn to do more and sustain positive interest in self-support. But they are effectively prevented by laws which cut off their public assistance if they start earning. If the husband and father in a home is unable to get work, the only way he can get welfare support for his family, according to the law in many states and the District of Columbia, is to desert his family and stay away. The better proposals for guaranteed annual income are free of any such cruel, immoral indignities and, through sliding scales of support like an income tax in reverse, provide incentives for self-support.

Would a guaranteed annual income take care of all our social problems? No, it would not, taken alone, meet the acute shortage of decent housing, banish racial discrimination, provide effective education for all, nor meet all the needs of public health, crime prevention, and other requirements of a sound national life. But, if pitched at a level of decent support, it would be a very big ste toward the eradication of many socia evils induced by poverty.

What is the connection betwee race and poverty? The great majorit of wretchedly-poor people in the United States are not Negroes. Howeve while the black people constitute onl about one-tenth of the American population, they comprise about one-thir of the poor.

Racial discrimination contributes t poverty in several important ways. I keeps many Negroes unemployed o badly paid, poorly educated, and i restricted substandard housing. B providing a reservoir of cheap labo it depresses the wages of all worke in competitive job classifications. I wastes money in maintaining man separate facilities of various kinds. I enables wasteful, corrupt, and callou political demagogues to get elected t office by appeals to prejudice an fear, thus preventing more huma and able men from coming into p litical leadership.

Will the Poor Peoples' Campaig succeed? Success in a program o such broad objectives is relativ Some minor concessions have alrea been made. The present session o Congress shows no inclination t mount a large-scale effort for th eradication of poverty.

How much success the Campaig will have depends largely on the que tion how many Americans of abili and influence—however local—will b stirred to action in behalf of justi and opportunity for all? While th Poor Peoples' Campaign is direct aimed at the federal government, is also intended to stir the Americ conscience and gain appropriate a tion from a great multitude of pr vate American citizens. If that ha pens, the present political leaders w take the drastic steps needed or b replaced by others who will.

Will that happen? The answer being given by people like you.

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NEWS

Seminary builders push M.B. Church

'HEN MENNONITE BRETHREN talk bout seminary cooperation, they are ot thinking of joining other Mennonite groups in the Associated ennonite Biblical Seminaries at khart, Ind.

They are not even thinking about int education with other Protes- nt denominations.

They are trying to decide whether e Mennonite Brethren should have e training school for their future inisters, or two. They now have one hool for professional church work- s, and that is Mennonite Brethren blical Seminary at Fresno, Calif. perated by the United States Con- rence of the Mennonite Brethren hurches, the school has an enroll- ent of about forty, with about one- urth of its students coming from anada.

Canadian Mennonite Brethren have, ly recently, become interested in minary training. Mennonite Breth- n Bible College in Winnipeg seemed be filling this need. But now the anadian Conference wants to do ore.

The Mennonite Brethren General onference (which includes churches both the United States and Can- a) has proposed that both groups in forces and develop a seminary Canadian soil, possibly at Van- uver and probably including the esent Fresno operation.

Non-Canadians have been less en- usiastic, as evidenced when the nited States Conference held its tri- nial meeting at Hillsboro, Kan., ug. 24 to 26. Yes, they want sem- ary cooperation, but why not at esno?

In two days of business meetings, 240 male delegates from three strict conferences in the United ates also supported their church per in the discussion of controver- l social issues, set up guides for rticipation of children in commu- on, and tried to increase its support higher education.

The United States Conference op- ates two colleges, in addition to its minary. The other schools are Ta- r College, Hillsboro, Kan., and Pacific College, Fresno. "If fifteen thousand people in the United States can support two colleges," it was asked during the seminary discussion, "why can't the thirty thousand Mennonite Brethren in North America support two seminaries?"

But financial reports indicated that supporting two colleges and one seminary was a costly venture, and the conference was falling behind.

Seven years ago, the conference accepted an annual goal of $25 per member for its educational institutions. But, instead of raising $360,000 per year, the best the group has ever done was $188,000 during the last year.

As a result, the schools have accumulated an operating deficit of $287,000. The delegates asked their congregations to increase their offerings for education.

They said they had "the confidence that the brotherhood will renew its commitment to Christ and to the assignment of the teaching mission of the church and accept renewed responsibility for the financial need of our seminary and colleges."

Building plans for the seminary, costing $100,000, were also approved. And this raised questions for the future of the seminary cooperation. A larger investment at Fresno might make it more difficult to unite with the Canadians in a joint program later on.

Seminary supporters, however, thought any joint United States-Canadian program would be located in Fresno.

In defending the action to expand the Fresno seminary, E. J. Peters, Wasco, Calif., chairman of the Board of Education, said, "We do not help the Canadians or ourselves by continually postponing building plans."

But he also added, "If the [Mennonite Brethren] General Conference decides to take over, they can move the seminary where they wish."

But as far as the United States Conference was concerned, it seemed to have a strong wish that the seminary stay in Fresno. A resolution to appoint a commission to study the matter and take a neutral attitude toward future location was defeated. Rather, delegates approved the recommendation asking the Canadian Conference "to join the United States Conference in our seminary program."

The question will be debated further when the Canadian and United States groups meet for their triennial General Conference in Vancouver next summer.

The Hillsboro meeting also dealt with the question of "whether or not unbaptized but believing children should participate in the Lord's Supper." The Board of Reference and Counsel had asked Marvin Hein, pastor of Hillsboro's Mennonite Brethren congregation, to prepare a study of the biblical and historical evidence for and against the practice.

After reading a condensation of Hein's study to the conference, the board said it would "seem best to ask that only those who have been baptized and accepted as members of a local congregation participate in the Lord's Supper."

Though the board did not ask that its decision be accepted as a rule for Mennonite Brethren practice, it asked that its five-page study be accepted as a guide. But the word *guide* seemed too strong to some delegates. They apparently wanted a term even less binding. They suggested that the report be viewed as a *study* guide, and a bare majority approved the modification.

Disappointed that the delegates wanted to restudy that which the board had long studied, Waldo Hiebert, chairman of the board, said, "If you are going to be studying, be brotherly enough to share the results of your study with us."

The board was more successful in defending the *Christian Leader,* the group's biweekly magazine, against a challenge for publishing articles on social issues that some congregations found controversial. Ominously, the complaint came from the Rosedale Church, Bakersfield, Calif., and was signed by its pastor, Leo Wiens, who was also the conference chairman.

In a three-page statement reaffirm-ing its confidence in the editorial staff of the *Christian Leader* (whose editor is Orlando Harms), the conference also reaffirmed its belief that the message of redemption is the church's primary thrust to the world. "This will result in speaking boldly to the political, economic, and social issues of the day, but this must always be done out of a discipleship that desires men and women to come to know Christ as both Savior and Lord."

Articles that are controversial may sometimes produce "negative feelings among those they seek to win to Christ," so the conference asked that discussions relating to social or political views "give priority to articles which give clear, positive, spiritual direction to our conference." Laymen and pastors were asked to write articles on contemporary issues, so that the paper would find "it less necessary to rely upon articles written by non-Mennonite Brethren."

A certain amount of controversy is healthy, the delegates affirmed. And they added, "We would also want to remind ourselves that social, economic, and political issues are not outside the scope of biblical and spiritual concerns. The Apostle Paul felt constrained to speak about such issues as race (in Ephesians), politics (in Romans), and labor-management relations (in Ephesians, Colossians, and Philemon). James spoke about the oppressed, and Peter spoke boldly about the believer's relationship to the state.

"To disregard those burning issues in our day would not be faithful stewardship of the gospel and, perhaps, we have not provided other avenues where such expressions can be given."

The delegates heard a report that their new hymnal probably would not be ready until 1971, a year later than expected. Six hundred and twenty-five hymns and gospel songs have been selected but editing, engraving, and printing will require over two years. The book is a joint effort of United States and Canadian Mennonite Brethren.

The conference voted to sponsor a national radio broadcast to be developed on the basis of *Words of the Gospel* now being produced in Fresno for west coast audiences.

Annual budgets for the projects of the United States Conference are based on a goal of $31.50 per member. This includes $25 per member for higher education at Tabor and Pacific colleges and Mennonite Brethren Biblical Seminary; $2.00 for the literature program of the Mennonite Brethren Publishing House; and $4.50 for evangelism, Christian education, youth services, radio, and a ministry to men in military and alternative service.

As a part of the conference's literature program, the *Christian Leader* is sent to all church families, without cost.

Dan E. Friesen, pastor of the Garden Park Mennonite Brethren Church, Denver, was elected chairman of the conference to succeed Leo Wiens. *Maynard Shelly.*

Witness in Washington
Mennonites open office

The opening of a Washington office this summer by the Peace Section of the Mennonite Central Committee marks the beginning of a new service to the larger Mennonite constituency. The Peace Section has, for several years, given serious study to the purposes which an office in the nation's Capital might serve.

Delton Franz, former pastor of Woodlawn Church, Chicago, will be in charge of the new office, to be located in the Capitol Hill area. Franz comes to the Washington office following twelve years of ministry in the inner city on Chicago's south side.

The Peace Section sees several main lines of endeavor through which the Washington office will be of service to the various Mennonite bodies: in giving Mennonites, both individuals and the larger Conference bodies, current and accurate information on government developments in areas affecting the life and work of the Mennonite and Brethren in Christ churches.

The primary responsibility for representation to government remains with the constituent Mennonite groups. It will be the task of the Washington office to provide needed information to the constituencies in matters requested by them.

Much of the work of the Washington office with government and officials will be informal in character. Formal speaking, in the name of Mennonite bodies, shall be done only when duly authorized. The office may, upon request, help interpret the position of Mennonite groups to government.

Concerns will not be pressed by using the political pressure methods of lobbies which are maintained by groups working in their own narrow interests. In addition to interest in specific matters, the office will have in mind the values which may be gained by interpreting to men in government, over an extended period of time, the moral and ethical approach to problems of government.

The office will enable the church to keep in touch with such government departments and agencies as Health, Education, and Welfare, poverty programs, Bureau of Indian Affairs, foreign aid programs, and many others, all of which affect the work and program of our churches and church-related institutions.

"The approach of the church to legislative questions and to government must be out of humility and earnestness," Franz said, reflecting on the nature of his new assignment. "We speak in humility, because we are conscious of the complexity of the issues before government and the immensity of the task in resolving the many problems before congress. At the same time, the church must be in earnest in speaking to government, for governments make decisions which result in war and peace, justice and injustice. Our religious heritage and revelation should be brought to bear upon these decisions.

"As a Mennonite Church," he added, "we have an obligation and an opportunity to give witness to the way of peace and to the cause of brotherhood, love, and justice to which Christ has called us."

the battle of Chicago lubs hit backs of heads

eith Reimer, a medical student at orthwestern University from Ne- aska, served as a volunteer medic Chicago during the week of the emocratic Convention. He reports re on observations on Wednesday's attle of Michigan Avenue" where was on duty for eleven hours be- nning the middle of the afternoon.

When I arrived, 3000 to 10,000 rsons (hippies, yippies, and miscel- neous rabble-rousers) were attempt- g to march toward the amphitheater om Grant Park. As they marched, ey sang "America the Beautiful" d the "Battle Hymn of the Repub- ." At Balbo Avenue, they were et by two rows of helmeted police ssibly numbering three hundred. hind them were bayonet-armed oopers in a massive show of strength. e march stopped.

Bullhorned messages asserted that e moderates were in control and re shunning any violent confron- tion. Attempts were being made to lk with police officials. Some of the archers sat down to wait as Allen insberg read poetry. A bearded, ng-haired youth (looking sort of e the typical picture of Christ) se, opened his Bible, and before ree thousand demonstrators read e complete Sermon on the Mount hich was received solemnly and rev- ently. Police orders to disperse were oadcast continuously.

Dispersion came — with plans to group at the nearby Conrad Hilton otel, in which both Humphrey and cCarthy maintained their suites. ch bridge exiting from Grant Park s, however, blocked by troopers dering small groups of would-be archers to keep going north. As they d so, tear-gas canisters were lobed to the park. We put wet cloths on r faces and tried to keep clear of e densest clouds of gas. The mod- ates still maintained control, urg- g people to walk, not run, in an tempt to avoid mass tramplings.

We arrived at the Hilton. The tone d changed. Cops were shoving peo- around and kids were shouting police. We tried to keep up with now continuing flood of Mace victims. It was getting dark and the moderates had seemingly lost control as the police harassment of demonstrators increased. Occasionally, cops would break from their ranks and chase people with clubs. The crowd began responding with bottles and rocks. Cherry bombs exploded in the midst of large groups of police causing loud cheering from the crowds. The cops decided to clear the area and began pushing us north on Michigan Avenue.

Head wounds began coming in for treatment, in addition to the many Mace eye burns. Most lacerations were on the *back* of the skull, indicating the clubbing of a fleeing, not an attacking, person.

Suddenly, I saw a police van in the middle of the street being rocked back and forth by persons attempting its overturn. One headlight was broken. The police response was immediate and insanely brutal. Police on three-wheeled cycles roared in, as if in a state fair bump-car attraction, trying to run people down. Young girls began screaming in terror. Cries of "walk" went unheeded as panic swept the crowd. As people trampled one another, police came in from behind clubbing those unfortunates at the rear. The medics tried with little success to find refuge to stop bleeding wounds. I helped carry one stretcher-bound victim to the nearby aid center in the United Church Federation Building. Many others were, likewise, carried from the scene. The most seriously injured were, of course, in paddy wagons where proper care would be delayed indefinitey. As if by magic, the crowd had evaporated. Then, and only then, did the city authorities grant a very belated permission to demonstrate at the Conrad Hilton. Delegates were beginning to return and joined with the demonstrators as the crowd gradually reached former size. With the presence of "important people" the situation seemed to be cooling off. At this time, our medical team left Michigan Avenue for the Lincoln Park area where police gunfire had been reported. By the time of our arrival, however, all was again fairly quiet. At 2:30 I returned home, hoping and praying that the violence had ended.

Several things stand out in my mind. There is a lot of argument about who antagonized who. It seems rather obvious, when we consider that there was tear gas long before there were any rocks or bottles. In any event, police action was brutally in excess of what may have been necessary.

This was not a riot, as it has been called by the nominee of the Democratic Party. No vandalism occurred. Cars parked on the street with open windows were left untouched. Along the fashionable Michigan Avenue, one window was broken, not by demonstrators but by police who forced a group against it. Had the brutality of the police been absent, I am convinced that the demonstration would have been as peaceful as a Bethel College homecoming parade.

A small concession toward peace in Vietnam and an invitation to demonstrators to join the convention festivities would have left the city with no injuries and little of the polarization now present.

The battering which I witnessed against whites was a minor occurrence compared to the everyday treatment of Chicago blacks whose heads receive police bullets in addition to clubs.

The church was a winner gaining the respect of many young people involved in the demonstrations by providing sanctuary and space for first aid centers in various strategically placed church buildings.

The words hippie and yippie are dirty words in America bringing up the images of rabble-rousers, drug addicts, and sex perverts. On personal visits to their Lincoln Park campsites, I found absolutely none of this. What I did find was a deep social conscience not equalled anywhere else in this country. To be sure, adultery, prostitution, and liquor consumption reached peak levels last week, not in Lincoln Park, but in the swank quarters of the convention delegates.

RECORD

Marriages

James Allen, Church of God, Flat Rock, Mich., and *Constance Harmon,* First Church, Berne, Ind., on Sept. 7.

John Dale Bachman and *Barbara Gail Janzen,* both of First Church, Newton, Kan., on Aug. 23.

Robert Bartel and *Sharon Goossen,* Trinity Church, Hillsboro, Kan., on Aug. 24.

Ray Betka, Methodist Church, and *Janet Claassen,* First Church, both of Beatrice, Neb., on Aug. 23.

Paul Boese, Presbyterian Church, Newton, Kan., and *Ruth Mueller,* First Church, Halstead, Kan., Aug. 23.

Larry Buller, Alexanderwohl Church, Goessel, Kan., and *Brenda Goertzen,* Tabor Church, Newton, Kan.

Ronald Burge, Salem Church, and *Kathy Tiahart,* Bethesda Church, both of Marion, S.D., on Aug. 24.

Craig Stephen Dorsing, Warden (Wash.) Church, and *Judy Agatha Franz,* Menno Church, Ritzville, Wash., on Aug. 18.

Wayne Dueck, Eigenheim Church, Rosthern, Sask., and *Carol Ann Friesen,* Vauxhall (Alta.) Church, on Aug. 24.

Byron Fox, First Church, Berne, Ind., and *Mildred Foye,* Church of the Open Bible, Burlington, Mass., on Aug. 17.

Bruce Glick, Oak Grove Church, Smithville, Ohio, and *Helen Liechty,* First Church, Berne, Ind., on Aug. 3.

Harry Goertz, Alexanderwohl Church, Goessel, Kan., and *Cheryl Anne Donnelly,* Hively Ave. Church, Elkhart, Ind., on Aug. 31.

Ronald Habegger, First Church, and *Anita Schwartz,* Evangelical Mennonite Church, both of Berne, Ind., on Aug. 17.

Rod Hill, Free Methodist Church, Wichita, Kan., and *Sherry Decker,* Lorraine Avenue Church, Wichita, Kan., on Aug. 31.

Larry Janzen, First Church, Newton, Kan., and *Michelle Huffman,* First Methodist Church, Newton, Kan., on July 27.

Dick Kaufman, Yoder (Kan.) Church, and *Barbara Claassen,* Beatrice (Neb.) Church, on Aug. 10.

Robert Leroy Koehn, New Hopedale Church, Meno, Okla., and *Nancy Kay Schmidt,* Herold Church, Cordell, Okla., on Aug. 17.

Steven Lehman, First Church, Berne, Ind., and *Nikki Penrod,* Methodist Church, Montpelier, Ind., on Aug. 17.

William R. Lehman and *Barbara Gilliom,* both of First Church, Berne, Ind., on Aug. 31.

Kenneth L. Loewen, First Church, Mt. Lake, Minn., and *Betty Mae Swanson,* Macalaster Presbyterian Church, St. Paul, Minn.

Jay Martin, Fairfield (Pa.) Church, and *Ruth Hartzler,* Community Church, Fresno, Calif., on Aug. 24.

Don McElroy, Kansas City, Kan., and *Naomi Claassen,* First Church, Newton, Kan., on Aug. 17.

Steven Meshberger, United Methodist Church, Linn Grove, Ind., and *Claudia Lehman,* First Church, Berne, Ind., on Aug. 24.

James Parker and *LaVera Voth,* both of Alexanderwohl Church, Goessel, Kan., on Aug. 23.

Rob L. Pearson, Berean Fundamental Church, Burwell, Neb., and *Lawanda Dorene Schmidt,* Herold Church, Cordell, Okla., on Aug. 9.

Gerald R. Ratts, Christian Church, Junction City, Kan., and *Janice Janzen,* Lorraine Avenue Church, Wichita, Kan., on Aug. 10.

John G. Regier, First Church, Newton, Kan., and *Barbara Ann Cook,* Mills (Neb.) Community Church, on Aug. 2.

Paul L. Shrider, Church of the Brethren, North Manchester, Ind., and *Lorna Lee Winkler,* First Church, Berne, Ind., on July 28.

Carrol Sprenger, Fundamental Church, Omaha, Neb., and *Myrna Friesen,* Bethel Church, Fortuna, Mo., on Aug. 3.

Omer Stutesman and *Pearl Shrock,* both of Comins (Mich.) Church, on Sept. 1.

Richard Tiahrt, Bethesda Church, Marion, S.D., and *Diane Panka,* United Methodist Church, Tyndall, S.D., on Aug. 24.

James Lee Unruh, First United Methodist Church, and *Loretta Jan Funk,* Trinity Church, Hillsboro, Kan., on Aug. 30.

Calendar

Oct. 6 — Worldwide Communion Sunday.

Dec. 4-6—Newton, Kan., Council of Boards.

Eastern

Sept. 29—Schwenksville, Pa., Eden Church, anniversary.

Western

Sept. 22 — Newton, Kan., Faith Church, anniversary.

Sept. 29 — Pretty Prairie, Kan., First Church, Sunday School Union Convention.

Oct. 18-20 — Hutchinson, Kan., Baker Hotel, Western District Conference.

Deaths

Helen Claassen, First Church, Beatrice, Neb., was born Oct. 24, 1905, and died Aug. 5.

Anna Epp, Emmaus Church, Whitewater, Kan., was born Feb. 3, 1891, and died Aug. 15.

Vincent Habegger, First Church, Berne, Ind., was born Nov. 2, 1913, and died Aug. 24.

Edd Horn, Herold Church, Cordell, Okla., was born Apr. 3, 1906, and died Aug. 24.

J. D. Schertz, First Church, Normal, Ill., was born July 9, 1912, and died Aug. 20.

Lena Stalter, Calvary Church, Washington, Ill., was born June 17, 1880, and died Aug. 21.

Iva Richter, Apostolic Church, Trenton, Ohio, was born Feb. 28, 1879, and died Aug. 23.

Catherine von Riesen, First Church, Beatrice, Neb., was born Nov. 18, 1877, and died Aug. 23.

Helena Wallman (Mrs. Peter), Waterloo-Kitchener (Ont.) Church, was born Jan. 16, 1890, and died Aug. 4.

Emma Kaufman Wedel (Mrs. P. P.), First Church of Christian, Moundridge, Kan., was born in Pretty Prairie, Kan., Oct. 5, 1885, and died July 24. Her husband served as pastor of the congregation for many years.

CENTRAL DISTRICT REPORTER

eptember 17, 1968

CENTRAL DISTRICT EDITION

wo new pastors nter district

Arthur L. Jackson

ckson to Chicago

rthur L. Jackson is the new pastor First Church, Chicago. The Harry aeth family left the first of July, d the Jacksons moved in the first rt of August. Loris Habegger, rep-senting the district ministerial com-ttee, conducted the service of in-llation on Aug. 11.

The Jacksons came from Toledo, io, where he had been pastor of the encer Church, a congregation of Ohio Old Mennonite Conference cated in a small Negro community the western suburbs of Toledo. Previously, Jackson has also had pastoral experience, since 1963, in the Franconia Old Mennonite Conference near Souderton, Pa. While serving near Toledo, he produced a regular talk radio program on WPOS FM, Holland, Ohio.

After completing high school in New York City, he attended the Juilliard School of Music for a year; then, also, the Philadelphia College of the Bible; and after three years at the Reformed Episcopal Theological Seminary, he graduated in 1964.

Both Rev. and Mrs. Jackson have lost their eyesight. For this reason, they depend upon a friendly seeing-eye dog to get around, and upon their four children to answer their mail. Their children are: Myles, thirteen; Nancy, twelve; Sharon, nine; and Laverne seven.

Boyer to Lima

On July 14, First Church, Lima, Ohio, extended a call to Paul L. Boyer to be their minister, and two Sundays later, he began a one-year interim pastorate there. Arrangements could be made this quickly because he is already a resident of Lima. Their address is 1521 W. High Street.

His most recent pastorate was in Bluffton, with the Evangelical Mennonite Church, which recently voted to disband. For more than twenty years, he has held pastorates in Ohio, West Virginia, and Indiana. He has been ordained by the Christian Missionary Alliance Church, and when he came to Lima was a recognized minister in the Evangelical Mennonite Church.

Paul Boyer

He is a graduate of Nyack Missionary College, and also of Bluffton College. He teaches school in Wapakoneta, near Lima, Mrs. Boyer teaches, also, in Irving School in Lima. They have two children. Cheryl is a sophomore at Wheaton College, and Richard is a freshman at Lima junior high.

The Central District welcomes both new co-workers in the fellowship of our ministry.

HAPPENINGS

BERNE MEETS BOGOTA

On Aug. 11, Barton and Judy Sprunger bade farewell to the members and friends of First Church, Berne, Ind., and were wished God-speed by the congregation as they went to Bogota, Colombia, to take up a two-year assignment in voluntary service. They will teach in the Nueva Granada, English-speaking grade and high school. They will form an essential part of the enlarging group of voluntary service workers now serving in Colombia.

At the same service in the church in Berne, two girls from Bogota were welcomed to the congregation. They had just arrived as trainees under the MCC program. Bertha Correa has accepted an assignment to work in the new retirement home, Swiss Village, in Berne, while Judith Plata will work in Berco, Inc., doing secretarial work. The two young ladies are both members of the Mennonite Church in Bogota, of which Howard Habegger was pastor until recently. Mr. and Mrs. Habegger are, at the present time, on furlough and are also living in Berne.

SOMMERS MARRIED 50 SUMMERS

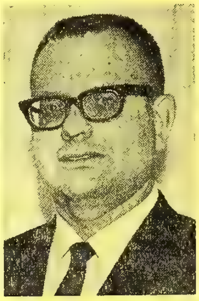
Mr. and Mrs. Walter Sommer, Ebenezer Church, Bluffton, Ohio, celebrated their fiftieth wedding anniversary, on July 17.

Continued on A-4

John Bartholomew

Ernest Bohn

Stanley Bohn


David Braun

Otto Dirks

Delton Franz

Herb Fretz

Virgil Gerig

Loris Habegger

Lyman Hofstetter

Twenty-two pastors come And go in fifteen churches

One-third of the churches of the Central District, this summer and fall, are experiencing a change of pastoral leadership. Of the fourteen pastors leaving district churches (see opposite page), four are entering other pastorates, four are joining the staff of conference offices or institutions, and the remaining six are taking further schooling, entering overseas mission work, high school teaching, retirement, evangelistic work, and one is still uncertain.

To date, nine are taking the place of those who are moving, leaving five pulpits which still need to be filled. Of the nine, three come from other Mennonite denominations, and three from other pastorates in the General Conference, one each from the Pacific, Western, and Central districts; two from Conference offices and institutions, and one is stepping out of retirement as an interim.

Early in June, the *Delton Franz* family left Woodlawn Church, Chicago, after thirteen years of service there, and moved to Washington, D.C., where Delton is opening an office of national legislation for the Mennonite Central Committee and its member bodies. Their new address is: 6151 31 St., N.W., Washington, D.C. *Curtis Burrell,* who has been Delton's associate for two years, continues the pastoral leadership at Woodlawn. He was ordained to the ministry in a service at Woodlawn church Aug. 25.

David Brunner, pastor at Summit Christian Fellowship, Akron, Ohio, left in June for one year of advanced clinical training for pastors, at Crozer Seminary, Chester, Pa. *Archie Penner* will supply the pulpit. He is a minister in the Evangelical Mennonite Church of Canada, but, presently, he is instructor in religion at Malone College, and lives in Kidron, Ohio. He has been professor at Mennonite Biblical Seminary. While in doctoral work in Iowa, he was pastor at Eicher Church, Wayland.

Also in June, the *Lyman Hofstetters* moved to Berne from Santa Fe Springs, Calif. He serves as minister to youth and director of Christian education.

Pulaski (Iowa) Church has felt the loss of *Frank Mitchell,* who moved to Meadows, Ill., in June where he and Mrs. Mitchell have joined the staff of Meadows Home. They are living in one of the houses owned by the Home, and work as much as their "semi-retirement strength" permits. During the summer, *Ernest Porzelius* pastor of Zion Church, Donnellson just forty miles away, has served the Pulaski church on a two-point-charge arrangement.

On the first of July, the *Harry Spaeth* family made the one hundred twenty-mile move from First Church Chicago, to First Church, Nappanee Ind. There, he replaces interim student pastor *David Braun,* who had served the church since the first of the year when *Leonard Metzker* resigned David is now pastor of Grace Church Brandon, Man. Metzker is presently in social work in Hammond, Ind. where his home address is Bldg. 19 Apt. 8, 2915 178 Drive.

At the beginning of August, *Stanley Bohn* began his ministry at Firs Church, Bluffton. The second Sunday the church had a reception for the Bohns; and on Sept. 22, plan a service of installation. The Bohns came from Newton, Kan., where he worked at General Conference Central Office as secretary for peace and social concerns. *L. L. Ramseyer,* who served a interim for a year at Bluffton, now continues his teaching responsibilitie at the college.

The latter part of August, the *Ott Dirks* family left for mission work i Taiwan. *Paul Boyer,* a new ministe in the district (see front page), replaces them at First Church, Lima fo one year.

Also new to the district is *Arthu Jackson* (see front page), who i August moved from Toledo, Ohio, t the First Church parsonage on Chicago's south side. They replace th Harry Spaeths who, a month before had left for Nappanee.

After a long pastorate at Summerfield, Ill., the *Harold Thiessens* move to Snohomish, Wash., during th third week of August. Both of ther plan to teach. They will be locate not far from Monroe, where the will be attending the General Conference Church there. The Summe

→ Pastors on the Move →

From	In	Place	Out	To
		Woodlawn	Delton Franz →	Washington D.C. (Office)
EMC (Canada) →	Archie Penner	Summit, Akron	David Brunner →	Crosier Sem. (1 yr.)
Pacific Dist. →	Lyman Hofstetter	First, Berne		
	?	Pulaski, Iowa	Frank Mitchell →	Meadows Home (Staff)
First, Chicago →	Harry Spaeth	First, Nappanee	David Braun →	Canada (pastorate)
722 Main, Newton →	Stanley Bohn	First, Bluffton	L L Ramseyer →	Bluffton Col. (Staff)
EMC (Bluffton) →	Paul Boyer	First, Lima	Otto Dirks →	Taiwan Missions
Ohio (OM) Conf. →	Art Jackson	First, Chicago	Harry Spaeth →	Nappanee, Ind.
	?	First, Summerfield	Harold Thiessen →	Teaching (Washington St.)
Retirement →	Ernest Bohn (int.)	8th St., Goshen	J. Herbert Fretz →	Seminary (Staff)
Western Dist. →	Donald Steelberg	First, Wadsworth	Lester Hostettler →	Retirement
	?	Comins, Mich	Walter Regier →	Another pastorate
	?	Peoria, Ill.	Melvin Norquist →	?
	?	Hope, Columbiana	John Bartholomew →	Evangelistic work
Seminary (Staff) →	Loris Habegger	Grace, Pandora	Virgil Gerig	Northern Dist.

ield congregation is presently in neotiation with their neighboring Jnited Church of Christ, to work out ome way of sharing one pastor, and ossibly, uniting the two Sunday chools.

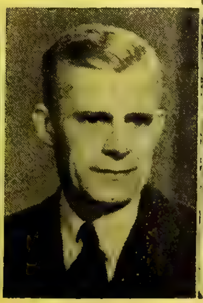
J. Herbert Fretz has changed obs, but not residence. Beginning the irst of September, he will join the eminary staff in Elkhart for one year s interim director of public relations. Vhile the congregation makes plans or his successor, *Ernest Bohn,* a vetran minister in the district and resient of Goshen, will serve as interim astor.

Don Steelberg's coming to Wadsworth, Sept. 1, has made it possible for another veteran Lester Hostettler to *reenter* retirement, after two years of leadership at Wadsworth. The Steelbergs moved from Wichita, Kan., where he was associate pastor at the Lorraine Ave. Church.

Early in the summer, *Virgil Gerig* left Grace Church, Pandora, Ohio, to assume responsibilities at the Salem-Zion Church, Freeman, S. D. By the end of September, the *Loris Habeggers* will have moved to Pandora. They have lived in Elkhart since 1960 where he has been director of public relations at Mennonite Biblical Seminary.

Three more pastors have resigned, but their future plans and their replacements have not been clarified. *Walter Regier* plans to terminate his pastorate at Comins, Mich., sometime this fall. *Melvin Norquist* will complete his service in Peoria when his successor can be found. *John Bartholomew,* pastor at Hope Church, Columbiana, Ohio, has also resigned effective Jan. 1. His general plans call for giving his time in evangelistic work while farming their one hundred acres.

ester Hostetler


Frank Mitchell

Archie Penner

L. L. Ramseyer

Harry Spaeth

Don Steelberg

Harold Thiesen

Happenings from A-1

STANDING IN LINE

From First Church, Bluffton, bulletin:

Saturday, *Aug. 17,* 4:30 P.M., Priscilla Friesen and Gregg Luginbuhl were united in marriage.

Sunday, *Aug. 18,* 4:00 P.M., Susan Lehman and James Sommer were united in marriage.

Monday, *Aug. 19,* 10:30 A.M., Beth Balmer and Mark Froning were united in marriage.

ST. JOHN ON NEW PEWS

Aug. 11, the St. John Church, Pandora, Ohio, dedicated new pews installed during the previous weeks.

DISTRIBUTE "CONVERSATION PEACE"

At Maplewood Church, Fort Wayne, recently, open housing posters were taken home by twenty-seven people, and placed in a front window. These posters assure those who come and go that those who live here would welcome Negro neighbors.

MORE LEADERSHIP THAN WE DESERVE?

In an article written recently by Maynard Shelly reporting on the Estes Park Conference elections, he states that under the newly adopted constitution the conference has seventy elective offices. One-half of these offices were filled by new elections this year.

He then goes on to observe, "In terms of district and regional conferences, the seventy come from the seven districts as follows: Canadian, thirteen; Central, twenty-six; Eastern, six; Northern, three; Pacific, eight; and Western, fourteen. In terms of proportionate membership, the Central District has *twice as many* of its members elected and the Canadian Conference, half as many as its membership would seem to imply."

Shelly continues, "Persons who completed terms of service at this conference numbered fifteen. Of these, five had served two full terms (eighteen years) for their boards and were not eligible for reelection (all members of the Central District): Carl Lehman, Bluffton, Ohio, and Walter A. Yoder, Normal, Ill., for the Board of Business Administration; Paul R. Shelly, Bluffton, Ohio, and George Dick, Danvers, Ill., for the Board of Education and Publication; and John P. Suderman, Winona Lake, Ind., for the Board of Missions."

NEUENSCHWANDER HONORED

On September 22, A. J. Neuenschwander will be honored for 50 years in the Christian ministry. A service of recognition was held at First Church. Berne, Ind., where he presently serves as minister to the elderly.

ROBERT RAMSEYERS FINISH RESEARCH

During the last year, the Robert Ramseyer family was located in Takachiho, a town of about twenty thousand, in the northern Miyazaki province, where Robert studied the entire social, religious, and economic structure of that community. While this work was primarily research for his doctorate, he hopes that out of it will come insights into Japanese society that will help the missionaries reach the people with the gospel.

The Ramseyers returned to the United States in August. He will spend the coming year at Ann Arbor, Mich., writing his thesis. They expect to return to Japan as missionaries next year.

The family's home church is the First Church, Bluffton, Ohio.

MINISTERS MIX AT MENNO-HAVEN

Mennonite ministers of Illinois: General Conference, Old Mennonite, and Evangelical Mennonite Conference held their annual retreat at Menno-Haven Camp near Tiskilwa, Ill. Paul Miller, professor at Goshen College Biblical Seminary, spoke. He has recently returned from two years in East Africa. He spoke on "What is the Young Church Saying about New Life and Ministry?"

"GO INTO ALL THE WORLD"

The Reporter is aware of the following persons who have left home during July or August for service overseas "in the name of Christ."

The *Dr. James Steiners,* Oak Grove Church, Smithville, Ohio, to the Congo for two years of medical work. The *Arlo Raids,* Zion Church, Donnellson, Iowa, to the Congo for construction work. *Frederick Suter,* Grace Church, Pandora, Ohio, to the Congo for twenty-seven months in agricultural extension work. *Randall and Jean Reichenbach,* Grace Church, Pandora, Ohio, and Eighth Street Church, Goshen, Ind., respectively, to Nigeria for three years as teachers. *John Hofstetter,* Salem Church, Kidron, Ohio, to Malawi, Africa for three years to teach. *Karen Nussbaum,* Salem Church, Kidron, Ohio, to Taiwan for two years to teach. *Joe Sprunger,* Berne, Ind., to Vietnam for three years to engage in relief services to refugees. *David Lehman,* Berne, Ind., to Congo three years to teach. The *Bob Beitlers* and *Philip Sprungers* Berne, Ind., to Newfoundland as teachers. The *Charles Sprungers,* also returned to the Congo for another term of mission service; while the *Wilmer Sprungers* returned from the Congo to locate in Berne, Ind.

ALUMNI "VACATION"

A mixture of the old and the new combined with a low-pressure schedule to make Bluffton College's firs alumni weekend a success, Aug. 2-4.

Reldon Schirch, director of alumn affairs, said he felt those who had participated now realize what a nice vacation can be spent here on campus.

Groups of from thirty to forty-six persons gathered for such diversion as "Sing along with Lantz," with Russell Lantz, music professor emeritus, bringing out the best in alumn voices. Oliver Diller, chairman of th board of trustees, became a spotlighted soloist in the impromptu sessions.

Don Pannabecker, assistant dean then discussed the inter-term at Bluf ton, and H. W. Berky, chemistry professor emeritus, described what Bluf ton College was like in 1920.

Alumni were also taken on a tou of the college's nature center an Swiss farm and three one-act play were presented by a drama class. A discussion with the play cast abou their performances and the role o drama in college was held after th presentation.

Youngest graduate present wa Clarence McCarty, 1964, Cridersvill and the oldest class represented wa 1916. Mrs. Hallie Althaus, 1916, sti attends classes at Bluffton.

The oldest class represented by graduate was 1923, with Mrs. Edn Byers. Her husband, Noah E. Byer deceased, recently was honored by th college with a dormitory named fo him.

KLASSEN TO WORLD COUNCIL

William Klassen, professor of Ne Testament at Mennonite Biblic Seminary, was named by the Gener Conference as delegated observer the Fourth Assembly of the Wor Council of Churches held in Uppsal Sweden, July 3-20.

'The Missionary Church'' Formed

By H. A. Driver and Milo Nussbaum, official observers from the Evagelical Mennonite Church.

The merger of the two denominations, The United Missionary Church, Elkhart, Ind., with over 11,000 members and the Missionary Church Association, Fort Wayne, Ind., with over 9000 members, came about July 18, by a strong vote of 93 percent of the delegates of each body.

The two hundred delegates of the M.C.A. held their final discussion of the proposed merger Thursday forenoon in the large auditorium of Fort Wayne Bible College in Fort Wayne, while the one hundred delegates of the U.M.C. were deliberating on the same question in the auditorium of Bethel College in Mishawaka, Ind.

Soon after the noon meal, a ballot of the delegates of each body was taken, simultaneously. President Tillman Habegger of the M.C.A. telephoned General Superintendent Kenneth Geiger of the U.M.C. and exchanged the glad results of the balloting and arranged for the uniting conference on July 19, in Fort Wayne.

About 3:00 P.M. Friday the delegates of the U.M.C., led by Kenneth Geiger started marching from the west along Rudisill Blvd., while the delegates from the M.C.A., led by Tillman Habegger started from the east. The two leaders met at the door of the auditorium, greeted each other with a handshake, and were followed by hundreds all along the line. Habegger read a portion of Scripture and Geiger prayed fervently. The six hundred delegates and constituents, then, filed into the auditorium and engaged in a meaningful Communion Service after a message by Jared Gerig. Thus, the first convocation of the new merged denomination "The Missionary Church" was solemnized. The next day the organizational structure was initiated which, under God's leading, will lead to the merging conference in March 1969.

The invited observers of the Uniting Conference were representatives of the Evangelical Mennonite Church, and the Christian and Missionary Alliance, which organizations had also been invited to study merger possibilities.

YOUTH PAGE

Haikus

Love is almost gone
Because hate has invaded
Peace must conquer all.

Friends are important
They are found only by peace
Not by force or fear.

Keith Bauman, Bluffton, Ohio.

Introducing . . . CIYPU officers

What's that? More officers? Maybe you wonder what they do, or you think that they don't do anything. You have to know who your officers are so you can complain to them, push them, or thank them. Perhaps you've heard the names of the Central Illinois YPU officers, but names don't always say so much. Perhaps this will tell you a little more about them.

Mary Ann Augspurger; president; Chenoa, Ill.; Meadows Church; senior; active in Camp Friedenswald work this summer; summer work camp 1967; president of Meadows YPU. "Have you ever seen anyone laugh so hard they almost swallow their gum? No! You haven't seen our Mary Ann!"

Brenda Miller; vice-president; Danvers, Ill.; North Danvers Church; "studious, but still one of the gang."

Dennis Grieder; secretary-treasurer; Carlock, Ill.; Congerville Church; senior; president of the Congerville YPU. "One of the greedier tribe."

Paul Ernst; Carlock (Ill.) Church; senior; president of Carlock YPU.

John Ernst; Normal, Ill.; First Church; senior. "The Ernst cousins keep our cabinet earnest. Their biblical names do not keep them from being good fun-loving teen-agers."

Dana Miller; Danvers, Ill.; North Danvers Church. "Who said there isn't talent there?"

What made the Estes Park youth conference?

A happening! The 1968 youth conference at Estes Park was a real happening. Imagine mountains surrounding you every morning when you get up . . . wading (and falling) in a cold mountain stream . . . walking a mile for cold scrambled eggs . . . a coffee house with music and painting and shadows and sharing . . . sitting around with eleven other people trying to convey how you feel about church renewal . . . and buttons; all these things will give you a little idea of the Estes happening.

"How in the world do you witness? No, I mean how do you witness in the world?" is what the registration folder said. So, what do I know about witnessing now that I didn't know before I went to Estes? Frankly, I'm not too sure. There are still a lot of unanswered questions and doubts, but I know that I'm not the only one who wonders. And that's sort of nice to know.

I can imagine that some people think of conference as being sessions all day long. Oh, wow! What a groovy way to spend a week. But we had a lot more than sessions and Bible study. There were stimulating workshops, hikes, horseback riding, swimming, crafts (carve your own peace symbol), mass choir, or how about a soccer game? Or if you were bushed from the morning's rousing sessions, you could sack out.

Somehow, though, all that wasn't the neatest part of conference. It was the people, all the people you met, shared with, cared about, and had to leave. There was plenty of time just to walk and talk. There were all sorts of kids; the kids from Manitoba and Saskatchewan with their Canadian accent. The kids from Kansas who were sure that Kansas was the most beautiful state in the Union. The kids from Ohio that you met at camp last year. And the adults, you know, it was kind of hard to figure out just what the generation gap really was.

The program and the surroundings were great, but it was the people that made the conference. *Mary Lehman, First Church, Berne, Ind.*

Material for the Youth Page should be sent to Jean Gerber, Bluffton, Ohio 45817.

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. While certain individuals are invited to respond each month, any reader is encouraged to send his comment on next month's "consideration" which appears in this section. Responses in 200 words or less should be sent to the editor, 3003 Benham Ave., Elkhart, Ind. Questions for "consideration" are also welcome. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

Speak truth To violence

CONSIDER . . .

Imagine . . . You are given a hearing by the commission studying national disorders and violence, newly appointed by President Johnson following the assassination of Senator Kennedy.

The chairman asks, "What three things do you think need to be done to most effectively curb the use of violence in our land?"

STOP CONDONING VIOLENCE ABROAD

H. Rap Brown once said that violence is as American as cherry pie. As much as I loathe that thought, I am convinced that he's not far from the truth. This violence has become more intensified, as of late, with the United States Government itself setting the example. Time after time, the U.S. has tried to show internationally that it can get its own way by a display and use of its military might. Why, then, shouldn't U.S. citizens use the same method of settling disputes on the domestic front?

The U.S. must stop its double standard of condemning violence at home while condoning it abroad. This means, specifically, ending the war in Vietnam and immediately deemphasizing its military power in the world. This, then, is the first and most important step to be taken to curb the use of violence.

Secondly, effective gun-control legislation must be passed, which includes the termination of all mail-order gun sales and the registration of all firearms. Another provision of such legislation should be the termination of the sale of hand guns and the sale of ammunition for such weapons. The reason being that hand guns, in nearly all cases, are purchased with the intent of being used on a person, whether the intent be for protection or of an offensive nature.

Finally, the U.S. government, private industry, and the American people as a whole must concern themselves with eradicating the physical and mental deprivation that breeds hate. The situation is most evident and pressing in the ghetto but of major importance, too, is the atmosphere in the average American home where violence is glorified on TV, with toys, and even with the retelling of overly romanticized American folktales which idolize the frontiersman, the cowboy, and the pioneer, almost all of whom were barbarians in a lawless society. *Richard Emmert, Bluffton, Ohio, student, Earlham College.*

MAKE CHANGES IN SUPREME COURT

Law and order are the first rules for a just society. Will God continue to answer the prayers of the people who continually disobey the rules of society? Will the people continue to live in a wilderness created by all the killing, burning, and looting and their cry for equality still go unheard?

Must we reevaluate our position in the church in this modern world? With all the vandalism, even in the ten- to eleven-year-age group, we still need to instill in our children a true set of values in our homes and churches.

The government will need to be stricter in enforcing the laws we now have. A good gun law could help, and changes should be made in the Supreme Court to stop the suppression of law and order.

Government officials should support legislation which would strive for equality in our society. They must, also, help to educate the people in the ghettos to help themselves rather than by direct handouts. The moral standards of our nation need to be raised, too.

Any answers we might be able to suggest to solve these situations will be to no avail, unless the people of our nation return to God. *Willis Sommer, farmer, Meadows (Ill.) Church.*

PASS BILL AGAINST REAL AND TOY GUNS

I believe the first, and most important, step would be to pass a bill on gun control. My reason for this? There is too much violence going on with the use of guns. I don't know how well this would work, because the gun-users would probably find some way of getting guns anyway. Such legislation would be in the right direction, though.

The second thing would be to cancel out making toy guns and pistols for younger children. Children come to realize, all too soon, what guns can be used for. Why let them go around playing cops and robbers in their playtime? Their parents should be teaching them to love one another, and get along with each other.

Finally, I think we should abolish some of our movies that are teaching the wrong standards in violence. We are making national heroes out of some of our movie stars. These three things might not work, but it wouldn't hurt to give them a try. *Cindy Wright, high school student, Apostolic Church, Trenton, Ohio.*

PUNISHMENT IS FOUNDATION FOR LAW AND ORDER

We must have respect for the law. We must have fair laws to help earn this respect. The statutes, the laws on the books, must be enforced. If the laws are not what the people want, they should be changed. Disrespect for one law breeds contempt for all laws. Contempt for all laws leads to anarchy—a total breakdown of law and order.

Nationally, truth and honesty in words and deeds, by our leaders, are essential to confidence in our government. Social injustices, where they appear, must be corrected—and, particularly, the laws that are used to oppress the poor and disadvantaged should be changed.

However, prompt and swift detection along with apprehension of all who violate the law, followed immediately by a fair and orderly prosecution, are the keys to law and order, whether it be mob riots or a single criminal act.

The long-standing principles of punshing the law violator to keep him rom repeating, and of having his punshment serve as an example to deter thers so inclined, are still the best oundations for the maintenance of aw and order throughout our nation. n these and other accepted ways, we nust continue to work to preserve aw and order by fair and just means —not to suppress our liberties, but to rotect them.

"Be not overcome of evil—but overome evil with good" (Rom. 12:1). *ohn F. Schindler, farmer, Pulaski hurch, Pulaski, Iowa.*

OUTH AGAINST CRIME

xample—Today's youth are very uick to learn. Many have seen and earned from their parents that you o to church on Sunday and be a hristian for one hour and then rush ome to rinse the taste of the sermon ut of your mouth with antiseptic hiskey for fear the seeds planted by e preacher might find fertile ground. hey need to see the teachings of Jeus Christ carried out of the church oor and into the home, business, and isure life. We have to be very careul, however, that we believe what we ay, as all farce will be seen, and has een seen, by their searching eye.

Involvement—Today's youth need stay together in groups or gangs as ey are not confident enough to stand lone. Fine! But let the gang be oranized for the *good* of the neighborood, as in the Harlem section of ew York—"Youth Against Crime." each them now to help people in istress, how to report crimes in acon, and pay them for their time. It ould be far cheaper in money and eartbreak to spend city funds this ay, rather than later supporting them jails.

Trust—Today's and tomorrow's youth need our love and trust. They have found out many adults neither trust, love, or want them. Three hours with your children on Sunday, reading the sports section, watching TV, and drinking booze is not time spent with the family. A fifteen-minute walk to the store or just around the block listening to and discussing with your child is far more rewarding for both you and the child. Let him feel he is a responsible part of the family, and not something just to be fed and paid bills for. Maybe we are too late for today's youth as the seeds we planted have given us a harvest of violence. *Mrs. Beverly Thommen, secretary, First Church, Chicago, Ill.*

CONSIDER FOR NOVEMBER

(Any reader is invited to send his response to Central District Reporter, *3003 Benham Ave., Elkhart, Ind. 46514, by Oct. 15.)*

If two sixty-second TV ads sell ten million dollars' worth of soap, how much more is "sold" during the other twenty-eight minutes of program! What do you feel are the values, ideas, attitudes being "sold" today on American TV programs?

REMOVE VIOLENCE FROM TV

First, I would like to see the removing of violence from television. I'm sure we would be very alarmed if we bothered to take the time to keep track of all programs (including movies). I believe that these programs have a brutalizing effect on our young people.

Second, I think that if enough interested people in America would care enough (including myself) to perform some responsible public act of protest, such as being concerned with the kind of laws that are passed, I believe America would begin to find one answer to violence.

Third, we should realize the damaging effect of violent toys on the development of a child's personality. It has been said that the boy who has played with only knives and guns, rockets and jets as a youngster will, quite likely, think of war and violence. *Mrs. Lynn Liechty, homemaker, First Church, Berne, Ind.*

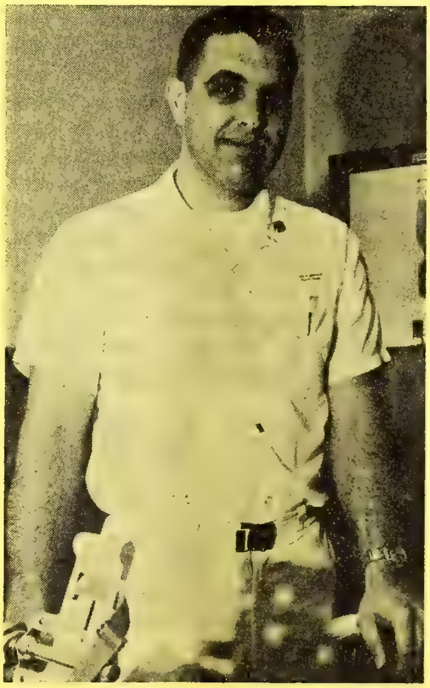
FAIR WELFARE SYSTEM

I feel that most of the violence in our country stems from discontent of the poor people and the Negroes. As Christians, we should be doing something to help. The first thing I would do would be to change the present welfare system. As it is now, the system isn't fair to very many people. There isn't space to explain all about it, but there are so many stipulations that sometimes a family doesn't get enough money to exist. If this were changed, maybe more people would be encouraged to make a better life for themselves.

The next thing I would do would be to change the attitudes of the American people. Violence is the first thought most people have when they want to achieve something. I find that this is true, even among some Christians. If the Christians are becoming violent, how can other people be expected to do any better?

The most important change I would like to see would be a change from hating to loving. Nothing can be accomplished about the problem of violence, if we hate those who are rioting and killing. It's becoming more and more a part of our society to use violence. If we, as Christians, don't care or show concern, who will? *Mary Ann Augspurger, senior, Chenoa High School, Meadows, Ill.*

Physical therapist joins Mennonite staff



Vesper B. Oswald

Mennonite Hospital, Bloomington, Ill., has added a second physical therapist to its staff. Joining Vera Homrighous in the physical therapy department is Vesper B. Oswald.

He began work on June 3. He received his bachelor of arts degree from the University of Nebraska, and his certificate in physical therapy from the University of Kansas. He comes to Mennonite Hospital after one and a half years at Missouri Methodist Hospital and Medical Center, St. Joseph, Mo., where he was staff therapist. While there, he served on a consultation basis at Missouri State Mental Hospital.

Mennonite Hospital's expansion program, now well under way with work proceeding on three new wings, will provide McLean County with its only rehabilitation center. The physical therapy department will be housed in the new wing. At present, it has offices and treatment areas on the surgical floor.

FOR DISTRICT WOMEN

Theme . . . "and come, take up the cross, and follow me" (Mk. 10:21).

Involvement of women General Conference 1968

The women at conference were busy with WMA and YMW displays and information, in voting, in group discussions, and in making some motions. The Monday evening WMA session featured a worship service, conducted by Sue Martens, missionary to Taiwan, and a skit, "The Convert," presented by a group from Freeman, S.D. Mrs. Russel Oyer, Meadows, Ill., was elected vice-president of WMA, and Mrs. Ralph Weber, North Newton, Kan., secretary.

Fellowship through small groups was a new experiment. This year the sessions were designed to allow groups of twelve persons to arrange their chairs in the auditorium to form small oval shapes. Yes, people were back to back with other small groups, but the method did work and people were willing to share. Topics discussed were thoughts evoked from the conference speaker's message or from any report presented.

Two of the several resolutions which were passed lend themselves well to your personal involvement as women. Do you want the challenge? May God speak to you as you conscientiously consider them.

Resolution on Poverty: Concerning the haves and the have-nots, and our lack of concern about the uneducated and the jobless people. 1) Inform others about the plight of those in poverty in your communities. 2) Help poverty groups create their own organization and communication channels. 3) Find and support programs to educate and employ the poor. Help these people have hope and be able to develop in the image of God.

Resolution on Hunger: Concerning the damaging effects of hunger on body, mind, and spirit of those suffering food deficiency. 1) Study the causes of hunger. 2) Give priority to programs to combat hunger. 3) Share your knowledge and skills in this work. 4) Change your style of living and spending, thereby, using the extra to help alleviate the problem of hunger.

"Inasmuch as ye have done it unto the least of these, ye have done it unto me." *Helen H. Fretz, Goshen, Ind.*

Two new WMA Books Out: got em?

Guide to Mission Study

Each society of our district has received the 1968-69 *Guide to Mission Study*. We hope many of you have had the opportunity to examine it. The theme, ". . . God hath compassed me with His net," suggests a greater devotion and a fuller surrender, on the part of each one of us, as God draws us into His net.

The book has three divisions: Christian service and social concerns; Missionary endeavor; Worship services and special occasions. I found the book to be fascinating reading, informative, and stimulating. It will be of great help to program committees in planning meetings of vital interest to all our women.

Some of you have been interested in starting small-cell groups. You will find a section devoted to a listing of books for new, as well as established, prayer-cell groups. Another section lists audio-visual aids and plays fo use by your societies.

If you are on a program committee, do avail yourself of the excellen helps provided by the *Guide to Mission Study*. Extra copies may be ordered from the WMA offiice, 72 Main, Newton, Kan. 67114.

WMA Manual

Much time and careful planning hav gone into the new WMA Manual introduced at the WMA meeting held i Estes Park in July. It is an attractiv loose-leaf book containing a wealth o information covering every aspect o the work of WMA. The history an purpose are briefly related. The structure is explained and a suggested constitution for the local society is give It is a great help for new or unorganized societies.

Two sections are devoted to ou publications and to our witness, including many practical suggestions fo personal involvement. The project an sewing committees will be grateful fo the detailed instructions for makin and shipping material-aid contribu tions.

One copy has been mailed to eac president. More are available, fo $1.00 each, at the WMA Office, 72 Main Street, Newton, Kan. 6711 *Mrs. Leslie Lehman, Berne, Ind.*

Just time for reading

It seems that the time is never rig to sit down and just read. Things a always waiting to be done, or mee ings to attend, or the happy interru tion of friends dropping in. But toda I closed my mind to the ever-prese duties and picked up some books th were begging to be read.

Starting with Robert Raines' *Cr ative Brooding*, a most thought-pr voking little book, I read sever chapters from it. Then, on to a co lection of sermons entitled, *And Th Neighbor*, by Sam Shoemaker. Nex I turned to Lloyd L. Ramseyer's *Th More Excellent Way*, a book I ha enjoyed a couple of years ago, an reread several of its many pertine chapters.

No, the house wasn't "picked u today, and the meals were not gla orous, but I felt refreshed in mind an spirit. Try it sometime, won't yo *Mrs. Leslie Lehman, Berne, Ind.*

Material for this page should be sent Mrs. L. L. Ramseyer, Bluffton, Ohio.

Taiwan aid request

hope all our groups have their money assignment for Taiwan on the way. t is never well to wait for the deadline, we sometimes call it poor housekeeping. This request is one in which every member is asked to contribute $1.50 for a Taiwan bundle. Remember, you are not asked to sew or buy, ust send your money for each member of your group. These leprosy bundles and supplies for our hospital and orphanage are the least we can do. Send to North Newton cutting oom, North Newton, Kan. 67117.

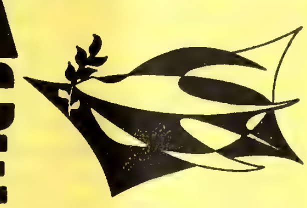
Since I am moving to Indiana soon, would like to give you my new address so I can answer your requests after Sept. 1: Mrs. N. N. Soldner, Greencroft Manor, Apt. 39, 2000 South 15 Street, Goshen, Ind. 46526.

Women's fall retreat

The date, Sept. 20-22; the place, Camp Friedenswald; the speaker, Helen Good Brenneman, author of several books and a well-known peaker. The theme—"Redeeming the Time."* Reservations should be sent o Camp Friedenswald, R. R. 3, Cas-opolis, Mich. 49031.

*The retreat begins with registration from 6:30-8:00 (EDT—Michigan and Ohio time) Friday evening.

PEACE SERVICE



A time for action

Alton Shelly, Neil Ave. Church, Columbus, Ohio, and member of the district peace and service committee, writes:

What are you doing about the plight of thirty million people in this country living in poverty?

Too many of us remain on the sidelines, like spectators, watching a drama sometimes referred to as "the urban crisis" or "the plight of the poor." We are urged by religious or humanitarian leaders to work toward affecting the outcome of this struggle. Yet, we consider ourselves poorly informed, perplexed at what is happening, and to some extent, powerless to do anything about it.

Perhaps some of us have joined the ranks of those whose main response is one of fear of violence, looting, and burning. This fear results in demands for quick and simple solutions, summarized under the headings of "return to traditional values" or "maintain law and order." This, certainly, fails to recognize the real causes of urban unrest. Few of us have faced up to what should be a much greater fear: the fear of what happens to us as we become aware of the suffering of the poor and, yet, do nothing about it. Certainly, the consequences of spiritual and moral decline should arouse the greater fear in us.

The need for a greater understanding of the problems of the poor will continue. We would do well to restudy the June 18, issue of *The Mennonite*, which concentrated on "The Urban Crises." Yet, we need to take the important step of moving beyond studying.

If we are to escape the ranks of nonfeeling Americans, we will need to acquire some experience of the conditions of poverty-ridden ghettos. A firsthand experience with individuals who know what it means to be poor, to be black, to live in crowded conditions, to be unemployed, can change our attitudes and arouse us to action.

During this preelection period, when local public officials, as well as state and national legislators, tend to be more responsive to the electorate, let us go to them armed with facts about local and state welfare programs, housing conditions, and problems of unemployment. Let us shake off our apathy and become involved.

In order to pursue this kind of action, our Christian commitment needs to be strong and we will need to be persistent. If we are to be obedient to God, we must be responsive to the physical as well as the spiritual needs of our fellowmen. The time for *action* is now!

FOR MENNONITE MEN

Getting under black skin

Many of the men from Central Dis-rict attended the sessions of General Conference at Estes Park, Colo. We were greatly impressed by some of he happenings and, also, we were humbled at the amount of work which s opening up for us.

We were impressed by the work some of the men are doing. One small group from Canada is pledging funds o help with further education of some persons. Others are considering he Kingdom Builders' type of project.

We were awakened anew by the presentation of the group of youth from the Woodlawn community. When there is so much misunderstanding in our midst we can only strive, with God's help, to see each others' point of view.

As a middle-class, white, rural person I can't understand the problem of the black city man when he can't find a job, a decent place to raise his family, or even be treated as a citizen of this great nation.

As a poor black man, I can't understand why the white man should have everything he wants, while I can't even get the necessities which my family needs.

Why will the bank loan the white man money, at a low interest rate, to buy a house in the suburbs; when I can't even move to the suburbs where the air is fresh and there is some grass in the front yard?

If I, as a black man, go to buy a house I am restricted to my own area. If I need to borrow money for the purchase, I will pay a higher percent of interest than my white brother. Is this Christian?

We see that there is still much work for us to do as Mennonite Men, but where do we start and how? *Russell Welty*, president, CDMM.

A midweek venture That caught fire

Walter Regier, pastor of Comins (Mich.) Church, relates. . . .

Each year from September through May, most churches and pastors are concerned that their people have the opportunity to follow some systematic study during the church's midweek services. Comins Church is no exception.

During the winter of 1965, we discussed the book of Philippians and, also, studied a course on the Art of Personal Witnessing. Last fall, we discussed a visitation program for the church. Here a number of contacts were made for Christ and the church by both pastor and the people. Something unusual happened as we were approaching the Christmas season. Prayers seemed to focus on our own church families. The group was praying that God would stimulate a new interest in the Word for ourselves and for every individual and every family attending our church. The Holy Spirit seemed to reveal to us that fifteen in the class cannot effectively witness to the outside community when 90 percent of the church wasn't expressing interest in these discussions. All felt that many more people within the church really need to become involved with the Word of God. The Holy Spirit can only teach us as we yield ourselves to His Word.

This sparked the idea of the home Bible discussions. Could we have something ready for our January church board meeting? Even though some were not sure of any real values or, even, participation, the board was very gracious to give this a trial in the spring.

Our first series of home Bible discussions, when we studied 1 Corinthians (two chapters each week) lasted for eight weeks during February and March. Our families were divided into six groups (by areas and age groups). All of the groups then met at the same time on Wednesday evenings. This would mean that each week we had six hosts (homes) and also six discussion leaders. The hosts were encouraged to call all their group by telephone to remind them of the discussion and, if they wished, they could invite a neighbor to their home. The hosts were also asked to serve a very light refreshment at the close of the discussion. The discussion leaders were asked to lead the discussion of the two chapters to be considered. During the eight Wednesday evenings, groups gathered in forty-eight different homes and with some twenty-four discussion leaders. The pastor led each of the groups only once or twice.

Interest and attendance to the home Bible discussions surprised all of us, including the pastor. Attendance in each of the homes averaged about ten, with some groups reaching sixteen.

Following Easter, a similar plan was made by our spiritual life board to study 2 Corinthians. This time, five groups were meeting each week for six weeks, discussing two chapters each week. It is true that our midweek attendance increased over 400 percent, but more than that the Holy Spirit used God's Word to enrich many lives and to help us apply the Scriptures to our time and community. Permit me to let some from each of the groups share their findings.

What was it that impressed you, William Abletts? "Through our home Bible discussions, we were able to study the two chapters each week ahead of time in our *Living Letters* translation. Then, when we came together, we had something to share with the others in our group."

How did you find the group you led, Paul Yoder? "As chairman of our church, I have noticed that when we have involvement in a project, it turns out to be successful. Our home discussions resulted in such involvement that many of us were able to grow together as we studied the chapters."

What is your reflection, Clarence Mudges, as you think back over the fourteen discussions? "When my pastor came to my shop to get his haircut and told me of some of the plans that were being prepared, I told him that I couldn't see that this could work, because only fifteen attend the meetings at the church. But, with a meeting or two, I changed my mind in fact, these discussions were no only well attended but were times of spiritual enrichment to our individua lives."

Louise Knepp, what were your reactions? "I liked the discussions because of what I learned. The Scriptures cleared some points for me and the Holy Spirit was able to teach me I would like to see them again nex winter."

Our Sunday school superintendent Paul Diller, reports. "These were times of spiritual growth and renewed interest in Bible study. The younge couples' group was free to relate personal experiences and questions confronting today's homes with the group Together, we endeavored to find these answers from the Word as the Holy Spirit directed us."

Bob Jenner, a trustee, has this to say, "The Wednesday discussions in our homes provided a good chance to discuss the Bible as it relates to ou own personal problems."

Bonnie Gusler says, "It's the firs time in the history of our church tha we had so many people discussing God's Word at the same time on Wednesday evenings."

Noah Mast related, "I enjoyed the fellowship in the different homes and listening to each other express ou thoughts on the passage under discussion as the Holy Spirit teaches us.

Left to right: Paul Diller, leader, Bertha Diller, Janet Troyer, Ron Troyer, Lind Pearsall, Dick Kauffman, and Edith Kauffman. This was the younger couples' grou which, at times, reached fifteen. Six such groups met each Wednesday at the sam time, but in different homes.

Florence Rhoads, the youth Sunday school teacher relates, "These home Bible discussions were really times for discussion. In this way, I think all of us learned more in discovering that the Scriptures relate themselves to our present times."

"I am bubbling over with enthusiasm about our home Bible discussions held on Wednesday nights," says Janet Troyer. "The meetings gave us the opportunity to relate the Bible text to our everyday problems; and, since the meetings were held in the home, it gave us the feeling of more freedom in expressing our opinions."

Some sixty homes experienced having at least one of these sessions. Some, of course, were able to host their group twice. Many more of our group expressed real interest and growth. We do believe the Holy Spirit helped the leaders and the groups to experience the deeper truths that God has for us in His Word when we take the time to study these New Testament books.

Bluffton gives five Dorms faculty names

Five former faculty members will be honored by Bluffton College in the naming of its modular dormitories, to be known as Riley Court.

Robert S. Kreider, president, announced that the board of trustees has approved the naming of Byers House, Hirschler House, Hauenstein House, Schultz House, and Smucker House.

Riley Court, presently under construction on the east side of Riley Creek, is slated for completion early in 1969. Three units will house twenty-seven students, and two will accommodate eighteen, in addition to faculty offices and art studios.

Noah E. Byers was dean of the college and professor of philosophy from 1913 until 1933, then dropped the administrative title and was professor of philosophy until 1941. He was professor emeritus and a member of the part-time faculty from 1942 to 1944.

Byers was the first president of Goshen College, and was awarded one of the few honorary degrees granted by Bluffton in 1947. He died in June 1962.

Edmund J. Hirschler served as registrar of Bluffton College from 1914 to 1941, and was a member of the faculty as professor of mathematics and physics from 1903 through 1918. From 1918 until 1940, he was professor of mathematics and astronomy and was director of the division of material sciences. He died in May 1941.

Sidney Hauenstein was an instructor in stringed instruments from 1911 to 1918, then taught as assistant professor of orchestral instruments from 1919 until 1949. He also taught music in the Bluffton school system from 1912 through 1944, and founded a drugstore in the village. He died in July 1949.

Jacob S. Schultz came to Bluffton as assistant professor of education from 1924 through 1927, became professor of education and director of teacher education in 1927, and added the title of academic dean in 1934, a position he served until 1954. He was professor of education and dean emeritus from 1954 until 1958. He died in October 1958 in an automobile accident.

Boyd D. Smucker was instructor in oratory from 1914 through 1925, then became assistant professor in oratory until 1936. From 1915 through 1936, he was field secretary for the college, a combination fund-raiser and student recruiter.

Smucker was active in play direction and was mayor of Bluffton from 1926 to 1936. He died in August 1936. A son Carl is dean of students and associate professor of social science at Bluffton.

Friedenswald announces schedule

Activities are scheduled at Camp Friedenswald throughout the winter. Most of these events run from Friday evening through Sunday noon and will represent a variety of interests and age groups. The dates and events as listed in this article are tailored for the churches of the Central District. Other events are scheduled for rental groups. Mail the registration form to indicate which retreat you wish to attend. The $10 fee covers cost of six meals and two nights' lodging.

Women's Retreat—Sept. 20-22: Sponsored by the Women's Missionary Association. The guest speaker will be Helen Good Brenneman, author of several books, including *Meditations for the New Mother.*

Camp-O-Rama—Sept. 27-29: Bring your tent, trailer, or camper, or live in one of the cabins. Cook your own meals or eat in the dining room. $3.00 per day for cabin or campsite. Meals extra at regular price.

A new approach for Camp Friedenswald, to meet the needs of the church and individuals within the Conference, for special retreats are being planned in cooperation with other agencies. These are as follows:

Oct. 11-13—trail camp, open to youth and adults. The trip will be through Yankee Springs State Park.

Oct. 18-20—the peace and service committee, in cooperation with Camp Friedenswald, will sponsor sessions in an area of social concern as it relates to our role as Christian people.

Nov. 1-3—the retreat emphasis will deal with the revolution our society is experiencing in the area of recreation and leisure time. Participating groups will include the recreational department of Goshen and Bluffton colleges and the service personnel department of the Old Mennonite Board of Missions.

Nov. 15-17—is set aside for a church renewal retreat where individuals and couples who desire a weekend of spiritual renewal can share

Registration Form

(Register for the retreat of your preference.)

Name____

Address____

____

Number of persons included on this registration __________.

Name of Retreat ____________________________________

(When registering for the Camp-O-Rama, indicate whether you want us to provide food and/or lodging.)

Date of retreat ____________________

All weekend retreats (Friday night through Sunday noon)—$10.00 fee for six meals and two nights' lodging. Bring your own bedding and towels. Mail to: Camp Friedenswald, Rt. 3, Cassopolis, Mich. 49031.

in this experience.

Nov. 29-Dec. 1—a prayer retreat designed to quietly reflect on the place of prayer in the layman's life.

Events already scheduled for 1969 calendar include: a young adults' retreat Jan. 3-5; a family weekend retreat, Jan. 10-12, and four YPU retreats Jan. 17-19, Jan. 24-26, Jan. 31-Feb. 2, Feb. 7-9. A father-son retreat, which is being planned by the Mennonite Men and Camp Friedenswald, is a new attempt to get dads and boys together at Friedenswald the weekend of Feb. 14-16.

Write for additional information on any retreats in which you might be interested. Program and resource personnel for these retreats will be announced later.

EDITORIAL

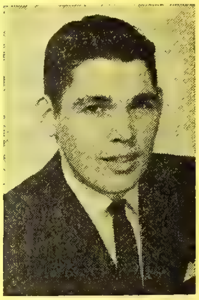
The miracle of dialogue

Can you imagine a nineteen-year-old young person continually probing a college president to explain himself each time he used such general adjectives as "spiritual," "biblical," and "traditional" while they discussed, with a group of ten other persons, the church's mission in the world? What gave this youth the courage to say, in effect, "Just a minute, Mr. President, we don't understand what you are really saying when you use such loaded words. Give us a specific example of what you mean?"

If you don't think it takes valor for a nineteen-year-old youth to push a college president to the point that he begins to express himself concretely, you have never been a nineteen-year-old in the presence of such a VIP.

But it happened! This is but one example of the action arising out of any of the one hundred discussion groups at the General Conference Mennonite Church's thirty-eighth triennial session at Estes Park, July 13-20. The Conference's twelve hundred youth and adults were arbitrarily placed in discussion groups of twelve, attempting to have an equal number of adults and youth in each group. What became of this intergenerational and intervocational dialogue?

"As a group, list those things that would make your congregation more effective and life in the church more meaningful. What would you like to see happen in the next three years?" In response to the above question, the discussion groups listed in order of preference the following items:


James Dunn

1. There should be more flexibility in Sunday morning worship patterns. Example: More use of lay youth and adults; pre-sermon groups; post-sermon groups; not only biblical language; congregational participation during sermon hour.
2. There should be more opportunity for personal sharing of prayer in small intergenerational and interdenominational groups.
3. We need better communication between those with different theological and generation backgrounds and viewpoints.
4. We need to strengthen our faith, as well as emphasize service programs—recognizing each's dependence on the other.
5. There should be a review of baptismal practices. Example: age, membership, class attendance, voluntary baptism of youth.

These are but a few of the vital issues analyzed in the vigorating person - to - person relationships that emerged in the small groups at Estes. This miracle of dialogue placed its permanent mark on the conference, as a whole. Each delegate felt an inner-worth and responsibility. There were few balcony-seat or cheering-section delegates—even on the conference floor. (Ask Walter Gering, if you don't believe it.)

The thirty-eighth session of the General Conference was imprinted by the seal of the Spirit of God. Why? Men and women, youth and adults, long-hairs and no-hairs, PhD's and just plain people, social activists and fundamentalists, Normalites and those from towns not so normal, executiv slackers and bermuda shorters, Cadillac- and VW-drivers, sat together i a caring, authentic (a better wor than "honest"), highly-committe small group for seven eyeball-to-eyeball encounters. The miracle of di logue became God's gift to the 120 Christians gathered at Estes, July 1 20. Praise God for this work grace! *James Dunn, pastor, Carloc Church, chairman, C.D. educatio and publication committee.*

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 3003 Benham Ave., Elkhart, Ind. 46514.

C·E·E·P CORNER

Then whose shall these things be. . .

Other ways of doing it (3)

Via insurance. Many people, in ou time, find some form of insurance th best way to create an estate, with confidence that the amount intended wil accrue to beneficiaries when the policy matures. The same consideration operate in the matter of insuring som benefit to an institution or other benevolent purpose. Or the policy ma name a central church organizatio (Conference) as beneficiary, wit privilege of allocating the amount i question, as needs at the time ma indicate as most pressing.

One leading consideration for us of this method is that it guarantee the amount of benefit to the cause intended; whereas, in case of a beques the net amount of the estate, due t altered circumstances, may be greatl lessened, or, if made conditional, ma be erased entirely. Use of the metho of insurance guards against suc eventuality.

Almost any form of insurance, a may be desired by the insurer, ca be made to serve this purpose. I so doing, the insurer pays the premiums in regular fashion, but, havin made a benevolent purpose the beneficiary, may deduct such premiu payments as contributions in incom tax calculations. Any existing contract may be converted to such pu pose by change of beneficiary, eithe partially or in toto.

The possibilities and ramifications i this matter are many, and a pamphlet setting them out in greater detail will be sent free upon request to *R. L. Hartzler, Committee for Encouragement of Estate Planning, 80 N. Evans Street, Bloomington, Il 61701.*

Workers

Dean Bartel, Trinity Church, Hillsboro, Kan., is serving a two-year volntary service term at Wheat Ridge, Colo., where he will be a social service worker at the state home and training school. He is the son of Mr. and Mrs. Henry H. Bartel.

Robert and Sharon Beitler, First Church, Berne, Ind., are serving a teaching assignment in Newfoundnd.

Menno and Esther Bergen, Bethel Church, Winnipeg, since 1956 General Conference Mennonite missionaries stationed in Cuauhtemoc, Chiuahua, Mex., recently returned to Gretna, Man., for a one-year furlough. He is mission administrator in Mexico.

Ralph W. Ediger, Hoffnungsau Church, Inman, Kan., is serving a two-year voluntary service term in Oklahoma City. He will be active in the tutoring and educational skills improvement program at Douglas High School. He is the son of Mr. and Mrs. Frank F. Ediger.

Delton Franz, formerly of Chicago, has begun an assignment in Washington, D.C. See "Witness in Washington" in our news columns.

Verna Janz, Eden Church, Inola, Okla., returned to Morocco for her fourth term of service under the Gospel Missionary Union, Smithville, Mo. She has spent the last four years in the United States.

Dean and Bonnie Kroeker, Eden Church, Inola, Okla., are serving a two-year voluntary service term in e Teachers Abroad Program in Newfoundland. His parents are Mr. nd Mrs. Frank Kroeker, Chouteau, Okla.

Larry and Joann Martens, Buhler, Kan., who have taught for two years the Centro Colombo Americano in Bogota, Colombia, are returning to e United States. They were in Colombia under the Board of Christian Service.

Terry and Louise Lehman will serve a three-year voluntary service term teaching English at the Miyakonojo Technical College in Tokyo, Japan. He is a member of the First Church, Berne, Ind., and she of Zion Church, Souderton, Pa.

Rose Marie Nickel, Eden Church, Chilliwack, B.C., is teaching at the Hopi Mission School, Oraibi, Ariz., for a year. From 1942-67, she taught grades one to four in Swift Current, Sask.

Elsa Nunez, Lima, Ohio, a former resident of Cuba, will become an instructor in Spanish at Bluffton College this fall.

Karen Nussbaum, Dalton, Ohio, left in August for Taiwan for a two-year period in which she will teach at Bethany Christian School, Taipei, Taiwan. She is the daughter of Mr. and Mrs. Noah Nussbaum.

Ronald G. Ratzlaff, Friedensberg Church, Avon, S.D., is serving a two-year voluntary service term in the maintenance department of the Mennonite Nursing Homes, Rosthern, Sask. He is the son of Mr. and Mrs. Albert Ratzlaff.

Mr. and Mrs. William Regier, Newton, Kan., returned to Belem, Brazil, in August to continue their service with the Unevangelized Fields Mission. They are members of the Eden Church, Inola, Okla., and the Grace Church, Enid, Okla.

Charles and Geraldine Sprunger, who first went as missionaries in 1958, are returning to Congo. During their last term, they were active in radio work in Luluabourg, a work to which they are returning.

The Peter Voran family, Hopefield Church, Moundridge, Kan., will spend a year in Pretty Prairie, Kan. They have completed their third term as missionaries in Japan.

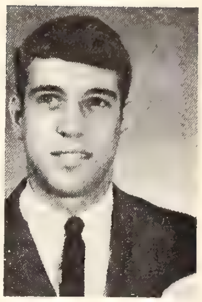
Ronald Warkentin, Beatrice (Neb.) Church, is serving a 1-W assignment at Wesley Hospital, Wichita, Kan.

Baptisms

Boynton Church, Hopedale, Ill., on July 21: Gale Sands, Sandra Slager, Debra Litwiller.

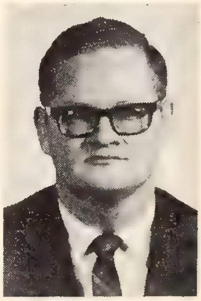
Comins (Mich.) Church, on July 21: Janice Yoder, Steve Gusler, Tom Stemple, Marcia Yoder, Philip Larrison, Frank Holberton.

Hamilton (Ont.) Church, on June 2: Alma Harder, Erna Harder.


R. Beitler

S. Beitler

D. Franz


D. Kroeker

B. Kroeker

W. Regier

D. Regier

Start small

Donna Unruh

"If you want to change the world, start small." This quotation appeared in a 1965 issue of *Look* magazine. Part of the answer to the war-dilemma is our country's children. Most of us are parents or expect to be parents in the not-too-distant future. Now is the time to be formulating our own ideas about child training.

American children are being conditioned to an acceptance of the horrors and methods of war by the fantastic array of *war toys* being manufactured. Today, I want to discuss the effects of these toys on the values and attitudes that children formulate, and I want to point out that the elimination of miniature warfare from the playroom and backyard may be a significant contribution to peace. This is, by no means, a solution to the problem; there is no single solution. But, perhaps, by supplying our children with constructive, creative toys, we can contribute a stone, maybe even the cornerstone, to a foundation or groundwork for a workable, peaceful relationship among people.

Michael B. Rothenberg, clinical professor of child psychiatry and pediatrics at the Albert Einstein College of Medicine, states: "The question of whether or not to give war toys to children is, simply, a matter of conditioning. If children are conditioned to work out their aggression with such things as atomic cannons . . . then we are developing an adult population which will find it relatively easy, if not even natural, to put such horrifying weapons to actual use."

A child develops attitudes and values for life while at play. What he learns at play he is learning about life. A quality of play, as defined by the *Creative Playthings* catalog, is that it "establishes images and patterns of relatedness." Toys given by parents are endorsements of an idea. If you give your son a Bazooka or a plastic time bomb, you are saying, "Well, war is a part of life, and someday you may be a soldier and really kill people." Give him an Erector set and you say, "Discover what you can create and build with your own imagination and ideas." Or if you give him a basketball, you are saying that it is good to run and jump, to compete and build up his body.

While toy manufacturers are reveling in a thriving million-dollar enterprise that is turning out weaponry to make our Secretary of Defense green with envy, conscientious parents are struggling with the problems of raising children in a nuclear age. War toys are only complicating this problem because massed armaments, even in play, can only sow seeds of mistrust and hate.

In order to focus this more clearly, let me present a few examples of playtime war equipment that, to me, were particularly horrifying. To get a more comprehensive view of what is available, just join some children for their Saturday morning television programs, as I have, and watch an array of weaponry that could supply all of NATO's needs, and then some.

For sheer, uncompromising overkill, nothing can match Remco Industries' Mighty Matilda, an aircraft carrier with nuclear-power drive, and a one hundred-man crew, twelve jet fighters, nine bombers, sixteen surface-to-air missiles, four helicopters, two aircraft elevators, and a tow truck. GI Joe, a kind of Barbie doll for boys, has twenty-one movable parts that allow him to throw hand grenades, exploding booby traps, and land mines, and even a mined road "that really blows up—complete with UN jeep and soldiers."

Judd Marmor, clinical professor of psychiatry at UCLA, feels that "although these weapons serve as an outlet for aggressions, they also prepare the soil for psychological acceptance of violence."

What concerns me most is the basic, underlying danger when children see and act war and violence as make-believe. When the *bad guy* is shot on television, they ask, "He isn't really dead, is he, Mommy?" Mother hastens to assure the child that the character is only pretending to die. Seeing the same bad guy on TV the next day confirms his belief that pointing a gun at someone and pulling the trigger does not, necessarily, have a permanently harmful effect on the person shot at.

Parents say it's wrong to shoot people. Children don't like to see people hurt or killed; yet we give them war toys to play at mass destruction for hours. A child senses an inconsistency here; and what begins as a small scratch of uncertain, assimilated hostility toward certain kinds of people may end up as an infection of mind and moral, or an insensitive scar. What a child learns at play, he is learning about life.

Before we relegate this deplorable situation entirely to the demoralized greed of the manufacturers, let us stop to realize that they produce what people will buy. We, who buy toys for children, must take on the responsibility of stopping a demand for war toys.

As I look forward to becoming a mother, I am aware that I will be responsible, to a large extent, for channeling my child's development from childhood to maturity in an insecure, conflict-ridden world; and I realize that his playtime activities will contribute, significantly, to this development. What can I do to aid the playroom disarmament movement and provide creative activities?

The Women's International League for Peace and Freedom has initiated a number of possible recourses: letters to department stores and wholesale houses, to toy companies and editors, demonstrations, press releases, leaflets, campaigns against outdated war equipment being placed on playgrounds, and presentations to women's groups in churches and clubs.

As concerned people, we should boycott all war games and toys and use our influence to get the cooperation of others. Let's make an issue of it, and if the toys don't sell, they won't be stocked again.

Material for this page provided by the Women's Missionary Association

LETTERS

leavage casualty

ROTHER SHELLY: I should be sleep-
g, but I cannot. The Holy Spirit is
termined that I put this concern
paper and forward it to you.

The apparent cleavage in our con-
rence and, particularly, the effect it
s on certain people, this is my con-
rn.

Is there not a Solomon among us
o can point us, both small and
eat, to the great Physician, that
is festering sore might commence
heal? There are those who prefer
look the other way and pretend
at it does not exist. However,
ether the rift is actual or imag-
ary, it has, nonetheless, a devastat-
g effect on some of our brethren.

To illustrate: Here is a lad, with
wing testimony and radiant face.
is accepted with open arms into
Mennonite fellowship, fully in-
ding that this shall be a lifetime
venant. His single-hearted devotion
the claims of Christ and His church
kes him wanted and appreciated.

Then the clouds start moving in.
ddenly, the congregation decids
move in a direction that he, in
od conscience, cannot support. He
otests but his reasoning is prompt-
ignored. Here the plot thickens—
all he ignore his convictions, or
all he go it alone?

Back to the Book—on bended knee
the Holy Spirit in command, much
art-searching ensues, but his con-
tion does not change.

So he has several alternatives.

He can ignore his convictions and
low the crowd.

He can mount the nearest soap-
x and shout his disapproval.

He may drift toward the perimeter
the fellowship, nursing his loneli-
ss with bitterness and defeat.

O yes, he could leave and find an-
er fellowship, but the sweat and
rs that he has invested in his own
rch quickly rule out this possi-
ity, so his agony continues.

He thought, at one time, that he
ld get accustomed to the unequal
e. But it shall never be. Now his
ves are torn to shreds.

His testimony for the Lord is,
gely, ruined. To compound the
tragedy, he has company.

The casualty list is growing.

So, please, what next? *Arno J. Friesen, Mountain Lake, Minn.*

Reflect Christ's love

DEAR MAYNARD: In reference to the letter, "Blessing to be poor," (*Mennonite,* Aug. 6) and others with similar themes, it is obvious that the Riot Commission (Kerner) Report and articles in secular and denominational magazines have not been considered. Is it the destitute—the *have-nots* who have been "seeking first the kingdom of God" or is it those of us who *have* and share not who aren't seeking the "kingdom of God"?

It must be difficult to see affluence all around while one's children go hungry and poorly clothed, and still desire a religion whose followers say, "Blessed are the poor," and go comfortably on their way.

It is a stark fact that in some areas of our country more people exist than jobs. Also, some people are able to get additional part-time jobs for "extras" because skin color or educational abilities make them preferable to another man seeking one job for minimal support of his family. In addition, the unskilled jobs with which our ancestors got a start no longer exist. Automation has replaced them. Millions sincerely desiring work cannot find it.

It is a tragedy that there are so many people living in hunger, sickness, and deprivation in our nation. It is an even greater tragedy that we professing Christians, with few worries about feeding and clothing our children, sit in such harsh judgment of the plight of the poor. Let us, rather, become more aware of their hopelessness and helplessness and, following Christ's example, seek ways to help them find work and self-respect. By reflecting Christ's love in our lives, let us pray that they may see that Christianity has the answers even in these trying times. *Mrs. Gladwin Bartel, Rt. 2, Box 169-P, Pullman, Wash. 99163.*

No distinction

TO THE EDITOR: There must be no distinction among races since God hath made of one blood all nations —for to dwell on all the face of the earth; and in Christ, God's Son, there is neither Jew nor Greek or Barbarian. Biologists say that there are cultural differences between races but not biological and the four types of blood are found in every race. So humanity is literally one. Democracy also stands for equal "liberty and justice" to all races, creeds, and classes. But Russia's Pentagon says that our Pentagon is afraid of its principles and therefore confined it more to the political realm, and that they have become the inheritors of democracy by applying it to the economic and social too. We say "we trust in God" and that they have dethroned God by enthroning man.

If we have the backing of these three above, why is there so much hate, mistrust, and prejudice among men? Christians, instead of pursuing the path of separation from the world to follow the world, use Jewish and other Scriptures to justify wars in which truth and love become casualties; and the guilty, instead of innocent, are protected. As in cleansing the temple, Jesus overthrew tables, drove out animals with a whip, but on persons used only moral force: "Take these things hence." There is no opinion that laying down life for a friend means revenge or taking life in self-defense. Jesus said, "Vengeance is mine, I will repay." "He that loseth his life for my sake shall find it." There must be a more vital answer than violence. Jesus overcame evil with good and He rules the world now and forever. Pacifism, not passivism, is activism—goodwill toward all men through Peace Corps of church and nation and foreign aid instead of bombs and guns. He that is a servant might well be greatest in His kingdom. The idea that loyalty of conscience to Caesar is on the same level with loyalty to God is foreign to the Christian faith, which is creative, not destructive and therefore brings out the best in men . . . . *Joe Eck, Sedgwick, Kan.*

THE condensed GENERAL CONFERENCE

16 TUESDAY

Continued

NEW CONSTITUTION—II

Ward Shelly. I haven't heard anything said as to why we need a new constitution, and nobody said that the old constitution was worn out. I would like to have information, specifically, to know what was wrong with the old constitution, and I also would like to know, specifically, what the new constitution provides that the flexibility of the old constitution could not provide.

Robert Kreider. Someone has said that a constitution of any body needs to be revised in every generation. Now, what constitutes a generation? Twenty-one years? This would be in eighteen years. So many things were coming to the attention of the various boards, to the executive committee, rising out of Council of Boards' discussions which needed clarification and it's out of this that there was a ground swell of feeling that we needed to address ourselves to this—we needed to provide for a revised constitution.

Arnold Funk. These bylaws may be amended by the general board at any regular session, or a special meeting of a two-thirds majority of the members present, provided written notice of the proposed amendment has been made—I would like to propose the possibility of publishing the proposed amendment in the official conference papers—insert this matter of publishing the proposed amendment in the conference papers. I do not believe that this would delay action at all and it would inform the church body of what changes are being considered. [Motion approved.]

Harley Stucky. I'm somewhat surprised to note that we have all become Jeffersonian Republicans; that in a church which is known for its looking backward and reliance upon tradition and so on, we want to change so often. I'm not saying we shouldn't change; I'm just calling this to our attention and concern. It was Thomas Jefferson who thought we ought to have a revolution every generation. He suggested about seventeen to nineteen years because, then, a generation lasted about that long. And the real reason as to why he thought we ought to have a revolution was so we could rewrite our constitution. And we have discovered that after the last twelve to eighteen years, we are rewriting this constitution. I think a constitution is something that is very, very important. I know that in this particular group, the question comes, How do we get orderly change and still have stability?

And the second concern that I have is this: Does a structure necessarily determine the life of an organization? I've already suggested that I think a structure does determine the order, it determines the stability, it determines the growth, it determines, to some extent, the development, and I think this can be defined and related to the American constitution, but does it really give life to that group?

Kreider. I think one would recall that we have a good biblical principle that there is both form and spirit to the brotherhood. One could have written several—those who wrote the document and those who worked on the document—could have prepared several pages of disclaimers saying that form—structure is not all of the Christian life. It is not necessarily the essence, it's part of the essence of the brotherhood. So I'm sure that the committees would concur with this point. Let's have no illusions, that this is going to bring qualities of perfection to our brotherhood.

Herman Enns. I am wondering whether one word could not be deleted in this second sentence where it says, these bylaws may be amended by a two-thirds majority of the members present. I would like to delete the word *present*. I am not worried about absenteeism, but I feel that, maybe, this could well be in the constitution. [Motion to this effect later presented and approved.]

Walter Fry. Let me say, first of all, I know that the constitution is not very long, but the bylaws are. Primarily, the working of the conference is in the bylaws. And that the bylaws can be changed by two-thirds of the board or ten men could change any of the bylaws that we have in our constitution. I question whether this is wise.

Next [Article II, Section I, C, D] says: "The rights and responsibilities of such recognized conferences shall be defined by the General Board" and "The conference, therefore, has a right to the support of the local congregation." Now in light of what took place this morning, and I'm deeply concerned when I bring this, in the light of the resolution that was proposed this morning [resolution on nationalism] and the strong feeling that we had both pro and con, what would happen here as far as the regional conferences go, with the fact that the general board can define the responsibilities and lay claim to the regional conferences as to their responsibilities?

Kreider. There are two questions here. The first one is the easier one to answer, perhaps, the one on the amendment to the bylaws. The pos-

bility that with two-thirds, with due
otice of a month, publishing in the
urch papers, sending out to all
embers of divisions and commis-
ons, and the hearing—a discussion
f this at the Council of Boards—if
ere is communication and trust and
andor in the brotherhood, this
ould, then, adequately protect the
rotherhood from the abuse of re-
onsibility. If there is feeling about
e persons we elect to these positions,
ough they be ten out of fifteen, if
ere's some anxiety about them, then
is is inadequate protection. One of
e problems in writing the constitu-
on, if you put in all of the protec-
ons against the abuse of authority,
ou begin to have a document, you
egin to have a document of distrust,
ke an insurance policy, and it can
ecome very long.

Elmer Neufeld. It does seem to me
at the basic question, as indicated
y Dr. Stucky is, what kind of a
ructure of responsibility and au-
ority do we want? And I think
at's really a question that we should
ve some time to discuss together.
his is a question on which there's
onest difference of judgment and we
ught to try to speak in charity. The
uestion is enlarged by the question,
ow much responsibility should a
entral, general board have in rela-
on to the program commissions?
ow in this, I'm sure, we've some-
mes failed in the past, both as per-
ons and as boards; and yet, it seems
me that what we need is more dis-
ussion, more coordination, and not
ore control. Now, when you look at
e duties as we have them in the
ocument that was published, you
ave under the general board such
ings as reviewing program and de-
rmining priorities, that is to decide
ally, to adopt a budget, though that
as now provision for at least re-
ew; to make a whole series of ap-
ointments; and if need be, to change
e bylaws. Now, personally, it seems
me, in our conference which has
indicated, many different perspec-
ves, that basically what we must
ork toward is a great deal of in-
nsive communication and dialogue, working in openness with each other, but that we should not build a too-central control into a single board. Now, people say we must have trust. I believe in trust; yet I believe that our basic structure should have appropriate checks and balances. Finally, to the amendments, they improve the situation and, in that sense, I favor them, but I, personally, am still concerned about the extent of shifting authority to the general board.

Don Steelberg. What events occurring in the last few days have caused the executive committee to express less confidence in this convention and its delegates?

Kreider. I would think that in these intense past few days, which have been as intense as I've lived through in my middle-aged life, we had a very frank and very candid discussion, the various points of view which are represented with regard to this constitution were brought out with clarity, with even some sharp clashes. And it was with a feeling of responsibility to this body that we would seek to find what might be some kind of consensus and to lay it before you which could be rejected or which could be accepted or which could be modified. It is with profound respect for this body that rather than to give no attention to this, we wrestled with it, we listened to these various points of view, we sought to reconcile them and we have done so, perhaps, only imperfectly.

David Janzen. I have the same concern that a number of brethren have already expressed regarding the power structure that is being developed here. In this aim, I think it is totally anachronistic in the times in which we are living. I have no objection to changing constitutions, as such. The question is just what direction we are taking it. We live in a time when people ask to participate in decision making. At this point, we also realize that, more and more, we're living in a mature world where people feel that they do want to share responsibility. I think this constitution takes us in exactly the opposite direction.

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GENERAL CONFERENCE

It makes the conference to be, again, totally immature. And it gives the power to a few men here who can determine things according to their own wills. Hence, they are not any more open to the leading and guidance of the Holy Spirit. Now, certainly, I do like to trust people, too, but we must be aware of the history of the Christian church.

David Habegger. I feel that in a group like we are here, there are great diversities. Some have raised the question for the need of a constitution. I'm sure that, no matter what kind of explanations we might give, we could not ever satisfy them that we need a change because they already have said, there is no need for a change. There are some very good things in this constitution, some new additions which have come. One [is] this matter of district representation on our board. We, the General Conference, meet here only every three years. We have put decisions into the hands of the board members. Here is power structure which we currently have. Here is the establishment, already. So I don't think we need to worry about power structure and establishment, because we have them. But we do need to say what kind we want and we need to see the problems involved with the kinds that we do have.

And one concern is that the district conferences, which meet annually, would have some more direct representation to the boards, and this we have in this constitution. This is entirely a new step. Prior to this time, districts have never had a direct representation to General Conference boards. I am for this. I think we need to be candid and admit that there have been power struggles going on under our present structures. And this has caused some of the needs for trying to help solve the struggles which have arisen. There have been times when there's been unilateral action. There have been times when, actually, budgets have been determined by very few men on a board, basically, knocked out and planned even before the general board met, so that when we say that the planning has been done here by a larger board, I think this is going to be better. While, in a sense, each board of twelve men has determined board budgets, I think, in a large measure, we'd have to acknowledge that budgets are planned at many levels. This new constitution provides for flexibility and mobility.

Henry P. Epp. In my humble opinion, it seems that this represents some advancement. Advancement, first of all, in the democratic process. Up to now, I think it is very true that few of us know all of the delegates whom we elect to various boards. In this way, the regional districts, at least, have some representation, and we have the ability to elect some people from the conference floor. Then, further, I think that this shows advancement that we are maturing, in the sense that we realize that we elect people whom we trust to these boards. But it also shows that, immediately after we have elected them, we say, well now, we've got a power structure, can we trust them, those that we have elected? It seems that we are contradicting ourselves, also, in the form of elections that we have now. And, therefore, I believe that we ought not to be threatened but, rather, that we still have as a body, as a conference, and that's a good thing about this constitution, that as a conference, we still have our say. And if these men whom we have elected abuse this trust we can certainly vote them out.

Seminary report

Erland Waltner. In reflecting on the past decade, we certainly have much reason for gratitude. In many respects, I feel that our anticipations have been exceeded. I think in terms of faculty resources, I think of the character of our experience and our cooperation with Goshen College Biblical Seminary. I think of general financial support. In these respects, I think our anticipations have been exceeded.

In more respects, however, we have much reason to be humble. Not only has our enrollment not been as high as we had hoped, but many new challenges and problems face our seminary and face all seminaries. The challenges and problems arise out of the changing world in which we live. And the imperative is that the church keep pace in seeking to minister to that world. We must reckon with the forces of ecumenism, urbanism, secularism, nationalism, racism, and many other isms which are so powerful in our time.

How to discern and to do the will of God, as the people of God, in such a time is our constant concern, how to communicate the gospel of Jesus Christ to this kind of a world. These are the burning questions and, somehow, the answers we give never hold still.

Ross Bender. To this end, the Associated Seminaries are developing a program for the equipping of Christian men and women, informed by this vision, to participate in this task and to serve the churches in this country and abroad in a variety of ministries.

The seminar met continuously through the month of June and has developed the first draft of its proposal, which will be going to the faculty and to the board in the coming weeks. Let me give you just a few of the characteristics of the proposed new model which is still to be adopted.

1. It continues to assume that the biblical revelation is normative and, therefore, central in the curriculum, not only, or even primarily, in terms of the number of courses, but in total perspective, it provides for all the disciplines and, indeed, for the whole enterprise.

2. It will make an issue of those free church principles for which we have stood, historically. For example, believers' baptism, church discipline, peace, brotherhood, mutual aid, separation of church and state; these are only illustrative and do not exhaust it. It will encourage students to make these issues central in their lives and ministries and will equip some for specialized ministries in certain areas, such as the peace witness.

3. It will make as a central organizing principle the doctrine of the priesthood of all believers. I think this is sufficiently clear in its theoretical form, at least, that I do not need to elaborate. But what it means in terms of restructuring our church life and restructuring our curriculum still remains to be specified. We feel that the seminaries will have responsibility for the preparation of some students, who may be called nonprofessional Christian ministers; our colleges will also have this responsibility on the undergraduate level; and our denominational commissions for Christian education, in their adult education program, will also participate in this.

4. Having said this, there continues to be a need, because of the situation of our churches and the complex situation that we face in our modern world, for some who will give themselves fully as professional ministers for the congregation in a variety of ways. There is not time to spell this out, but we, also, are planning a program which will involve a high level of professional competence in certain areas. And, in this program,

ere will be some off-campus re- uirements in the areas of clinical astoral education, some transcultur- experience, and ecumenical expe- ence.

My fifth characteristic is that the- ogizing must be done in the context the church, primarily, and only condarily in the context of the aca- mic world. Perhaps this evening I ill have an opportunity to elaborate ow we are translating that principle to the curriculum.

The final point is that we take ry seriously the Pauline teaching ncerning the body of Christ and e spiritual gifts, and that there will built into the curriculum a proc- s for the discerning of the spiritual fts of each of the students before goes out in ministry.

EW CONSTITUTION—III

. *A. Fast.* I am a member of the nstitution and polity committee. I d a great deal to do with the fram- g of the constitution under which have operated since 1950. When e constitution was passed, our com- ittee was detained for the purpose watching its operation and to in- rpret its provision. Bugs in the old nstitution, very soon, began to ap- ar. I have continued the connection working with the constitution these ars since 1950 and have seen its eration at close range.

I believe in the constitution that have submitted, that we have pro- sed for adoption. It has clearer lines r cooperation than the old constitu- n had. It will work, if people of odwill want it to work, want it to rve the needs to which God has lled us. I believe in this proposed nstitution, not because I had a share helping to frame it, but because I, ncerely and honestly, believe it re- onds to what we need and what u of the churches want. It sets up power structure, but it does set up scheme of responsible and efficient ministration, and that we have eded for years. And may I say that see this at close range, as a board ember, and, also, as a member of e central office.

Elmer Ediger. It seems to me that some of the things we are experiencing here now are some of the fears which come every time we want to make a change. And we are trying to protect ourselves against the things that we fear most. I think that we need to understand, here, that the constitution is trying to be a corrective, and I, certainly, am in favor of corrective in regard to the matter of the district, tying in the districts to the total conference structure.

The other reason that I favor the proposed constitution is with regard to the need for the role of the general board. I do not feel that this is a matter of taking away authority from the General Conference session, as such. This we have already invested previously in the executive committee. I think there is somewhat of a change in the relationship to the boards. Having worked at the General Conference headquarters for a good number of years, and having been an executive for the Board of Christian Service, I speak from this perspective. I think that, for all practical purposes, we are fearing that, somehow or other, the boards that we elect won't be able to do what they want to do, that some few men are going to dominate them. I think, for all practical purposes, the way it will work out is that the elected program commissions will carry on the work that they're entrusted to do, as elected representatives of our conference. But it seems to me that we can make some improvements over present situations, even though provisions for a budget are being integrated on top of the four boards. In practice this has been very difficult, because the executive committee has been made of, solely, the representatives of the boards and the officers. It seems to me we're strengthening the hand of an arbiter by electing directly from other sources, in fact, I think if anything is weak about the proposal, it is that we have too many in the arbitration board who come from the boards, but I'm willing to accept that which is being proposed in the amendment.

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COVER

How long will poverty be a part of the North American landscape?

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Donna Unruh, Alexanderwohl Church, Goessel, Kan., was a sophomore at Bethel College during the 1967-68 term. "Start small" was the winning peace oration.

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Aggrieved by follies

DEAN RUSK SAYS that Czechoslovakia cannot be compared to Vietnam. We disagree.

Americans would be in a much better position to condemn white colonialism in East Europe as practiced by the Soviet Union if their own history of imperialism in the dark-skinned countries of Vietnam, Dominican Republic, and Cuba weren't so painfully fresh in everyone's mind.

Any defense of American conduct in Vietnam is a defense of Russian action in Czechoslovakia. If American national interests are threatened by events in a country ten thousand miles away across the world's largest ocean, then no strain is placed on one's imagination to believe that events in a country on the Soviet border can be a severe danger.

The Russians, of course, feared freedom of speech in Czechoslovakia. The communist idea of reality is such a fragile illusion that even small pebbles of truth will shatter it. And beliefs that only communism has the answers that will provide men with economic and social happiness cannot stand the searching light of criticism very long. Two hundred days of free speaking in a small country was about all the communists could stand.

At stake in Vietnam, of course, is an American illusion. Unfortunately, it is a myth repeated so often that, having heard it since the days that we were sucklings, we have assumed it to be the bedrock of American life: all evil in the world is communistic at its root and all those swaddled in the Australian ballot are destined to search it out and destroy it though it take them to the ends of the earth, and it has.

The faiths of both the Soviets and Americans in their respective heresies is so simpleminded that one could rejoice to see so much innocence in a world seemingly inherited by the scoffers were the price of naivete not invested with so much bloodshed. The Soviets were sure that just by showing their stern faces on the streets of Prague they could win the hearts and minds of the Czechs and Slovaks who would immediately set up a government that would please all those cowering in the Kremlin.

Meanwhile, on the back side of the earth, a few true believers could be found who would say that just one more free election in Vietnam and a few weeks of unrestrained bombing would redeem the fury of six years of bloodletting.

Whose stupidity is greater? Should we have to weigh these sins, we fear that we would have to give some ground to the Secretary of State. Czechoslovakia may not be comparable to Vietnam, because American action in Vietnam is less justifiable than even Soviet conduct in Czechoslovakia. But we have, in recent years, spent considerable time condemning American actions in Southeast Asia and we may owe the Russians equal whipping time.

We view the Russian suppression of the first signs of Czech democracy as a cruel and inhumane act. The communist leadership of the Soviet Union may not survive this indiscretion. Surely the fruits of their folly will soon visit them. An already fragmented communist empire may soon splinter still further. The Soviet Union will someday be a giant isolated as is China already with only Albania to comfort it.

But we grieve for the renewed suffering of the people of Czechoslovakia, who having freedom in their grasp, have had their hands crushed under the military heel once more.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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BREAD ON THE RAILROAD TRACKS

BY THIRZA M. LEE

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Canadian Pacific
SPANS THE WORLD
JAN GLEYSTEEN '68

"CAST YOUR BREAD upon the waters" says the Good Book, but in this story there are no waters, there are just miles and miles of railroad tracks. The meaning is the same, though, especially the part about "finding it after many days."

Cliff Duncan, when we knew him, was an elderly man, semiretired, and living in the small town where my husband was the minister. All of his working life had been spent on the Canadian Pacific Railroad, working up through the various jobs to become locomotive engineer, driving the great, long trains across British Columbia, into the Rockies and back again.

Cliff was a regular and interested attendant at church, the sort of person we could count on, which was why he had been appointed to serve as an elder. It was through his office as an elder that we learned this story, for he had been asked to assist in a special service. On this special occasion, an entire family was coming into the church, father, mother, and four children of assorted sizes, coming to witness to their belief in Jesus Christ as Savior and Lord, and to their intention of serving God through the church. This is a thrilling and deeply rewarding experience for all concerned: it is the sort of experience that makes a minister's work seem worthwhile, it is the type of growth that makes a church alive and healthy. And it happens far too seldom.

The family had just moved into town. We knew that, and we knew part of their story from our acquaintance with them. They had lived, since their marriage, in remote spots along the railroad tracks, far from civilization, for the man worked as a section foreman on the CPR.

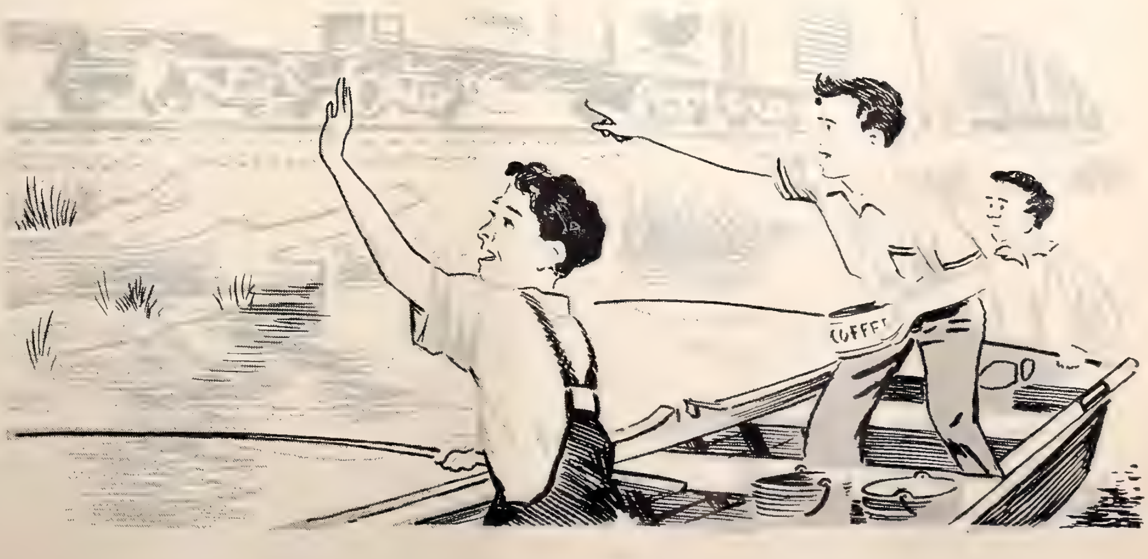
As we scoured the rural areas surrounding the town, searching for lost or hidden sheep, you know, we had come upon the square, red, brick section house built almost beside the railroad tracks by the "whistle stop" where the man worked. We had been surprised but delighted to find, in this remote place, a friendly, Christian family, part of the *church* in the worldwide meaning, though never able to participate in public worship.

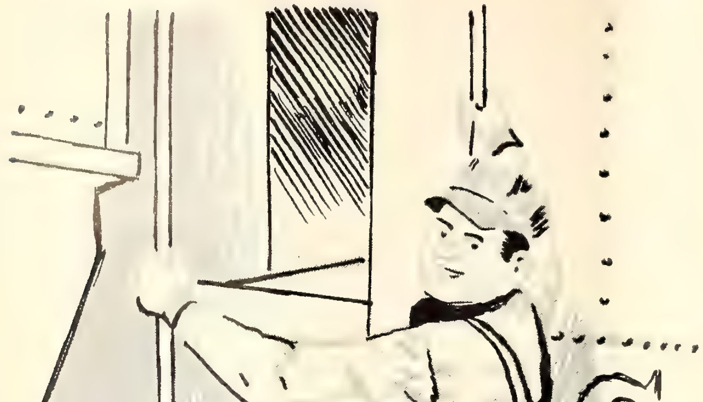
Any children old enough for schooling learned through correspondence courses sent from the provincial capital at Victoria. Only for necessary supplies or emergencies did the family venture to town, by their own railroad or by car, over a difficult, winding dirt road. Their hearty friendship and obvious need for Christian fellowship made us willing to travel this distressing road from time to time, but we were happy when they told us that the father had been promoted and they would soon be moving into town, at last.

But this really is all Cliff Duncan's story, and we shall tell it, then, from his vantage point.

The only work that Cliff Duncan knew was the CPR, and that he knew thoroughly, right from the steel tracks up to the great, puffing engine itself. Driving a train through the spectacular mountain beauty of British Columbia could never, for him, become distasteful, not even really monotonous, but it *did* limit his activities apart from the train. When a man is "here today and gone tomorrow," how can he really belong or take an active part in social or church activities, especially if the *tomorrow* happens to be a Sunday?

Cliff had been raised in a Christian home and it seemed natural for him to center his interests around the church, but even his attendance at worship had to be sporadic when he became an engineer. While his family





might be singing "Holy, Holy, Holy" at morning worship, Cliff must keep his sharp eyes glued to the parallel tracks ahead as the long, silver train snaked its way up the Great Divide.

The minister, in that large, distant town where the Duncans then lived, frequently asked for men in the church to help, as ministers are wont to do. It seemed that he needed help for men's work, boys' work, Sunday school teachers, and home visitation.

Cliff Duncan, unlike many men, was willing to help in the church, even eager, but what could a man do when he must spend his time speeding across the province? There must be some way, he mused, that he could please God by serving His people who were scattered in every corner of the country.

And then he knew! Cliff knew a way, a small way, perhaps, that he could help spread the good news and enlarge the borders of the church. It was his thinking about "every corner" that did it! He hurried to the Sunday school superintendent with his eager request for bundles and bundles of our Sunday school papers, and arranged to have several copies of papers for all ages sent to him when they came each week. Cliff Duncan had found his mission field.

He thought over his train route that wound across British Columbia, past isolated farms, down lonely valleys where the only inhabitants were those who lived within the homely, red brick, CPR-section houses. He thought of the little people whom he saw playing in the fenced yards beside the tracks. They always rushed to the fence, or to the window on a stormy day, to wave a wild greeting to him and his train.

To some of these little ones, his train was the only link with the rest of the world. There were no playmates, no school, and surely, he knew, no Sunday school for these children of the section families in their remote corners.

So, we have bread cast upon—or near—the railroad tracks! Gauging the children's ages by their sizes, Cliff made bundles of Sunday school papers for each isolated family; small, colored picture papers for the tiny red-haired girl who seemed to be the only child in a lonely homestead, papers of all sizes for the section houses where the children seemed so many and so active that he never could count them as he flashed past!

Each week he threw out another bundle from his speeding window, until he became adept at tossing papers right to the spot where the children had rushed to greet him. Sometimes he could see, before he and his train whisked out of sight, that the papers were pounced upon eagerly! With each throw went a silent prayer that the seed thus cast should bring forth harvest for the kingdom.

On one lonely home, at least, we know the seed fell upon virgin but fertile soil. The kiddies eagerly rushed for their papers each week, for here were stories they had not heard before. Sometimes the parents read the papers, also, and gradually, they, too, became eager to know more of this wondrous good news. Interest led to belief and acceptance and a Christian faith.

Thus it was that when we found our way to their isolated door some few years later, we were warmly greeted by a Christian family. Not one lone member, but the entire family had been won for God by constant study of the Sunday school papers—bread cast upon the railroad tracks by one faithful servant, eager to use his unique talents to help carry th gospel to every creature.

Meanwhile, Cliff Duncan hac reached retirement age and had movec to our small town. We felt it wa highly appropriate that he should b there to welcome *his* family, whon he had seen only from the small engineer's window as his train spe across British Columbia.

When the Saunders moved to tow in the summer, one of the first thing they did was to ask my husband, th minister, if they could join the church What a thrill it was for us all! Fo Cliff Duncan, who assisted in th service in his quiet, unassuming way it was reward beyond his expectatio —his seed, cast from the shinin train, was bringing forth a rich harvest.

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African culture tests church

This article was written by veteran nissionary to the Congo, Frank J. Enns.

FOR MANY YEARS teacher-evangelists ıad worked in Malanga village, and converts had been won.

But things began to happen when he teacher and his wife and three other couples met in homes for prayer, praise, and testimony. Others joined, and when the group grew arger they started to meet in the chapel.

The villagers became alarmed when they saw people leave their customs and join the group. "What s this meeting after dark? That is ıot mission custom."

They aroused the envy of the chief. "They make light of you," they said. "They do not follow our village customs. At the birth of a child, they gnore our custom of giving meat and covering the body with peppers. When we want to call the diviner hey refuse, saying, 'God will give us hildren.' They do not honor you as hief. Therefore, when they bring you ıeat after a successful hunting trip, ou want to refuse it."

So the chief made a rule that the Christians should not meet at night. When that did not work, the chief nd the people asked the teacher to eave, thinking that if the leader were one the Christians would weaken.

The teacher did not leave. But in ugust 1961, he with his family went their people to harvest caterpillars, n important meat for protein-starved eople.

"We could not make the teacher eave," the people said. "But here is ur chance. Let us burn his house. hen surely he will not come back." o they burned the house. The bed ıd school books burnt.

But the chief and people had not eckoned with the Christians. They ent to the forest, cut sticks, and uilt another house. The teacher famy returned and helped finish it.

Next the chief made a rule that one should pray or speak to God at ght. Soon his spies reported that ıey had heard the teacher and his wife praying. In the morning, the two were brought before the village elders. "Why did you speak in the dark?" they asked the teacher. "We spoke to God. We prayed," the teacher admitted. Then they beat him and his wife with a strong reed, saying, "How did you dare to pray at night?"

Upon this, the Christians sent word to Nyanga mission station, asking that the teacher and his wife, swollen from the beating, be taken to Nyanga. The pastor and others came, gathered the people and admonished them. Speaking to the chief, the pastor said. "You should be ashamed. At another time you beat your wife for gathering with the Christians, and now you do the same to the teacher and his wife. You should, rather, bring the parties together. We shall now take the teacher away, and leave the Christians with the Lord in whom they have believed."

The Christians did not want their children deprived of school, so a boy from their own tribe was secured as teacher. When the people saw the Christians rally again, they destroyed the drum with which they called the people to worship, and told them to leave. The village was surrounded by a stockade built of bamboo. So the Christians went and built houses for themselves outside that stockade. The village was not too happy about this turn of events.

Difficulties arose from time to time. Eventually, under the supervision of the government, agreements were reached which allowed Christians to worship, without interference from the chief. The Christians agreed to help in the work involving the whole village, and also to pay tribute of meat to the chief where custom demanded it. Eventually, at the wishes of the Christians, a new chief was installed.

Today the Christians have their rows of houses outside of the stockade, and a chapel at one end. There their children, as well as those of the village, are taught. They have their elders of the church: president, secretary, and treasurer. They meet for the regular worship and prayer services. On top of that, they have the special prayer meetings on Thursday night.

When, recently, I spent several days at the village having services, we met in the chapel for some meetings; for others we met in the village blacksmith shop, which is larger and more accessible to the village people. Relations between the Christians and the village people are cordial.

Indian alcoholism attacked Hart leads in Oklahoma

Early this year, a group of residents in the Clinton, Okla., area, each person deeply concerned with the same problem, met to combine their efforts.

The meeting had grown out of previous meetings, all initiated by John G. Neely, formerly service unit director at the Clinton Indian Hospital, who had recognized the problem as being intensified in western Oklahoma.

The problem was alcoholism. More specifically, the problem was alcoholism with the American Indian in western Oklahoma.

Out of the meeting soon developed the committee of concern, composed of persons with expressed interests and concerns in the problem of alcoholism among American Indians.

A new Alcoholics Anonymous group was formed, and to date the membership is 100 percent Indian and has an average attendance of about ten persons.

The work of the committee of concern is a pilot program for community action in education and rehabilitation work in the area of alcohol and its attendant problems.

Help in many fields is given to persons needing and desiring assistance. Medical, religious, psychiatric, and psychological help are only a few of the areas in which assistance is rendered.

Other persons throughout the state are watching the development of Clinton's committee of concern. For, if the committee's work grows effectively and if the accomplishments are significant, similar community action groups will be organized throughout Oklahoma.

And, recently, the committee of concern received a grant of $2000 from the Mennonite Central Committee. An Episcopal missioner has also been made available on a full-time basis to the committee.

More recently, the committee of concern, which is being incorporated as a nonprofit corporation, was funded by the Office of Economic Opportunity through the Blaine County Development Foundation.

Executive director of the committee is Lawrence H. Hart, pastor of Clinton's Koinonia Mennonite Church; administrative secretary, Mary Lou Malley; and coordinators, who will each cover two counties, are Alfred Schultz for Custer and Dewey counties, Lyle Abshire for Blaine and Major counties, and Fred Bushyhead for Canadian and Kingfisher.

The committee of concern will sponsor an institute on alcoholism on Sept. 24. Agencies, both state and federal, are offering their services.

A call center has been in operation for several months. Medical, as well a counseling, services are available to anyone on a twenty-four hours a day, seven days a week basis.

Related problems to be handled by the committee of concern include a day-care nursery, alcohol education and rehabilitation, marital counseling, mental health, vocational guidance testing, sociological and psychological counseling, job placement, legal services, and referral services.

The director, a Cheyenne who is a member of the Oklahoma Indian Affairs Commission, states: "We have a community organization that has chosen a formidable task. I have been involved in this difficult work on a one-man basis for five years. Heretofore, it has often been frustrating. With organized concern and the enthusiastic cooperation we are receiving from individuals and agencies, coupled with the experience of our field men who fully understand the problem of alcohol, and the desire for help we are finding, our unique program will prove to be creative."

Talk better than medicine

Clifford Bartel, Newton, Kan., voluntary service worker in Hamilton, Ont., tells about a recent experience.

The other day, something happened to me, while I was at work in the hospital, that made me feel good. One of the male patients had been depressed all night long. In fact, during the night the nurses had found him crying. They gave him all kinds of pills to settle him down, but nothing seemed to help. When our shift came on duty he was still feeling terrible.

It was breakfast time. It just happened that I took the tray to this man. I knew, according to reports, that pills didn't help him at all. Without asking the permission of a nurse I pulled the curtain around the bed and asked him what was wrong. At first he didn't say anything. So I asked again what was bothering him.

Then he said he had lived it all over again. I didn't know what he meant. He started talking and I found out that during the night, he had been dreaming about the car accident in which he and his wife and four others were involved. His wife and two others were burned to death—and he had seen all of this. During the night, he had dreamt this all over again.

After talking with him for quite a long time. I found myself explaining why I was in voluntary service and what I was doing. After I finished explaining, he said that since he could not go to church this morning, he wanted to give me two dollars to help out in some small way. (He was a Baptist.)

Before I left he said, "You know, it is just as if the Lord meant for you to talk with me. I feel much, much better." And he thanked me and said he would come down to the unit to see me sometime.

Later on, the head nurse of the ward came up to me and said that she wanted to talk to me. I was scared, because I thought it was because I talked for so long to this fellow. But I was really surprised when she thanked me for talking to this patient and making him feel so much better.

God can do marvelous things! I never expected that I would have such experiences while working in a hospital. It made me feel good to see that no matter what pills or needles are given a person, a little talk can be the right medication.

Mennonite cousins unite

The United Missionary Church and the Missionary Church Association, meeting separately in Fort Wayne, in June, voted to move toward a merger. When completed, this move will create a new denomination of 21,250 members in 354 churches organized in ten districts in North America.

Kenneth E. Geiger, general superintendent of the United Missionary Church, and Tillman Habegger, president of the Missionary Church Association, both expressed the belief that the large vote of each constituency (in excess of 90 percent) indicates that the merger is the will of the Lord.

The new denomination, to be known, simply, as the Missionary Church, is to meet next March in Detroit for its first general conference.

In the field of education, the church will operate Bethel College in Mishawaka, Ind., and Fort Wayne Bible College in Fort Wayne, with a combined enrollment of 1100 students. There are, also, two Bible colleges in Canada — Emmanuel Bible College (Kitchener, Ont.) and Mountain View Bible College (Didsbury, Alta.).

The Missionary Church Association was organized in 1898 in Berne, Ind., its founders coming from the Defenseless Mennonite Church (now the Evangelical Mennonite Church).

The United Missionary Church, formerly a part of the Mennonite Brethren in Christ Church, traces its origin to 1883, when Mennonite and Brethren in Christ groups from Pennsylvania, Ohio, Indiana, and Ontario united.

Both of the groups have been associate members of the Mennonite Central Committee.

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rother a unwanted boy

ennis Peters, Henderson, Neb., vol-ntary service worker at Oklahoma ity, writes about one venture.

A year ago, a whole new world pened up to me. I became a mem-er of the Oklahoma County Big rothers of America.

Dave, my little brother, is a thir-en-year-old boy from an extremely nstable home. His mother is divorced –three times, in fact. His fifteen-ear-old brother is in a boys' home. hat leaves Dave to do the dishes nd clean the house while his mother out with her boyfriend. His six ounger brothers and sisters are chil-ren of his mother's later marriages.

One night, when Dave and I re-rned from an amusement park we ere surprised to find all three of his thers on the front porch. I had met nly one of them previously, so I ked Dave whether I could meet the her two, as well. He was not ex-ted about the suggestion, but agreed it. As we got out of the car one of e men disappeared into the house— soon found out that he was Dave's al father. I have not met him.

I went home that night with mixed elings. How would it feel to have ree such fathers, none caring enough spend time with his son? Dave's thers visit very seldom. He must onder, "If Mom and Dad don't care r me, who should?"

About a month ago, Dave's mother lled me and asked that I come over cause Dave had run away again. I ent over the following day after ork and found out that he had not en in school, either, his mother id. Late that night, Dave called me say he had returned home and at his mother was making arrange-ents to send him to a boys' home.

At the present Dave is home, but ry much unwanted. It was decided talk to Dave's mother about al-wing him to stay home and about e two of them seeing a professional unselor. Obviously, not only Dave eds help.

I hope and pray that things will ork out for this family. But hope d prayer are not enough: they have be reenforced by work.

Words and deeds

Presbyterian Outlook, an independent publication from Richmond, Va., says, "It is inconceivable that local radio and TV stations would air a daily broadcast that consistently told listeners that the recognized medical officials of the community and its reputable hospitals were in the hands of dishonest and untrustworthy men. No community would tolerate such a daily attack upon its medical leadership. But this is precisely what is being done in hundreds of towns and cities to the reputable and established religious leadership. Listeners by the thousands are being told that their church leadership is untrustworthy, that the most respected ministers in the community and in their national denominations are dupes and rascals, that their only hope is to withhold their gifts and support the causes of the poisoner of the airwaves. Station managements need to resolve how they can justify this persistent undermining of the religious leadership by men who are out to advance their own interests."

A seminar on stewardship and accumulated possessions is being planned for Nov. 10 to 12 on the Freeman (S.D.) Junior College campus. The meeting will discuss wills, taxes, trusts, and annuities.

The New Testament in Greek and English, a 920-page volume presenting the ancient Greek text and Today's English Version in parallel columns must certainly be the year's leading book value in weight. The American Bible Society is selling a hard-bound edition for $2.75. (The loose-leaf edition is $4.25.) The Greek text is the edition prepared by the United Bible Societies in 1966 for Bible translators.

The Eicher Emmanuel Church, Wayland, Iowa, recently observed its centennial. Its original church, built in 1868, was the first Mennonite building erected for worship in the Washington and Henry County area.

Others is a loose-leaf manual prepared by the Canadian Board of Christian Service providing a biblical and theological interpretation for Christian social action as well as a list of resources and agencies for community services in the areas of welfare, child welfare, family services, rehabilitation, alcoholism, and mental health. A special edition has been prepared for each province. Copies are available from the Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg 29, for $1.50.

Michigan State University has a Mennonite fellowship on its campus. Contact Don Penner, 705-204 Cherry Lane Apts., East Lansing, Mich. 48823 (Phone 355-7835) for further information.

A boarding home for Indian children at Montreal Lake, seventy miles north of Prince Albert, Sask., formerly operated by the Northern Canada Evangelical Mission will receive support during the next year from Saskatchewan's Mennonite Central Committee and Brethren in Christ Conference. Mr. and Mrs. Milton Giesbrecht, Waldheim, have been appointed to the superintendency of the home and its fifty-six children.

The Ontario Mennonite Relief Sale raised $39,000 for the Mennonite Central Committee this spring.

Kings View Mental Health Center, Reedley, Calif., has been enlarged recently by a merger with Valley Sanitarium, to provide nursing care for elderly and chronic patients with emotional problems along with organic conditions. Additional units of the Center include clinics at Visalia and Hanford; Klein House, a halfway house in Reedley; and Kings View Hospital in Reedley.

Correction

An article in our August 20 issue ("Thirty-five elected to office") reported that "during the triennium, one board member was lost through death: Willard Wiebe, Freeman, S.D., chairman of the Board of Missions." The report should have also included the name of Gordon M. Liechty, Berne, Ind., treasurer of the Mennonite Biblical Seminary Board. Edward Stucky, Berne, was subsequently appointed to fill his office for the remainder of the triennium.

RECORD

Calendar

Oct. 6 — Worldwide Communion Sunday.

Dec. 4-6—Newton, Kan., Council of Boards.

Eastern

Sept. 29—Schwenksville, Pa., Eden Church, anniversary.

Northern

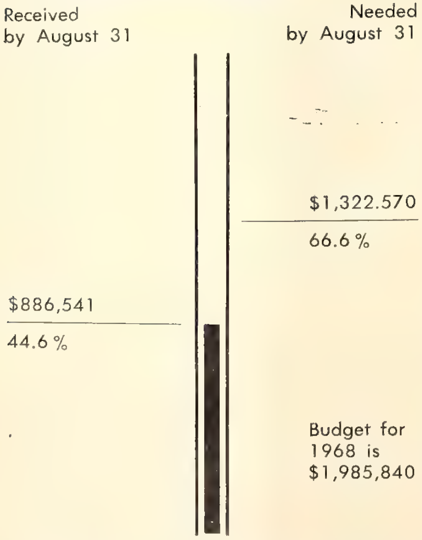
Oct. 13-20—Freeman, S. D., Hutterthal and Bethany churches, evangelistic workshops.

Western

Sept. 29—Pretty Prairie, Kan., First Church, Sunday School Union Convention.

Oct. 18-20—Hutchinson, Kan., Baker Hotel, Western District Conference.

Conference budget



Only 44.6 percent of the budgeted amount has been received in support of the General Conference program as of Aug. 31. This percentage is lower than it has been in ten years.

Receipts in August for the three program boards and the seminary totaled $91,487 as compared with $116,111 last year. For the year this far, receipts total $886,541 as compared with $925,347 last year.

We urgently ask all who read this, give this your prayerful consideration, talk to fellow Christians about it, reevaluate the church's mission for today, and then give the Spirit opportunity to direct. *Wm. L. Friesen.*

Deaths

Dietrich David Friesen, Clearbrook (B.C.) Church, was born Dec. 29, 1891, in South Russia, and died Aug. 30.

John H. Friesen, First Church, Saskatoon, Sask., was born Feb. 28, 1912, and died Aug. 31.

Cornelius R. Heppner, First Church, Reedley, Calif., was born Nov. 22, 1897, and died Sept. 6.

Anna Janzen Hiebert Klassen (Mrs. Abram J.), Bethel College Church, North Newton, Kan., was born June 14, 1877, in Mt. Lake, Minn., and died Sept. 4.

Anna Miller (Mrs. Jonathan), Salem-Zion Church, Freeman, S.D., was born Mar. 30, 1887, and died Aug. 18.

John J. Miller, Butterfield (Minn.) Church, was born Feb. 2, 1895, and died Aug. 19.

Mrs. H. J. Reimer, Alexanderwohl Church, Goessel, Kan., was born Apr. 14, 1887, and died Sept. 7.

Tina Voshage Rempel, First Church, Mountain Lake, Minn., was born Apr. 11, 1898, in Lyon County, Iowa, and died Sept. 1.

Simon S. Stucky, First Church, Pretty Prairie, Kan., was born Jan. 8, 1887, and died Aug. 31.

Marriages

Ronald Von Gunten, First Church, Berne, Ind., and *Jean Reinhard,* Brownhelm United Church of Christ, Amherst, Ohio, on Aug. 10.

Joe Yoder, Silver Street Church, Goshen, Ind., and *Delight Gall,* Church of the Brethren, New Paris, Ind., on Aug. 17.

Jerry Vornnorsdel, Church of the Brethren, Sioux City, Iowa, and *Sharon Kay Thiessen,* Bethel Church, Inman, Kan., on Aug. 24.

Baptisms

First Church, Bluffton, Ohio, on Aug. 25: Shelly Weaver, Tina Houshower, Janet Bauman.

College football

Alma 17—Bluffton 15

Workers

Frank and Rachel Becker, Wayne N. J., are serving a three-year voluntary service term at the Toky English Center, Japan, teaching conversational English. His parents ar Mr. and Mrs. Alexander Becker, an he is a 1966 graduate of Oberli College with a bachelor of music degree. She is the daughter of Mr. an Mrs. Robert Senner, and she graduated this year from Bethel Colleg with a bachelor of science degree i English.

James and Diane Bleam are servin a two-year teaching assignment in L Poile, Newfoundland. He is a graduate of Bluffton College. They ar members of East Swamp Church Quakertown, Pa., and First Church Bluffton, Ohio.

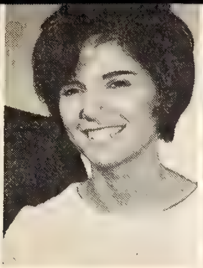
Larry and Annette Eisenheis, Salem-Zion Church, Freeman, S.D., lef on Sept. 3 for Araguacenia, Brazil where they will supervise a slaughterhouse for the 20,000-acre ranch o Aurora Associates, a North America Mennonite economic developmen program.

Rudi Fast, First Church, Saskatoon, Sask., is serving a two-year assignment in Virgin Arm, New Worl Island, Newfoundland, where he i teaching high school science. He is graduate of the University of Saskatchewan.

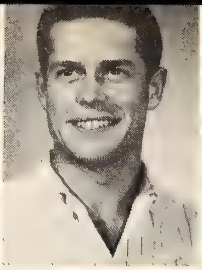
Ivan and Rachel Friesen are i Jerusalem, where he will be directo of MCC and work on the west bank o the Jordan. They are members o Henderson (Neb.) Church, and Firs Church, Bluffton, Ohio.

Dennis and Esther Froese wi serve a year in Twillingate, Newfoundland, where he will teach in th Crowhead Elementary School, and sh will work as a stenographer. They ar members of Emmanuel Church, Meadows Lake, Sask., and Tiefengrun Rosenort Church, Laird, Sask.

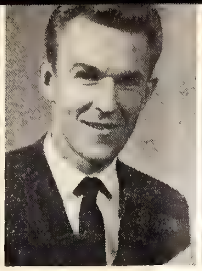
Gordon and Delores Funk are serving a two-year assignment at Wil wyck School for Boys, Yorktow Heights, N.Y., where he will wor in the educational system, and sh will be employed as secretary in th office of the school. Both are Beth College graduates. They are membe



D. Bleam



R. Fast



D. Froese

E. Froese

G. Funk

D. Funk

f Trinity Church, Hillsboro, Kan., ıd Hoffnungsau Church, Inman, an.

Steven and Ellen Goering are servıg a two-year assignment teaching in ıe public schools of Carmanville, ewfoundland. Both are graduates of ethel College. They are members of irst Church, McPherson, Kan., and ethel College Church, North Newn, Kan.

Marlow Ray Graber, First Church, retty Prairie, Kan., is serving a 1-W ssignment at Good Samaritan Hosital, Phoenix, Ariz.

Delbert Gratz, Jr., First Church, luffton, Ohio, will serve twentyven months working on hospital nstruction in Congo.

Sharon Harder, First Church, ewton, Kan., has been commissioned r a short term of missionary serve. She will serve in Colombia. Her arents are Mr. and Mrs. Milburn arder.

Myron Harms, assistant professor f mathematics at Freeman Junior ollege, has been appointed acting cademic dean of the South Dakota hool where he has taught since '61.

Hertha Janzen, United Church, iagara-on-the-Lake, Ont., is teachıg music in the school system in ewfoundland. She is a graduate of ıe University of Western Ontario.

David Kope, First Church, Reedy, Calif., is serving a 1-W assignent at Brook Lane Psychiatric Cenr, Hagerstown, Md.

Paul Lin was installed as chaplain f the Mennonite Christian Hospital, eilun, Hwalien, Taiwan, in a special rvice on Mar. 20. He recently rerned from the United States where e studied for two and a half years, raduating with a bachelor of arts deree from Messiah College, and earnıg a master of religious education deree from Mennonite Biblical Semiary.

Dennis and Dori Loepp are serving two-year voluntary service assignent teaching and working in the ay-care Center, Cincinnati, Ohio. hey are members of Turpin (Okla.) hurch and East Fairview Church, ilford, Neb.

Frieda Martens, Bergthaler Church, Grunthal, Man., has accepted a teaching assignment in Flowers Grove, Newfoundland. She attended University of Manitoba Teacher's College and Steinbach (Man.) Bible College.

David and Judith Regehr, Community Church, Markham, Ill., are serving a three-year teaching assignment under the Teachers Abroad Program. For one year, they will study language in Brussels, and then teach in Congo. Both are graduates of Bethel College and the University of Illinois.

Ministers

Paul Boyer, a licensed minister of the Christian and Missionary Alliance Church, began a one-year interim pastorate at First Church, Lima, Ohio, during July. Former pastor was Otto Dirks, who is going to Taiwan as a missionary. He is a graduate of Bluffton College.

Arnold E. Funk, during the past year interim pastor of First Church, Hutchinson, Kan., became interim pastor of First Church, Hillsboro, Kan., this month. Ordained in 1927, he has served a number of other churches in Kansas.

Henry Goossen, for the past two years with Mennonite Central Committee in Korea, has accepted the pastorate of Goessel (Kan.) Church. He will begin his service Dec. 1. He has served a number of other Kansas churches: First Church, Burns, seven years; Hanston Church, three years; First Church, McPherson, five years; and Johannestal Church, Hillsboro, seven years.

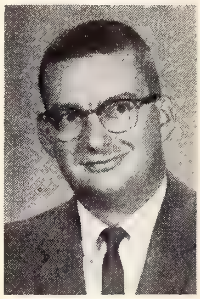
Leo L. Miller has accepted the pastorate of First Church, Reedley, Calif., to begin next August. He is now serving First Church, Beatrice, Neb.

Earl Nefzger, formerly pastor of the Bethel Church, Wolf Point, Mont., was paralyzed recently as the result of poisoning contracted while grinding grain. Following a three- to six-months convalescence and therapy, he may be able to walk within a year.

George Stoneback began serving as pastor of Community Church, Fresno, Calif., this month.

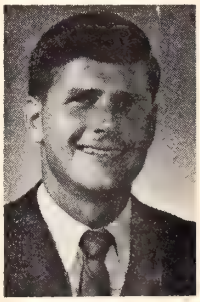
S. Goering

E. Goering



M. Harms

F. Martens



D. Loepp

D. Loepp

D. Regehr

J. Regehr

MEN

Mennonite Men view Their role at Estes

Mennonite Men of the General Conference assembled on Monday evening of conference week, at Estes Park, for their triennial business session. Some two hundred men, nearly all laymen, met to hear reports of past activities and to plan for future service.

At the same hour that Mennonite Men were meeting the ministers and Women's Association assembled at nearby buildings for their meetings. An interesting observation was that the ministers, in their meeting, discussed the topic, "What ministers expect of laymen." Several laymen were given the opportunity to respond to a minister's discussion of the topic. It would have been interesting and profitable for the laymen to have heard their role discussed by their pastors.

To guide the work of Mennonite Men, an entire slate of new officers was elected. Those elected to serve for the next triennium were: president, Willard Unruh, North Newton, Kansas; vice-president, Paul Klassen, Winnipeg, Man.; secretary-treasurer, Victor R. Goering, Moundridge, Kan.

The program was introduced by Carl Ens, who served as an officer for the past three trienniums. Richard Graber presented a brief devotional from Matthew 19:16-24, and the men then sang the hymn, "Rise Up, O Men of God," under the leadership of Bill Kreueger.

Reporting as secretary-treasurer, Herb Regier reviewed the activities of the officers during the past triennium. He reported the meeting of the Laymen Council in the YMCA Hotel in Chicago, Mar. 23 and 24, and also the meeting of the executive committee Apr. 12, at the same hotel in Chicago. The treasurer's report was as follows:

Receipts	
Balance (July 1, 1965)	$3409.26
Receipts from districts	5762.35
Offering (1965 Estes Conf.)	211.82
Sale of Boys League manuals	243.05
Total	$9626.48
Expenditures	
MDS (Akron Office)	$4000.00
Boys League	1500.00
Administration (Newton off.)	100.00
Expenses (Estes Park Conf. 1965)	153.83
Laymen council and executive meetings	1008.30
World Conference delegate	984.27
Total	$7746.40
Balance, July 1, 1968	$1880.08

The following budget was presented and adopted:

MDS	$4000
Boys League promotion	1500
Administration	2000
Publicity and promotion	500
Total	$8000

Representatives of each of the district organizations reported on their activities. Following is a partial list of these activities and projects: sponsor Labor Day Bible Conference; awarding of Christian service scholarships; assisting newly-organized and struggling congregations; Kingdom Builders clubs; sponsor retreats and workshops; the Company of 200 Project, individual men pledging specified amounts of money to assist pastor in pursuit of further training; sponsor tract distribution; Upper Room Fellowship, regular visits to prisons; promote MDS activities; purchase equipment for mission field; assist Indian student to attend school; encourage congregations to adopt ministers' pension plan.

Art Rempel, Winnipeg, reported on the Christian Investor in Education. This club was organized in 1962, by a group of nine dedicated men, to assist Heinrich Wiens from Paraguay to come to Canada to receive training in credit union techniques. The club has grown in membership, and each member has committed himself t contribute $5.00 per month to rais funds for projects. Some of the projects have been: minister education encourage and assist active minister to take time off to further their training; child support; Indian settlemen aid, establish stores and trading post to help Indians to purchase and sel supplies, and thus improve their economic status.

Henry J. Pankratz, a member o Mennonite Economic Developmen Association (MEDA), reported on thi organization, a profit-making organization that was founded some year ago, to establish industry in Paragua and other South American countrie where Mennonites have settled. Som of the more recent projects have bee the improvement of dairy cattle i Paraguay, establish a creamery i Uruguay, and establish a shoe factory in Brazil. These industries ar serving to improve economic conditions in these countries. Althoug MEDA is a profit-making organization all profits are reinvested to improv industrial facilities.

Recently, Pankratz toured Indonesia and other far-eastern nations, investigating the possibility of establishing needed industries in these areas Indonesia, in particular, presented need and challenge for these types o industries that could be established b MEDA. Much more capital is neede to start economic development an more men need to become involved

Bill Kreueger discussed, briefly, th role of laymen in the church today He questioned the wisdom of establishing or maintaining laymen's organizations, as such. Men could, perhaps, work effectively in existin church organizations.

After formal adjournment, Herbert Regier gave an illustrated repor of the Mennonite World Conferenc and his tour of Europe, as viewed b a layman.

Many challenges were evident, i the course of the evening program for the dedicated layman who was i attendance.

Editor, Richard F. Graber, Moundridge, Kan

ETTERS

ook back from 3968

EAR EDITOR: I would like to comment briefly on the question asked P. J. Dyck in the preface to *Mennites Around the World*: "Has God en able to use the Mennonite church iring the past 450 years?" (Aug. 20, 522).

To think, just for the purpose of is comment, anthropomorphically of od, we can easily see Him smile inilgently and condescendingly at the tempt of mortals to evaluate, as to usefulness, something for which ey lack the instrument. Who has that vide-angle camera" of mind and wer of interpretation to grasp with- one focus—namely that of usefuless to God—the complexity of hisrical events of the past? The quesn involves value judgment on a vine plane on which man does not e. It calls for the knowledge of the timate values of the existence, with- the stream of time, of such a phemenon as a group of men who call emselves Mennonites or Christians, iichever you choose. Who is ready affirm or deny, or define the degree , the usefulness for, the purposes God, of the Baptists, the Lutherans, e Catholics, or, for that matter, any oup of believers? Can we evaluate storical events or situations from the atform of an historian of the year 68?

Fortunately, God is not frustrated the puny attempts of man. In the onomy and value order of His kingm we hear, not without awe and onder, these words: "But many that e first will be last, and the last first" 4t. 19:30); also: "For as the heavens e higher than the earth, so are my ıys higher than your ways and my oughts than your thoughts" (Is. :9). *Jacob P. Penner, 9 Marlrough East, Leamington, Ont.*

ıspiring to see

THE EDITOR: The title "We Praise ıy Name," as was suggested by eorge S. Stoneback, Sept. 4 issue, ould be inspiring to see on the new mnal. *Mrs. Selma Reusser, Deer reek, Okla. 74636.*

Young men doubtful

DEAR MAYNARD: In Frank Epp's article "World council picks old men" [Sept. 3], I wish he had mentioned why old men were picked.

Dr. Visser 't Hooft gives the answer, "the ecumenical movement is more seriously being called into question than ever before." He says, "the younger generation has deep doubts about the relevance of the ecumenical movement and turn away from it with a sense of disappointment." *Ward W. Shelly, Washington, Ill.*

Guns and people-killing

TO THE EDITOR: I have been, recently, incensed at various incidents resulting from the proposed gun legislation.

For instance, I encountered a poster with pictures of Kennedy and King and a caption crying out, "It's Time to Stop Killing American Fathers and Sons." I couldn't agree more. However, I couldn't quite swallow all the suggested procedures for eliminating this needless killing. For instance, it requested everyone who owned a gun to turn it in. Now, I consider myself a stalwart Mennonite and am classified 1-O, serving MCC in Newfoundland. However, I am also a stalwart Mennonite hunter and value my guns and the sport, in general, more than most people value money. I would here like to make the hypothesis, "Guns don't kill people; people kill people."

As Christians, I would think our duty would consist of more than merely eliminating one method of killing. It should consist of eliminating the attitudes that underlie all evils.

Just as we don't condemn people who aren't responsible for their acts, we have no right to condemn guns which are no more harmful than the person who misuses them.

The point is, people will still have the idea of killing, if not one particular means. Perhaps the law cannot go beyond limiting methods but, surely, we as Christians would be more consistent in our beliefs if we promoted the responsible use of firearms.

Prohibition didn't stop drinking because people still wanted to drink. Gun legislation won't stop killing because people will still want to kill.

Let's stop barking up the wrong tree and, instead, dedicate our time and efforts to healing the human mind. *Jim Bleam, La Poile, Newfoundland.*

Letters reflect on church

DEAR MR. SHELLY: These lines are written mainly to say I appreciate the letters written by Mrs. A. T. Mueller and Mr. Mark Lawler (Sept. 3).

Jesus says "Ye have the poor with you always, and whenever ye will ye may do them good" (Mk. 14:7). And in Proverbs 19:17, we read "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

Some of the letters we read in *The Mennonite* make one wonder what church the writers attend and what kind of preaching they enjoy.

The writer of "Blessing to be poor" (Aug. 6) thinks the so-called poor people should become Christians and tell others.

Who informed the writer that they are not Christians? And if the writer knows they are not Christians, why the question, "So what are the so-called poor people so worried and unhappy about?" We cannot expect non-Christians to know that "it is a blessing to be poor" and that God is on "their" side. *Minnie Schmidt, Rt. 2, Newton, Kan. 67114.*

Meanings of secular

DEAR EDITOR: In her letter (Sept. 3), Dorothy Loewen gives the impression that Gov. LeVander, Mr. McIntire, and Mr. Graham used the *same* adjectives in describing the World Council of Churches Convention. Being aware of the diversified educational degrees, occupations, and philosophical orientations of the three men, I am reluctant to believe, without seeing direct quotes, that each used all of the descriptive terms mentioned. Perhaps, if we could see direct quotes we might discover their views are not a direct contradiction to Frank Epp's commentary. If *secular* is considered synonymous with *materialistic*, I, for one, must question the interpretations of the writer. *Emma Jean Preheim, 238 S. Syndicate, St. Paul, Minn.*

THE condensed GENERAL CONFERENCE

17 WEDNESDAY

BUSINESS ADMINISTRATION

Carl Lehman. We have, very often, been told by a great many people that they're not really very much interested in money and the material things which our board is particularly concerned about. Now we have every reason to believe that this is not really true. We do not really believe that Mennonite people are not interested in money. If you have any doubts, you might turn to page 33 in the stewardship report where Lester Janzen indicates at the bottom of the first column that 3.5 percent of the total income is what our people are now giving for all church purposes.

Now we think that during the past eighteen years, when we have been trying to make inroads into the remaining 96.5 percent, we'd have been more successful if our people were not quite interested in money. But as a board, we're not complaining. First of all, we know that a great many of our people are so deeply committed to Jesus Christ that they're giving 10 percent and on up for that in which they believe, and they are doing it all the time. We're also not complaining, because we know that the 3.5 percent that our people are giving is a great deal more than the national average, which according to government reports is more like 1.4 percent.

William Friesen. I have asked a number of board members to respond to questions that are often asked. Erwin Goering will field these questions.

Erwin Goering. Reference has been made to an internal revenue ruling. Does this have something to do with tax exemption for churches? I thought the churches were really all tax exempt as institutions.

Howard Baumgartner. In the past, the Internal Revenue Service has held that no one, no organization, is exempt, technically, unless they have a letter in advance stating that all contributions given to the church are recognized to be exempt on your returns. In the past, they have not been very rigid in enforcing this. But they have been becoming much more exacting and much more demanding in looking for and asking for exemption letters. And for this reason, we thought it would be best if we could get a blanket exemption so that there wouldn't have to be a multiplicity of applications by all of our churches, and we feel this is one way that the conference has been a real, valuable service to our local congregation.

We do now have this blanket exemption letter, which means that the local congregations do not have to apply for it; and believe me, if you've never applied for one of these, there's a lot of red tape and I don't think you would enjoy the process. But we feel this has been a valuable service for the churches as well as for the districts and for the various subsidiary groups of the districts.

Goering. Why are we always short of money? Wasn't the finance committee supposed to promise strong promotional programs that get necessary funds? Why are we always short?

Friesen. In any aggressive organization, any organization that is alive, I think that you will find that the need, the program, will always run ahead of resources. And so there is no such thing as catching up. Our program commissions, Board of Missions, Christian Service—the needs are great. There is lots to be done i the world. I'm sure that they will always be asking for more money tha is readily available and I think thi is the way it should be.

The finance committee does promote the budget, particularly on long-range basis. Some few years ago the finance committee asked Leste Janzen to come to the office and serv as stewardship secretary. I think w have said that we would rather worl on this on a long-range basis tha always crying "wolf, wolf," and doing this on a short-range basis whicl would really not be building permanency.

Goering. Shouldn't we stress tithing more? Shouldn't we give ten o more percent, or what's the deal?

Lester Janzen. We have been talking about proportionate giving, although we have not stressed tithing as such, because we felt we didn' want to put a ceiling on somethin that should really be a floor. If yo will look on the display in one o the panels you will see reports fron eight different families, General Conference Mennonite families, who ar giving upwards of 17 percent. Sinc coming here, I have heard of severa families, and I know at least one o these families is present, who ar giving 40 to 50 percent. Tithing, i we see it as a step toward real, proportionate giving and as a place t start, is indeed a valuable proportion to use.

Gering. Lester, what would happen if we, in the General Conference would all tithe?

Janzen. I don't think we could meet all the needs in the world, even if everybody did tithe; certainly, we would have three times as much income as we have at the present time Because, no matter how much we give, how many people we send out we will never have paid our debt or et the needs. The only thing that uld happen is that programs that e now being held back, could be eatly increased.

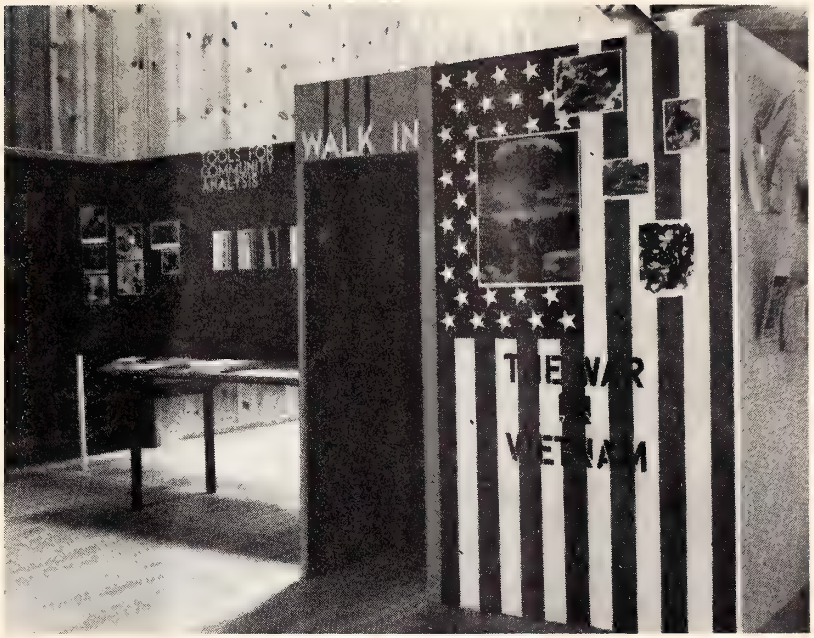
EW CONSTITUTION—IV

obert Gerhart. [Article II, Sec. I, D: *he General Conference.* The Gen- al Conference is an expression of e church of Jesus Christ and it shall lminister the program assigned to it ' the congregations through their presentatives. The conference, there- re, has a right to lay claim to the pport of the local congregations.] move that paragraph D, the Gen- al Conference, be amended as fol- ws: In the second line delete the ord *is,* and replace that word with e phrase, *seeks to be.*

And secondly, in the fifth line of at paragraph, delete the phrase, *lay aim to,* and replace that phrase with e word, *solicit.* [Motion replaced / following motion.]

Harold Thieszen. I am under the npression that wherever the church , it is the church of Jesus Christ. find it difficult to accept that some- ne may suggest that I am not a min- ter in a church that is an expression f the church of Jesus Christ. There- re, I move to amend the amend- ent that it read, "The General Con- rence seeks to be and is an ex- ression of the church of Christ and nall administer the programs as- gned to it by the congregations rough their representatives." And en add this: "The congregations have ery responsibility to support the con- rence and therefore the conference as the right to lay claim to the sup- rt of the local congregations." [Sub- itute motion adopted after discussion low.]

Gerhart. We have no qualms about hether or not the General Confer- nce Church is a church of Jesus hrist. But in this particular para- aph, it infers that because the Gen- al Conference is a church of Jesus hrist, the conference, therefore, has e right to lay claim. The *therefore* ems to refer back to the fact that ecause the General Conference is n expression of the church of Jesus Christ, it has the right to lay claim. The problem is we are human—the church is made up of humans. We are sure that our programs truly reflect Jesus Christ. However, I'm sure that we all have to admit, both in local congregations and the conference body, this may not always be true for the next twenty, thirty, or forty years. As congregations that believe themselves to be a church with a congregational form of government, I believe that we as congregations have the right and privilege to lend our support to that which we truly believe to be the church of Jesus Christ. But where program would seem to be in conflict with what we believe the true church should be actually doing, we would have the privilege of withholding support at that point. Therefore, I believe we are more accurate in our Anabaptist heritage and in saying what we believe the church should express, when we say, we seek to be, trusting that we will be, leaving the possibility of human error open. Therefore, it is a bit strong to say that we have a right to lay claim when I believe the word *solicit* is strong enough to carry out this kind of a program.



Jake Hildebrand. We might start with the premise that a constitution is a legal document. It's not customary for lawyers to stand up at these conferences and speak as lawyers, but perhaps there comes a time when we might focus, just slightly, on this aspect of our discussion here today. We have a saying among the Canadian legal profession that a litigant who acts as his own counsel has a fool for a client.

Now also, if you'll bear with me for just a moment, there's a common expression that the law is an ass and if I had an artist here today I would like him to portray this animal for us on the board. Now at the same time, leave off the tail, just for the moment. I would at this point, if I'm not being out of step, like to refer scripturally to Christ's going into Jerusalem on the back of this animal. Now as a child, this animal, as it was portrayed to us in the picture in Sunday school, assumed probably as much importance as the ride itself. How did Christ know this animal was there? How did He arrange to have it brought to Him? This may sound out of context but, in any event, the point I want to make is that it served as a vehicle to accomplish His particular purpose. I suggest that this is no more than a vehicle to accomplish the purposes which we, as a conference, wish to carry out through our collective corporate responsibility. I am no more qualified to speak on the law of Kansas or any other state in the union than many of the people here today. And therefore, I think perhaps we are pinning tails on the donkey here today and it's rather painful, I would suggest, to sit and ask our fraternal delegates and so on to sit through such a painful procedure when we have had capable, I gather, board and committee members undertake this revision of the constitution with the advice of counsel and others who are familiar with the matters here. I would suggest that we keep this in mind during the next moments that we have available for discussion. When we are through here within the next thirty or so minutes, I hope we will pin the tail on the proper place and put this donkey on the road to accomplish the purposes for which it was intended. [Applause]

Donald Nester. It is not merely because the General Conference is an expression of the church of Christ that it has the right to lay claim for the support of member churches, it is also because we, as a conference here, and representatives of our churches here, have given the conference the job of administering the program assigned to it by us. It is because of this, and not merely because this conference is an expression of the church, that we have the right to lay claim to support the church. I think the question is, what does membership in a conference mean, if the conference has to come back and beg and solicit its members for support? I would think they would like to say that membership means responsibility. On the other hand, it also allows for difference. I would not believe that the amendment we are now considering withholds the opportunity for difference.

Robert Kreider. It might be helpful if we were to seek to summarize the discussion to date on this constitution, particularly identifying the objections to the constitution. I think one of our tasks in this discussion will be to identify new areas which have not been identified to date, and perhaps to exercise some restraint in repeating points which have been made previously. I would note, in summarizing the discussion, that the major objection from those who would feel that the document should not be amended is, why tamper with a well-written document? You can emasculate a document. It can become a bundle of compromises. For those who feel that either it should be rejected or should be very substantially modified, I would sense about seven objections.

1. One is a procedural one that in recent years, in recent months, and even at this meeting, there has been inadequate discussion.

2. There is the objection that the presentation of a number of amendments to the 1950 constitution would have been better than drafting a new constitution. Why not have a number of amendments?

3. The General Board is too removed from the program commissions, where the action is. And you noted one of the amendments speaks to this: two representatives from each commission instead of one.

4. There is the objection of the authority and centralization of power in the General Board: that the General Board is not sufficiently representative of program interest (you'll note one of the amendments which we have approved — two instead of one, and the plan, kind of an unwritten plan, for the six members at large to rotate among the commissions and divisions); there's sensitivity on the budget-approving power (you note some of the amendments speak to this in terms of the hearing on the part of the Council of Boards and commissions); members at large might not be sufficiently informed to play their role.

5. The integration of missions and service: I've heard less discussion of this on the floor, but I've heard this outside.

6. The centrality and program of the local congregation has not been sufficiently emphasized. Some have pointed out that there is sufficien authority here for this primacy of emphasis if one but use it.

7. There's a concern, but less explicit, about the diversity in our conference and how anyone can prepare a new constitution which is adequately sensitive to all dimensions of our divisions.

David Janzen. I think Bob Kreider gave an excellent summary of the problem that we are facing. And as I evaluate what is happening here, it seems to me that it will be very difficult to come to a decision on this constitution at this conference. know that there are members who intend to present further amendments to the constitution, and if we're going to be held up the way we are at present, we will not be able to get through. And so, I think I would be ready to suggest that with this understanding that he has reflected here we might best return this present document to the committee for this type of rewriting and reevaluating.

David Whitermore. The first purpose of the constitution — I'm so pleased that this is the very beginning of our document "to proclaim Jesus Christ through appropriate ministries such as evangelism, mission education, literature, service, relief community development, to the end that persons may put their trust in God and receive Jesus Christ, the Savior from the guilt and power of sin, and serve Him as Lord in the fellowship of the church." The other articles under the purpose, of course are very good, too.

The first purpose, the one that I just read, does not say that missions are the only thing, or that our traditional concept of missions is the only thing. It spells out a number of ministries, and I'm very happy about this cause I would not want it to be ought that I am opposed to service, luntary service, 1-W, relief, or any- ng else. I recognize that these are lid forms of witness and I'm very, ry happy that we have them as part our denominational program. owever, as I look at the commis- ns as they are set up and as I look the wide, wide coverage, I feel in fairness it could be said, that two ards have not been able to fulfill e stated purpose here in previous ars, I question, very seriously, how e commission is expected to be able fulfill the duties. And I am just a tle bit afraid that in combining all these valid forms of service, that at we may do, not intentionally, t what we may do is wind up with desire to give equal support to each e and, thereby, lose our major mis- nary emphasis.

I don't want to add organization organization. But I do believe that ere should be some way, and maybe meone else has the idea how, some ay to insure that the ministry of angelism and mission not be lost ght of.

ROWN LECTURE—I

le Brown: First, we may define e mission of the church to the world terms of individual salvation. His- rically, this is the Protestant phe- menon of revivalism. Many have beled as Pietism a preoccupation th conversion of individuals to the glect of an emphasis on the king- m, though this caricature was not together true of early Pietism and later revivalism. Many in our urches, today, share a current *Read- 's Digest* view: "The church should ay out of politics. Ministers should ck to their proper business, which to save souls. For it is only through e conversion of individuals that so- ety in turn will be redeemed." As u know this is a watershed issue in ntemporary American Christianity. Personally, I believe in saving souls we discuss what it means to save soul. Many scholars believe that the blical idea of soul is different from e Greek philosophical view. They feel that in the Bible the soul, for the most part, means the total person and not a part of a person. When we read of the sixty-six souls who came to Egypt, here is a reference to sixty-six persons. Likewise, the Pauline dualism of flesh and spirit does not refer to separate parts of a person. Rather, to live by the flesh is to live so that the soul, or person, is out of proper relationship with God and others. To live in the spirit is to live in proper relationship with God and one's fellow creatures. To save a soul, then, is to save a total man in bringing him into proper relationship with God and his fellowman through Jesus Christ.

Evangelism, then, is nothing less than participation in what Israel expected of the Messiah, the establishment of *shalom*. This Old Testament word for peace is a frequent biblical synonym for salvation. *Shalom* is more than personal. It is at once peace, integrity, community, harmony, wholeness, social righteousness, and justice. Its rich content can be felt in Psalm 85, where we discover that *shalom* is present where "mercy and truth are met together; righteousness and peace have kissed each other." In the New Testament, God's *shalom* or peace is the most elementary expression of what life in the new age is actually like. Jesus leaves *shalom* with His disciples (Jn. 14:27). The preaching of the apostles is summarized in Acts 10:36: "You know the word which he sent to Israel, preaching good news of peace [*shalom*] by Jesus Christ (he is Lord of all) . . . ." *Shalom* is the unifying theme of the book of Ephesians. Paul declares that Jesus "is our peace . . . ." (2:14), and we are to shoe our feet "with the equipment of the gospel of peace . . ." (6:15). These biblical definitions of evangelism and salvation shatter the distinctions which are made between the personal and social gospel. And this is the way it turns out, in practice. Some of my most engaging encounters in confronting people with what I believe about Jesus Christ have occurred in demonstrations.

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COVER

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Thirza M. Lee, Box 47, Summerland, B.C., is a pastor's wife.

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Cover, UNICEF Photo by Peter Larsen; 586, 587, 588, Jan Gleysteen; 597, Walt Unrau.

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After Estes Park

The pastor of the Last Mennonite Church sure knows how to put a fellow down. When I met him yesterday at our friendly neighborhood supermarket, he asked, "Are you going to print anything in *The Mennonite* about the General Conference at Estes?"

I started muttering something about forty-six pages, and he said, "What?"

So I said that by the end of this month we will have published forty-six pages of reports on the conference. Well, it was his turn to mutter about vacations and no time to read and he showed me the bargain he had just found on foot powder.

And after picking up a can, I had to think that he was probably wondering when I was ever going to write an editorial on the Estes Park conference. So I will, though I was thinking about letting the opportunity slip by.

We have written summary reports on the July conference. These appeared in our August 6 and 20 news sections and summarized briefly most of the important events of the triennial meeting. These were for the busy reader and an introduction to the conference for everyone else.

Then we published all the statements and pronouncements made by the conference. These were scattered through our August and September issues, the last one appearing in our September 10 issue. The only statement not printed so far has been the one on Project Equality which we will not publish until all other items have been printed.

Our major contribution has been the Condensed General Conference which has been a day-by-day chronicle containing extracts from the recorded conference proceedings. Obviously, we cannot report every word because not every word was recorded and because even in forty pages, we cannot print everything. But we have tried to reproduce enough excerpts so that we will have a record of the major presentations and discussions.

Chief among the discussions was the one on the new constitution which was adopted after four days of talk. This is the kind of item on which we need to have a record of the deliberations. True, the constitution has been passed and nothing will undo the act. But the discussions, both for and against the constitution, will continue to be part of the climate in which our church will prosper or falter as we try to be guided in our Christian witness by a rewritten constitution.

Reporting on a conference or any meeting is one of the most difficult tasks a journalist faces. No matter how hard he tries, he cannot recreate the conference in print. He cannot really record it on tape and say, "Here is the conference." We do have all the sessions recorded on nine small reels of sound tape. When I held them up, someone asked, "Wouldn't it have been cheaper to make copies of the tapes and send them to all the churches than to bring all the delegates to Estes Park?" Yes, it would have been, but that wouldn't have been the conference, even if done on videotape.

The thing that makes a conference is real human beings confronting each other or, as more often happens, backing off from confronting each other. This only happens in face-to-face contacts and it can only be captured fleetingly on tape or in the printed word.

So we begin with a strong conviction of what we cannot do. But we believe that we can capture a few of the elements. When we are through, we will have taken up to sixty pages in this task. If we convey no other mood, we will at least give the impression that we felt the Estes Park meeting was an important one and that it can become more important if more of us enter into it and understand what did or did not happen there.

This requires, first of all, a presentation of the facts. And here our task is most difficult. We may present forty pages of reports on discussions and someone may still complain (and rightly so) that not all the relevant material has been reported. Sheer length is no guarantee, in itself, of objectivity and fairness. And we recognize that a four-column report or a four-paragraph report might well be more objective and fair than forty pages. All we can say is that we have tried to be fair in the selection of material and will only emphasize that we are open to public correction to anyone who feels that we have slighted him or who disagrees with an implied interpretation.

And interpretation is always present in any choosing of materials. By choosing to publish the discussions on the new constitution, for example, we have indicated some feeling of their worth even though we may also have reservations. But we will also try to be more explicit with our interpretations and we will try to do that next week. After Estes Park—I

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Roberta Mohr

I RESISTED NONRESISTANCE

"YOU'RE A COWARD! You're yellow through and through and I'm sorry I ever married you!" I yelled as I grabbed my pillow, yanked a blanket off the bed, and ran for the sofa, where I spent the rest of that night and several after that.

This was my violent reaction to my husband's announcement that he was planning to speak with a representative from the Mennonite Central Committee concerning the possibility of a term in voluntary service. In a few months, he would be graduating from Bluffton College.

Although we had been married over two years, we had never discussed military service. I knew he was registered 1-A and I knew he had a student deferment. Beyond that, I had not allowed myself to even think about it.

Having been raised in a Lutheran church, I had never realized there were conscientious objectors until I came to Bluffton. I thought the main difference between Mennonites and Lutherans was that Mennonites didn't drink, smoke, gamble, dance, or play cards. That they didn't participate in military service or baptize infants were two facts I didn't learn until after I was already in love. I dismissed them without much concern, since Jim was registered 1-A and I had made up my mind to have my babies baptized, anyway, regardless of what the Mennonites might think.

But as Jim faced the possibility of the draft and realized he could never kill another human being, he sought counsel from college personnel and received the encouragement he needed.

After several nights of sleeping on the sofa, I longed for a comfortable bed and a reconciliation with my husband—which had priority I really can't say.

Jim decided to ask for an overseas assignment. The excitement and glamor of travel and life in a foreign country appealed to me and helped me swallow this bitter pill. When this assignment didn't go through and they asked Jim to serve as accountant in their headquarters at Akron, Pennsylvania, I was sick.

That was only sixty miles from ome! What would I tell my friends? nd most important—how would I er break the news to my father! Unble to serve in World War II because physical reasons, he had left his b at a filling station to work in a ctory that produced fighter planes. e was eager to serve his country in me way and took pride in the work was doing. I grew up believing it as important to serve one's country the armed forces, and that anyone ho did not do so was "yellow." And ow I was *married* to one of these -called cowards!

At first, I hoped he wouldn't be ble to change his draft classification, it the NSBRO (National Service Board r Religious Objectors) in Washingn, D. C., helped him. It seemed I ould just have to learn to live with s decision.

I couldn't stand the thought of livg in a community of pietistic, holieran-thou Mennonites (as I was sure ey must be). We lived in our own ailer on the college campus, so I sisted on taking our home with us Akron. This eliminated the possility of having to live in MCC housing, nce the trailer court was over a mile vay from headquarters. The less ntact with MCC personnel, the better.

Since we had no children, I wanted work, and MCC asked me to serve Orie Miller's secretary. I didn't ant to work there, but I hated the ospect of job hunting in a strange wn, so I accepted. I was cold, to y the least. I went through the echanics of secretarial work, but ere was no rapport between Brother iller and me.

One day, he asked me if I knew e history of the Mennonite Central ommittee. I didn't. Then he told me w he and Clayton Kratz and anher young man had gone to Russia ring the famine following World ar I and how Clayton was captured d never heard from again. I soon came interested in the work of MCC a relief agency, although I had not anged my stand on nonresistance.

The summer of 1960, Orie Miller nt to the Congo to see what MCC could do in that tense situation. He sent back his diary for me to type, and I became more and more absorbed in the work *we* were doing.

Compulsory attendance at chapel (at least I felt it was compulsory, since I would have been the only one *not* to go had I refused!) gave further enlightenment on the work of the Mennonite Central Committee. Incoming and outgoing personnel gave reports, testimonies, inspirational messages each day during chapel. After my first year there, I had shifted my position slightly. I now believed that the conscientious objector—at least the ones serving under MCC—weren't taking a negative stand with regard to serving their country. They were making a positive witness. They were doing something constructive to make this a better world, and not destroying it. But I still felt somebody had to tote a gun, too. I was glad our country had a good defense system and wouldn't have wanted to see everyone taking this position.

Perhaps one of the hardest things for me to accept was that my husband would not kill someone to defend *me*. I would ask hypothetical questions—"What if someone were going to kill me, wouldn't you kill him first?" His answer was always, "No." That hurt me and made me doubt his love for me. "I'd try to stop him," Jim would reassure me. "I'd let him kill me first, rather than you, but I just couldn't kill anyone." My personal feelings were that I'd kill anyone or anything that threatened someone I loved.

I began to question others at MCC about their beliefs. One fellow, especially, surprised me, since he was classified 4-F and didn't *have* to serve. Yet he was giving two years in voluntary service anyway! What impressed me most was that although I did my best to lead people into an argument, no one tried to *make* me believe in nonresistance. Each simply stated what he or she believed and let it go at that. No one would argue with me. They all answered in a similar way to my husband and referred me to the Sermon on the Mount. I *knew* what Jesus taught! Or did I?

Then followed a real struggle, a real searching of the Scriptures, to find what Jesus really did have to say. I read the Gospels over and over. I prayed that God would reveal His truth to me on this matter. And He has. But my question then was and, now still, is—if Jesus' teaching on the matter of loving our enemies and turning the other cheek is so specific, why don't *all* Christians believe it and obey it? Don't they take the Scriptures seriously? Why are we eager to accept the message of salvation but not the message of discipleship?

Another question which I struggled with until recently and have just now received an answer is—What about defending my country against communism? I can now reply that, first and foremost, I belong to Christ and He said nothing about defending my country against invaders. He said His kingdom was not of this world so I have nothing material here on earth to defend. I must show love; I must stand for what is right; but I must not take someone else's life. Communism *may* take over our country, but only if God wills it. But communism will *never* crush Christianity!

I must have faith in God as Lord over history that His will prevails. I must not rely on our military defense system, but on God. I cannot fight evil with evil. I know that when I lose my life, I gain life eternal. But what right have I to kill another human being to defend my life on earth when, in doing so, I may send another soul to hell?

It has not been easy to reach these conclusions. My beliefs now are contrary to the convictions instilled in me at home, in the church, and in school. They are contrary to logical human reasoning, which justifies murder in self-defense and, particularly, war, to defend our country and smaller nations threatened by communism. But they *are* biblical!

If anyone would have told me eight years ago that I would believe in nonresistance, I would have laughed in scorn. And if that person would have been my husband, I might have slept on the sofa.

NEWS

Indonesian women spur family planning

ABOUT A YEAR and a half ago, Dr. Marthe Ropp, French director of the Taju Christian Hospital in Java, began to develop a family-planning program.

It all began in July 1966, when the Mennonite women in this area of Indonesia held their first meeting. The committee in charge of the conference decided that one thing they wanted to know more about was family planning, so they invited Dr. Ropp to speak to them.

Since that time, the family-planning program has grown, using the intrauterine device (IUD) known as the Lippes Loop. This device, inserted by the doctor into the uterus, prevents pregnancy. If a woman later decides that she would like to have another child, the device is easily removed by a doctor.

Some months ago, Dr. Ropp gave a party for the Taju hospital employees to celebrate the fact that one thousand women had received IUD's at the hospital. The staff's sense of accomplishment and desire to celebrate was heightened because the patient who received IUD one thousand was Bu Mudi, one of the hospital's own nurses.

Unlike the average recipient of an IUD at this hospital, who has seven children, Bu Mudi has one. She represents an unusually sophisticated attitude toward family planning in Indonesia. The average woman who comes in already has more children than she can feed, and she comes out of desperation. Bu Mudi will, undoubtedly, want more children, but long before reaching the point of desperation, she and her husband have decided that they will choose how many children they can care for and when they will have them.

Without either time or money for an aggressive publicity and educational program, doctors and nurses at the hospital have all assumed responsibility for discussing family planning with their patients, explaining how it works, answering questions, misconceptions, and doubts.

Recently, Bu Suti brought her one-year-old child to the clinic. The child's legs were badly swollen and it was obviously suffering from kwashiorkor, a condition caused by lack of proper food and vitamins. The MCC nurse, Anne Warkentine, talked with Bu Suti and asked how many *kakas* (older brothers and sisters) the child had. "Five," said Bu Suti, "and there just isn't enough food to feed them all."

Realizing that this woman might be interested in information about family planning, Anne pursued the subject. "What will happen if you have another child?"

"Oh," replied Bu Suti quickly, "don't mention it. I'm so afraid that I'm going to get pregnant and I don't want another baby. We would all starve!"

"Would you like to have us help you?"

"I'm just an uneducated person; I don't have much understanding of such things," said Bu Suti, who had apparently heard some talk about family planning among her friends and found it quite confusing. "I would get everything mixed up and I'm afraid it wouldn't work for me."

As this point, Anne referred Bu Suti to one of the Indonesian nurses, who explained the IUD to her and answered her questons. When she realized how simply it works, she was eager to have one. Later that morning, she was examined by one of the doctors and an IUD was inserted.

Bu Suti is typical of about half the women who are served here. She came to the clinic for her child, not herself, but in her conversation with the nurse, it became clear that she might be open to information about family planning. Due to lack of information, she had always accepted the birth of more children as inevitable. The other half who come have heard from friends and neighbors about a device the doctor can give that will keep them from having more babies. They come, specifically, to get one though most have very little idea ho it works.

Another case, less typical than tha of Bu Suti, shows another kind o role that MCC workers sometimes pla in giving information. A rather well to-do neighbor of Anne's stopped i one day. She had been under the car of a prominent gynecologist in nearby city since the birth of he sixth child four years ago. The de livery had been accompanied by sever complications and the doctor had bee urging her to use an IUD, because h did not think she should have an more children.

The woman and her husband agree that they should have no more chil dren, but they were less sure abou the use of an IUD. She confessed t Anne that she was embarrassed to dis cuss her fears and questions with th doctor who was, after all, a very im portant person—and a man.

In the resulting conversation, sh described her idea of the device as kind of plug that would be permanent ly sewn into her vagina. It was no hard for Anne to understand why he friend was hesitating. In an informa way, Anne was able to explain so th woman could make her decision, base on information instead of ignorance.

Occasionally, Dr. Ropp receives in vitations from neighboring church o community leaders to visit their vi lages. When she has time and th number of women who indicate tha they want help is sufficient to warran making a trip, she loads one of th hospital's land rovers with medica supplies. Accompanied by a nurse a midwife, and several assistants, sh makes a trip to the village.

Several months ago, my husban and I accompanied her on a trip t the village of Djerukredjo. A yea ago, the local Mennonite pastor invite her to come for the first time and on hundred women received help. Th purpose of the second trip was t examine these women, to make sur

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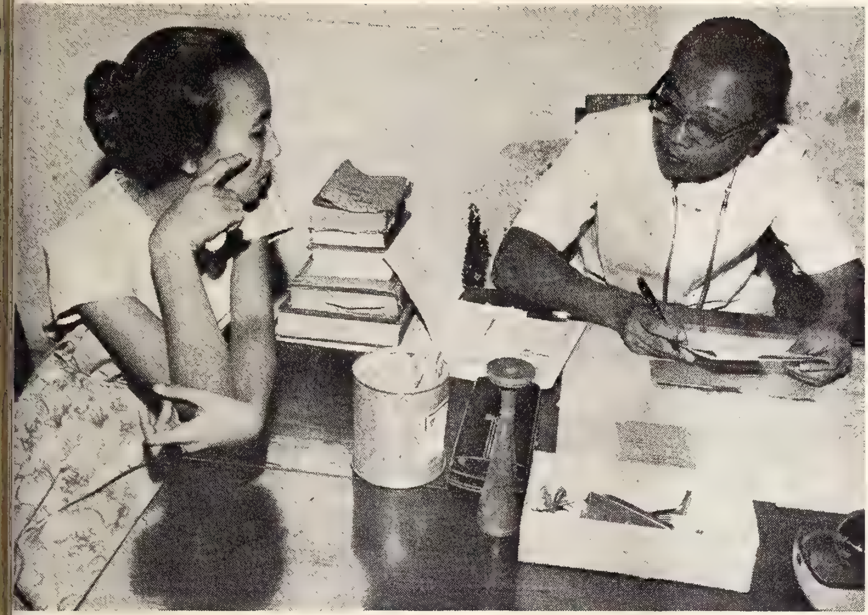


ithout either time or money for an aggressive publicity and educational program, ctors and nurses at the hospital have all assumed responsibility for discussing mily planning with their patients.

ey were suffering no adverse effects, d to give help to other women who anted it.

The pastor's wife herself, who had en pregnant with her eighth child year ago, was one of those awaiting e return of Dr. Ropp. A clinic was t up in the home of a well-to-do an in the village and a short worship rvice was conducted before the inic opened. Many women had walk- several miles, carrying their babies their hips.

Java has a population of about venty million, in an area about the e of New York State. Almost no ace on the island is uninhabited, d every bit of land is utilized. Con- ruction on a new clinic building for e hospital must wait until the rice meone planted on the hospital's ont lawn is harvested.

A Dutch doctor, who had worked re twenty-five years ago, recently turned for a visit. One of the things commented on, over and over ain, was the large number of chil- en in the villages today as com- red with twenty-five years ago. hen, so many children died from disease that, in spite of a high birthrate, the number of children was small. Today, the birthrate is still high and, because of advanced medical knowledge, many more children live.

Unfortunately, food production has not kept up with the population growth, and hunger is a real problem in Java, as is evident from the many undernourished children one sees.

We have been told by some that family planning is not in keeping with the fatalistic Indonesian attitude toward life. "God gave the baby; He will feed it," and there is, undoubtedly, some truth in this. But because many people are interested in family planning, when they find out they can do something about it, we think there is still much more work to do in making information available.

The cycle of overpopulation, hunger, and poverty is difficult to break, and it must be done on the many fronts. For doctors and nurses, family planning is a very significant one of these fronts.

Janet Umble Reedy (Mrs. Stanley), Woodlawn Church, Chicago, wrote the above report.

United evangelism tested

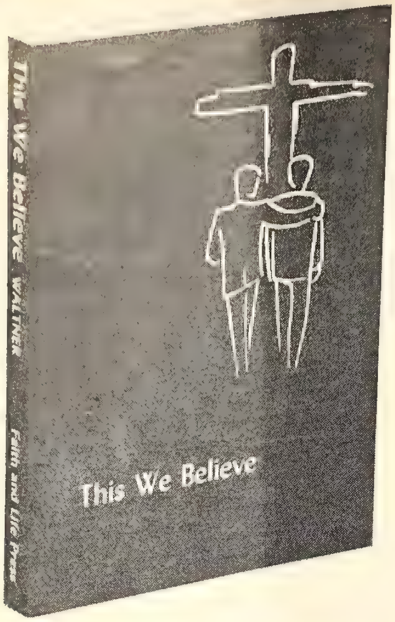
Orlando Waltner, executive secretary of the General Conference Mennonite Church, was one of a hundred and fifty people who attended the Ecumenical Evangelism Conference sponsored by the National Council of Churches in Chicago in August. The only other Mennonite participant was Richard Yordy from Champaign, Ill.

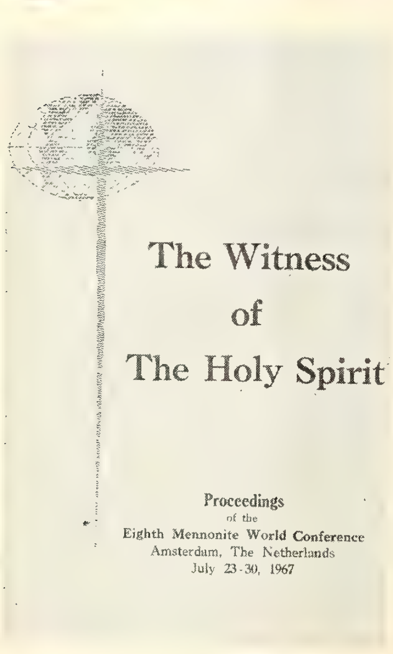
The conference studied coalition evangelism efforts of the church, which had demonstrated concern for underprivileged and exploited people through programs of community development, worship, and Christian nurture. The theme of the conference, United Witness, United Action, United Doxology, spoke to this emphasis on cooperative ministries.

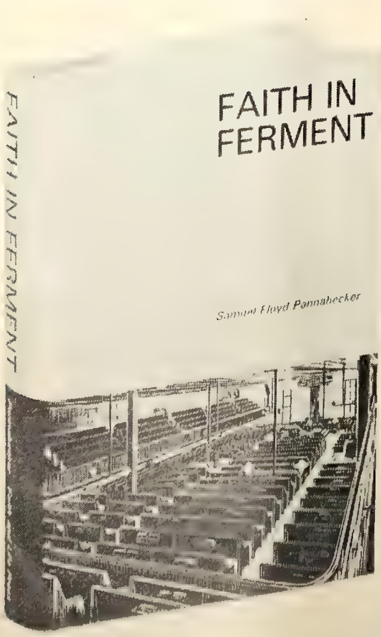
The concern was that churches recognize their larger responsibility for people, who need to be rightly related to God and, also, to live to the full potential for which they were created. There was concern that churches demonstrate their love for people in such a way that the world will have confidence that there can be redemption in reality. This conference was repentance for evangelism which is restricted to preaching only, said Waltner.

The roster of speakers included Gerald J. Jud, just returned from Uppsala, who spoke to the topic of evangelism in terms of the old message in a new world. Daniel Alvarez spoke on evangelism among Spanish Americans. Another speaker was the national director of Operation Breadbasket, Jesse Jackson, who tries to get major business firms and offices to give jobs to Negroes and other minority groups. Among the devotional speakers was the director of Leighton Ford Crusades, Norman Pell, a member of the Billy Graham Evangelistic Organization.

The General Conference Mennonite Church participates in the NCC's Mission in the Seventies program which seeks to identify areas in which churches can relate their message to community life, politics, economics, international affairs, and the Christian nurture of people.







Books on faith lead '68 list

Faith and doctrine head the list of subjects treated in a number of books published by the General Conference Mennonite Church this year. Preaching, Christian education, and mission study, also related to the communication of faith, complete the areas of interest.

This We Believe

It does matter what young people believe. This new guide for church membership was written by James Waltner, out of a conviction that belief determines action. God, man, sin, salvation, church, discipleship, and hope are each treated in turn.

The outline for the book is based on the Mennonite catechism published in 1962 as *My Christian Faith* and was developed by the editorial committee of the General Conference Mennonite Church.

Waltner was pastor of the Tabor Church, Newton, Kan., while writing the book. He now serves in Upland, Calif. The book was illustrated by Annie Vallotton, Swiss artist who did the illustrations for the American Bible Society's *Today's English Version* (*Good News for Modern Man*). The book sells for $2.50 ($2.75 in Canada).

The Witness of the Holy Spirit

Eleven studies on the Holy Spirit by representative Mennonite leaders form the heart of this book which constitutes the proceedings of the 1967 Mennonite World Conference in Amsterdam. Forty-six briefer chapters treat contemporary issues in youth work, women's work, peace, evangelism, and church life. Reports on Mennonite life in Paraguay, Russia, and other places also appear in this 423-page book, which sells for $5.00.

Faith in Ferment

S. F. Pannabecker has written the history of the Central District Conference. Here we have an illustration of how two different Mennonite conferences within more or less the same geographic location learned to know and appreciate each other. Contacts and cooperation culminated in merger.

Pannabecker has had a long interest in church history and has made history as a missionary and Mennonite Central Committee relief commissioner in China from 1923-46, and as an educator and administrator at Bluffton College and Mennonite Biblical Seminary.

The jacket reproduces a sketch by Arthur Sprunger, Goshen, Ind., of the interior of one of the first churches built by the Berne, Ind., congregations. Cost of the book is $6.50.

Preach the Word

"Good books on preaching are still rare, especially those which wrestle fruitfully with the theology of proclamation," says Erland Waltner in the foreword of *Preach the Word*, written by Russell L. Mast. The book is "a significant contribution to the current conversation concerning the continuing role and meaning of preaching in the life and ministry of the church," adds Waltner.

Mast has been active in the pastoral ministry for more than twenty-five years. Having just completed an eleven-year term at Bethel College Church, North Newton, Kan., he has taken up the ministry of the Zion Church, Souderton, Pa.

He seeks to put preaching in proper perspective, avoiding the errors of expecting too much or too little of preaching. "The contribution of this book serves more of a corrective to the second error than to the first," says Waltner. "It grounds preaching solidly in biblical theology and sets it into proper perspectives. It is Christ-centered in its understanding of the gospel which is to be proclaimed and reflects a depth and breadth of theological awareness and contemporary sensitivity which should win for it a wide and thoughtful reading not only by pastors but by others as well."

The book contains four chapters and sells for $2.00.

Resource and Planning Guide

Those concerned with planning an adequate program of Christian education will want to begin with *Resource and Planning Guide*, a forty-page booklet, just published by the oard of Education and Publication. is designed to let pastors, Chris-an education committee members, nall group leaders, and others know hat materials are available for their hristian education work on the lo-l level.

Listed in the booklet are resources r further study in the following eas: Sunday school, missionary ed-cation, youth work, sex and family e, evangelism and renewal, peace d social concerns, stewardship, mu-c, church membership classes, vi-al aids, and leadership education.

A free copy of *Resource and Plan-ng Guide* has been sent to all urches. Additional copies are avail-le at 50 cents each.

ission education series

hildren's and adult missionary edu-tion courses for 1968-69 are now ailable, including separate study oks for primaries, juniors, and in-rmediates on "Mission—The Chris-n's Calling"; and for adults deal-g with the subject of hunger.

The book for grades one to three *George and the Chinese Lady* (128 ., $1.75) by Myra Scovel who, with r husband, spent twenty-one years a missionary in China and India. he story is about eight-year-old eorge Linley and his unusual friend-ip with Miss Wong, the mysterious hinese lady who came to the Unit-l States with a missionary couple d who says she is the daughter of king. As George searches for an-ers to the mysteries about Miss ong, he asks questions about God, ters simple spontaneous prayers, d sees his world grow larger.

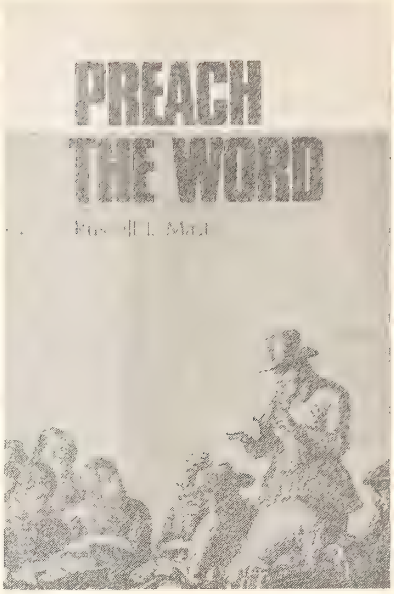
Sam's Secret Journal (144 pp., .75) by Elizabeth Yates, author of stinguished books for children and lults, is the book for grades four to . Everyday events in twelve-year-d Sam's life provide the background r his "year of trial" in Christian liv-g. There are both interest and sus-nse in Sam's successes and failures, recorded in his secret journal "about e things that happen inside me."

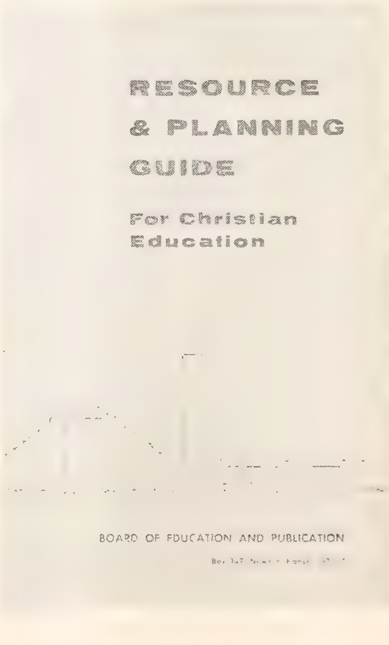
For grades seven to nine there is *alled to Be . . .* (32 pp., $1.00) by Theodore A. Braun, who has worked with, and written for, young people extensively. Almost everyone has heard about the Peace Corps and the Marine Corps, but the oldest, biggest, and most important corps is the Body of Christ, the Christ Corps, says Braun. And this corps, Braun explains in the six chapters of the study guide, is called to be the body of Christ, to be servants, to be obedient, to be lovers, to be revolutionaries, and to be reconcilers. The booklet is illustrated by cartoonist Charles M. Schulz.

A leader's guide for all three study books, entitled *Mission: The Christian's Calling* (64 pp., 75 cents), has been prepared by Mennonite writer Edna Beiler.

Adult study deals with the problem of world hunger. It is hoped that "informed compassion" will motivate the brotherhood to become involved in the crusade against hunger. A basic study resource booklet, *Hunger Hurts* (64 pp., 75 cents) has been edited by Willard E. Roth. A leader's guide (50 cents) has been prepared by Paul M. Lederach.

All of the above items are available from Faith and Life Bookstores, Berne, Ind. 46711; Box 347, Newton, Kan. 67114; or Box 430, Rosthern, Sask.




RESOURCE
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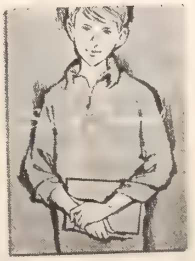
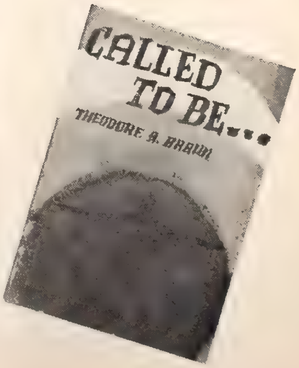




Money hard to get in Haiti Interest at 360% per year

Ti Felix was caught in the economic treadmill of an underdeveloped country. He was doomed to the perpetual poverty of Haiti.

But today, after joining the Mennonite Central Committee hospital workers' credit union, he is a homeowner. After years of investing modest amounts of his salary in the credit union, a balance of $300 had accumulated. At that time, he withdrew his money and made a loan of $300, enabling him to purchase a $600 home. He was proud and, justifiably so.

Women, too, take advantage of the credit union by regular savings and, later, a loan for the purchase of sewing machines and other practical household items.

After seeing the success of the hospital workers' credit union, teachers in the area decided to look into the possibility of establishing their own credit union.

To start a credit union in Grande Riviere du Nord was not so much a question of motive or need, but rather one of method. A glance at credit conditions in the country will easily explain why.

Not only bank loans, but even banks, are very scarce in Haiti. This makes it difficult to accumulate money where it is safe, and provides only one emergency credit source, the *bayeur du fonds* which, directly translated, means giver of funds, but, more accurately, means loan shark. These men have enough political power to obtain a loan from the government-controlled bank at reasonable rates. They then turn around and charge from 10 to 30 percent interest *per month* on the money they lend.

Teachers seem especially susceptible to these men. With their $40- to $50-per-month salaries, it is difficult to maintain a standard of living suitable to their position. Any irregular expense—funerals, weddings, even the expense of sending their own children to school—can easily leave them at the mercy of the *bayeur du fonds*.

And a teacher is a good credit risk. He simply signs over his monthly check to the loan shark and the monthly installment is subtracted before the helpless teacher sees any money. The teacher doesn't even see the check, as it is delivered to the loan shark by the paymaster. This often leads to the diabolical situation, where the monthly salary the teacher makes is only enough to pay the interest on the debt, and the teacher goes on living on a small portion of his actual pay, without any hope of paying off the principal. This can go to such extremes that one teacher was heard to remark that, "We don't even know what color of paper our checks are printed on."

It was with this background that the Union Credit Instituteurs Rivernordais was founded. In cooperation with the Mennonite Central Committee community development program and after countless educative and argumentative sessions, a constitution and organizational structure were finally agreed upon. Despite the fact that a casual survey had shown debts nearing the $10,000 mark among teachers in the area, it was decided to prime the credit union with only a $300 loan and encourage the teachers themselves to supply the rest of the capital, through savings and purchase of membership shares.

After ten months of operation, the credit union has shown substantial growth. Cash supplied by members has gone from zero to nearly $600 at this time and the original MCC loan has been doubled. Twenty-five loans were made in this period, with a total of 11 teachers liberated from the loan sharks. Significantly, over half of the capital supplied by the members is derived from the required savings of two dollars per month, without which they are ineligible for loans. Interest rates of 1 percent per month have been levied on all loans, and the first year's experience would seem to indictate that this will be enough to cover expenses and pay some return.

Although the past has been bright, the future appears to hold even greater promise. About a fourth of the teachers in the area have joined and, as news of the success spreads, there should be a real snowballing effect. Up to now, all the credit union's capital has been tied up in paying off loan sharks, but after this process is completed, hopefully in 1969, the leaders of the group have many ambitious plans for improving both their personal situation and that of the community.

The idea of the credit union movement seems to be taking root in other towns surrounding Grande Riviere du Nord.

All is not roses, however, and the credit union does, indeed, face some real questions. Will it be able to maintain proper control of its money? Will loan sharks, enraged at the loss of their easy income, bring political pressure to bear? Will the teachers be able to finish liberating themselves, build new houses, lay up a substantial savings, and perhaps even provide electricity for their town? The Haitians would say, "Only God knows," but the very existence of the credit union is a big step away from the resigned fatalism which these words imply.

Bob Mullet, Hesston, Kan., supplied the above report.

Words and deeds

In British Columbia, the service committee of the General Conference Church is giving assistance to American draft resisters, who have entered Western Canada, by providing housing in private homes for these men.

The Conference of Mennonites in Manitoba along with the Mennonite Radio Mission, and General Conference Team Evangelism moved their offices from Altona, Man., to 1383 Pembina Highway, Fort Garry, Man., at the end of August.

Mennonite Graduate Fellowship will meet in Michigan (either Ann Arbor or East Lansing) from Dec. 28 to 30, to discuss social change in developing countries, according to Milo Stahl, 1527-B Spartan Village, East Lansing, treasurer of the group.

A building at Colegio Americano, Cachipay, Colombia, had to be demolished this spring because earthquakes and shifting terrain had damaged it. Members of the voluntary service unit in Bogota helped in the razing project.

RECORD

onferences face urban tasks

itnessing in urban American was common theme considered by vari- is Mennonite conferences held this ring and summer.

The Canadian Conference decided open a work in Montreal on a operative basis.

The Northern District Conference going to investigate the possibilities starting a church in Mankato, inn. It opened a ministry in Lin- ln, Neb., within the last year.

The Pacific District Conference is nsidering opportunities to form oups in Orange County, Calif.; Tuc- n; and San Francisco.

The Central District Conference is just opened an inter-Mennonite nture in Cleveland.

But witnessing is not only places. is people. And the conferences have own themselves sensitive to groups people both within and without e church.

In Canada, Mennonites are remind- of Indians, students, and U.S. aft resisters.

The Central District, at its meeting April in Wadsworth, Ohio, searched soul about what to do regarding congregation that was withdrawing om the conference through inaction obably related to disagreements on eological emphases of the confer- ice body.

The conference's constitution indi- ites that a congregation that does ot send delegates for several con- cutive years has lost its member- ip. Thus the Central District execu- ve committee ruled that the Eben- er Church, Bluffton, Ohio, was by lack of representation for four ars requesting withdrawal.

The conference delegates, however, rned aside this interpretation and ated that they continue to "consider e Ebenezer Church as a member of e Central District Conference." The legates also proposed that "our con- rence seriously attempt to find ways learn and work with those groups id churches that disagree with the ajority."

They further asked that conference inutes should reflect minority views well as majority statements.

The Central District also noted that the councils of churches of the several states in which it has members have issued invitations to participate. The delegates agreed that they should "explore the programs of various ecumenical bodies" and "participate at the level best suited to continued faithfulness to Christ."

College students represent a group that the church often finds difficult to understand. The Canadian Conference has appointed a full-time student counselor to work with Mennonite students on the various campuses in Saskatchewan.

And even more difficult to approach are the draft resisters arriving daily in Canada from the United States. The Canadian Conference agreed to "befriend draft resisters who come to this country" and tried to help them both directly and by encouraging the Canadian Government "to continue its present policy of accepting them as immigrants."

The chief of the Little Grand Rapids Indian Reserve approached Canadian Mennonites with a request for a long-range ministry. In responding to this request, the Canadian Conference agreed to undertake a study of the resources of the church and government available for the aid of Indians as they face life in Canadian society.

The Canadian Conference met in Calgary in July and elected Edward Enns, Saskatoon, as its president. Enns succeeds Peter G. Sawatzky, a fellow Saskatoon pastor who has gone to Congo.

Wadsworth, Ohio, was the scene of the Central District Conference in April where Claude Boyer, Sugarcreek, Ohio, was reelected president.

The Northern District and Pacific District Conferences both met in June. At Mountain Lake, Minn., Daniel G. Regier, a local pastor, was elected president of the Northern District to succeed Albert Gaeddert, Geneva, Neb.

Wilfred Ulrich, Aberdeen, Ida., was reelected president of the Pacific District at Lind, Wash.

Calendar

Oct. 6 — Worldwide Communion Sunday.

Oct. 14—Thanksgiving (Canada).

Oct. 17—Reformation Sunday.

Dec. 4-6—Newton, Kan., Council of Boards.

Eastern

Oct. 13—Germantown, anniversary (285th) Mennonite immigration to North America.

Northern

Oct. 9-20—Avon, S.D., Friedensberg Church, evangelistic meetings, William Stocker.

Oct. 13-20—Freeman, S.D., Hutterthal and Bethany churches, evangelistic workshops, David Wiebe and Palmer Becker.

Western

Oct. 6—Inman (Kan.) Church, special service, Clayton Beyler.

Oct. 18-20—Hutchinson, Kan., Baker Hotel, Western District Conference.

Oct. 23-27—Pretty Prairie, Kan., First Church, evangelistic services, Levi Keidel.

Deaths

Mary Brucks Bestvater (Mrs. John), First Church, Newton, Kan., was born Oct. 3, 1884, and died Sept. 10.

Claude Arthur Esch, Calvary Church, Washington, Ill., was born June 16, 1950, and died Sept. 2.

Charles A. Goering, Bethany Church, Freeman, S.D., was born Dec. 20, 1892, and died Sept. 13.

Minnie M. Miller, Meadows (Ill.) Church, was born Jan. 20, 1896, and died Sept. 16.

Earl H. Nyce, sixty-two, Hereford Church, Bally, Pa., died Sept. 11.

Katie K. Schmidt, Goessel (Kan.) Church, was born Aug. 31, 1889, and died Sept. 9.

Anna M. Wiens, First Church, Beatrice, Neb., was born Mar. 11, 1905, and died Sept. 12.

Ministers

Loris Habegger was installed as pastor of Grace Church, Pandora, Ohio, on Sept. 29.

Levi Koehn began his pastorate at Bethany Church, Freeman, S.D., on Sept. 15.

Marriages

Ray Albrecht and *Betty Graber,* both of Salem-Zion Church, Freeman, S.D., on Aug. 15.

Peter Bartsch, First Church, Saskatoon, Sask., and *Mavis Peet,* Church of England, on Aug. 17.

Ronald Bartsch, First Church, Saskatoon, Sask., and *June Ewert,* North Star Church, Drake, Sask., Aug. 24.

Willis Bossaer, Catholic Church, Battleford, Sask., and *Elfrieda Hildebrand,* First Church, Saskatoon, Sask., on Aug. 3.

Ronald Bunge, Salem-Zion Church, Freeman, S.D., and *Kathryn Jane Tiahrt,* Bethesda Church, on Aug. 24.

Jim Carlson, Gilbert, Minn., and *Susan Krahn,* Woodland Church, Warroad, Minn., on Aug. 24.

Darrel Davis, United Methodist Church, Moundridge, Kan., and *Amanda Andres,* Alexanderwohl Church, Goessel, Kan., on Sept. 14.

Dwight Friesen, Henderson, Neb., and *Vera Faye Penner,* First Church, Beatrice, Neb., on Sept. 7.

Jerold Glanzer, New Hutterthal Church, Bridgewater, S.D., and *Elaine Hofer,* Hutterthal Church, Freeman, S.D., on Aug. 18.

Kenneth Graber, First Church, Bluffton, Ohio, and *Martha Lynne Habegger,* First Church, Reedley, Calif., on July 27.

Terry Jacobs, Bethany Church, Freeman, S.D., and *Shari Lynn Dowden,* American Lutheran, Aug. 18.

Donald Dean Jarrett, Jacksonville, Ill., and *Mary Alice Reusser,* Bethel College Church, North Newton, Kan., on Sept. 1.

Roger Kaufman, Salem - Zion Church, Freeman, S.D., and *Harlene Bryenten,* on June 15.

Alan Kruse, Beloit, Kan., and *Judith Kay Andres,* First Church, Newton, Kan., at Our Lady of Guadalupe Church, Newton, on Sept. 7.

Kenneth Loewen, Faith Church, and *Betty Mae Swanson,* both of Minneapolis, Minn., on Aug. 10.

Kenneth E. Mohn and *Kathleen Austin,* in Full Gospel Tabernacle, Reedley, Calif. Reported by First Church, Reedley.

Rudy Neufeld and *Helen Chagoya,* in St. Anthony's Church, Reedley, Calif. Reported by First Church, Reedley.

Robert Nicholson, United Church of Canada, and *Elizabeth Ann Reimer,* First Church, both of Saskatoon, Sask., on Aug. 23.

Wallace Roth, Eigenheim Church, Rosthern, Sask., and *Erica Kiener,* Mennonite Church, Tramelan, Switzerland, on Sept. 8.

Roger Rutschman, Bethel College Church, North Newton, Kan., and *June Graber,* Salem Church, Freeman, S.D., on Aug. 16.

John Mark Schroeder and *Hazel Glendenning* in Plainview Church, Shedd, Ore. Reported by First Church, Reedley, Calif.

Wendell Sheriff and *Marlys Schmidt,* Salem-Zion Church, Freeman, S.D., on Aug. 3.

William Sveinson, United Church of Canada, and *Caroline Martens,* First Church, both of Saskatoon, Sask., on Aug. 31.

Arthur Unruh, First Baptist Church, Newton, Kan., and *Janet Schroeder,* Alexanderwohl Church, Goessel, Kan., on Sept. 14.

John Duane Vines, Sugarland, Tex., and *Linda Jeanette Richert,* Bethel College Church, North Newton, Kan., on Sept. 2.

Anthony Wedel, Bethel College Church, North Newton, Kan., and *Marlene Mason,* First Christian Church, Newton, Kan., on Aug. 24.

Edward Wiebe, First Church, Saskatoon, Sask., and *Elizabeth Janzen,* First Church, Edmonton, Alta., on Aug. 10.

James Jay Young, Wichita, Kan., and *Mary Elizabeth Regier,* Bethel College Church, North Newton, Kan., on Aug. 16.

New Addresses

Der Bote, 716 Second Ave., North, Saskatoon, Sask.

David Wiebe, 136-1 Snow St., Winnipeg 19.

College football

Bethel 6—Baker 0
Heidelberg 21—Bluffton 20

Workers

Peter Buller, Mountain Lake, Minn., has been appointed acting principal of the Evangelical Theological School of Kinshasa, a new union seminary sponsored by nine missions in the Congo.

Walter Claassen and *Carl K. Suderman,* Newton, Kan., and *Robert A. Franz,* Ritzville, Wash., have been appointed to the board of directors of Bethel College, North Newton, Kan.

George Dyck, Hague, Sask., has joined the staff of Prairie View, Newton, Kan., as a fellow in community psychiatry in cooperation with the Menninger School of Psychiatry.

Harold P. Dyck resigned as vice-president of Hesston Corporation to join Mennonite Mutual Aid, Goshen, Ind., as associate director of financial services. His primary assignment will be to assist Mennonite individuals, congregations, and institutions in the area of Christian stewardship as it concerns estate planning, wills, and special gifts. He will be available to Mennonites of all conferences, particularly in the western part of the United States and Canada.

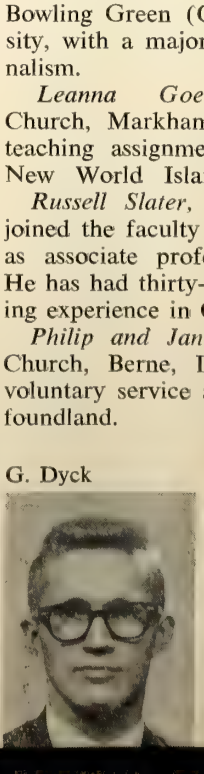
Ronald Geiser, lecturer in English and coordinator of student publications at Miami University, Oxford, has been appointed director of information at Bluffton College. A native of Bluffton, he received his bachelor of science degree in journalism from Bowling Green (Ohio) State University, with a major in radio and journalism.

Leanna Goering, Community Church, Markham, Ill., is serving a teaching assignment at Virgin Arm, New World Island, Newfoundland.

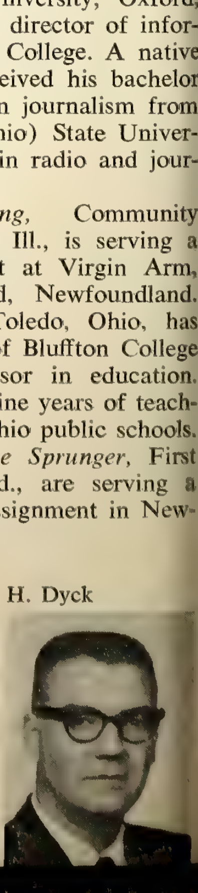
Russell Slater, Toledo, Ohio, has joined the faculty of Bluffton College as associate professor in education. He has had thirty-nine years of teaching experience in Ohio public schools.

Philip and Janice Sprunger, First Church, Berne, Ind., are serving a voluntary service assignment in Newfoundland.

G. Dyck



H. Dyck



ETTERS

rprised by alternative

AR EDITOR: I read with interest the cle in the June 25 *Mennonite* en- ed "Peace talk at high school. . . ." During the months that I have been rking in Vietnam, I have come into ntact with many young GI's. After usual question of what a young S. civilian is doing in Vietnam, y often register genuine surprise t there even is a *legitimate* alter- ive service available to young draft- men.

ertainly, it is not only our privi- e but our responsibility to make concerns known to the powers t be. But I think that, whenever at possible, we must do this through sting structures and in socially ac- table ways. And, on both counts, begger is to be congratulated for ing the initiative, going through existing channels and making ilable to these young men the wledge of an alternative which y, as U.S. citizens, certainly have right to know.

iving here in Vietnam and, some- es, feeling hopelessly and helplessly ght up in the Vietnam dilemma, s, indeed, refreshing to see dedi- ed men working in a positive man- for constructive alternatives to tnam. *Gayle Preheim, Saigon, tnam.*

ore important question

YNARD SHELLY: In answer to your stion concerning the cover picture the Sept. 17 issue of *The Menno-*, "How long will poverty be a t of the North American land- pe?" read Matthew 26:11, "For ye e the poor always with you."

his is a simple question, isn't it? ut there is another question found Matthew 27:22, equally simple, but which each of us must answer self, "What shall I then do with s which is called Christ?"

his question is of utmost impor- e.

ilate asked the Jews this question cerning the sentence of Christ, but must answer this question con- ning our relationship to Christ. *l Kroeker, Rt. 3, Inman, Kan.*

Poor cannot work

DEAR MR. SHELLY: The article by DeWolf, *The Care For the Poor*, in the Sept. 17 issue of *The Mennonite* was quite impressive in pinpointing some of the questions and answers about poverty in the United States. It did, however, overlook some of the major points about this American phenomenon.

On page 571, DeWolf's answer to the question *Why cannot people now work their way out of poverty as other people have done, in the old American way?* completely overlooks two important realities of poverty in the United States today. The first is that about 99 percent of our poor are not even able to work, and the second is that almost two-thirds of the poor in America today are white.

The National Advisory Council on Economic Opportunities issued its first report in March of this year, which gives the following breakdown: Of the 34 million Americans who were poor in 1964, a total of 23.1 million, or 68 percent, were not in the labor market; 13.7 million, or 40 percent, were dependent children below the age of 16; 4.5 million, or 13 percent, were over 65 years of age; 3.2 million, or 10 percent, were women between 16 and 64, who were sick or disabled; 9/10 million, or 3 percent, were men and women between 16 and 64, who were sick or disabled; 8/10 million, or about 2 percent, were men and women under 55, who were in school.

Of the others, 10.3 million, or 30 percent, were working, but earning poverty wages; .5 million, or 1 percent, were able but unwilling to work; .3 million, or less than 1 percent, were men and women between the ages of 16 and 64, who were looking for work but could not find it.

By these figures, less than 2 percent of the U.S. poor in 1964 were even able to work. If you consider only children, elderly, and persons already working but making poverty wages you will find that they comprise 83 percent of the total. How many of them could work? So it is not a question of whether or not the work is available but, rather, can these people even be considered as candidates for the labor market.

This same report, "*Focus on Community Action*" also points out that the great majority of the poor in the United States today are white and, therefore, to discuss poverty as a *black* problem is to overlook much of the need. I highly recommend this report for any readers interested in an in-depth study of poverty today. It is available through the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C. 20402 at thirty-five cents per copy. *Dave Fretz, Box 1034, ElDorado, Kan. 67042.*

Hate America conspiracy

TO THE EDITOR: I found the editorial in the Mennonite of Sept. 17 quite disturbing. It would appear that the writer is greatly misinformed about America. Or is the editor just blindly following this "Hate America" conspiracy which seems to be popular among certain groups in America and in many foreign countries? All indications are that this is a massive worldwide communist conspiracy.

Only a few years ago world leaders, such as Winston Churchill, publicly expressed gratitude to America, and reminded the people of Europe that they were saved from enslavement, first from the Nazi, and later from the Soviet, only because of America's military power. . . .

Most Americans know why our military forces are in Asia. Our leaders of church and school, certainly, have no excuse for not knowing. Yet they would rather believe the false prophets of communism and help spread the "Hate America" propoganda. Why, Mr. Editor, are you accusing our country as aggressor and enslaver of a small Asian people? Never has this been the American policy, neither in this, nor in previous conflicts. Past history proves this over and over. How, in the name of common sense, can you justify the statement that American action in Vietnam is less justifiable than even Soviet conduct in Czechoslovakia? *Sam Franz, Mountain Lake, Minn. 56157.*

THE condensed GENERAL CONFERENCE

17 WEDNESDAY

continued

Brown Lecture—I (*cont.*)

A second way of defining the mission of the church to the world is in terms of the penetration of power structures. Historically, here is the strategy of much of Puritanism and the Jesuits of Roman Catholicism. The Puritan vision was to erect a holy commonwealth in which the Ten Commandments would be observed. They devised countless blue laws and legislated morality for church members and nonchurch members. And it has often seemed that the Roman Catholic hierarchy has done the same in their attempt to impose their particular views of birth control and marriage on all of society. In the early days of secular theology, I shall never forget attending a meeting in which the Protestants were working for renewal of the church by wanting their clergy to become involved in the power structures while the Roman Catholics were striving for renewal through an effort to get their hierarchy out of the power structures. In recent years, with the focus on the struggle for human rights, there has been raised up once again the hope that justice might be attained through the processes of law and the penetration of power structures by Christians. It is interesting to observe our inconsistencies or differing emphases. Some who advocate laws to help civil rights will only advocate personal rehabilitation in relation to the problem of alcoholism. While those who believe the most in prohibition by law of alcoholic beverages sometimes argue in the area of civil rights, "it won't help unless you change the attitudes and hearts of people."

A third way of defining the mission of the church to the world is in terms of servant ministries. Historically, we find this in the very beginning and through all periods of the history of Christianity. Here is an emphasis on alms giving, the cup of cold water, the ministry to the "least" who are called brethren to Jesus in the parable. We find this mission in the sharing in the community and for the enemy of the early Anabaptists and in the philanthropic and charitable activity of eighteenth-century Pietism. The role of the church is not to lord it over society but to serve. We are not to manipulate people, but we are to meet their basic human needs.

These ministries have been severely criticized by some as social schemes rather than gospel commands. But for the Anabaptists, the servant ministries have given a concrete witness to the gospel truth that word and deed belong together. On the other side, radical Christians have criticized these ministries as applying band-aids instead of getting to the source of the infection. What was an avant-garde ministry to gangs in Chicago for our students is now being attacked by some as basically adjusting youth to a sick society instead of striving to change the values of the boys and society. Many might make something of the same critique to the many Mennonite efforts in the field of mental health. This criticism is partially valid, in that it is possible to neglect the prophetic role in priestly activity. But it has been my observation that most of the people who are really concerned about the sources of the infection have been those who have put on a lot of band-aids.

A fourth way of defining the mission of the church to the world is in terms of prophetic committed communities in mission. The sixteenth-century Anabaptists, in their break with the establishment of their day, their disciplined communities, their appropriation of the great commission, their radical concept of discipleship, and their active confrontation through disputations and demonstrations of the power structures of their day, are increasingly becoming a most relevant model for our day. Many of our students are identifying with this model as has not been true for several generations. The emergence of underground churches, new talk about the possible necessity of a confessing church, pastors reporting on how many members they have lost rather than gained, the looking to the pluralism and decentralization of the civil rights movement for models of church life rather than to corporation structures — all of these are pointing to a new sectarianism. This new sectarianism is reflected in current theological literature, in the reformation within the Roman Catholic Church, and in the youth circles of the World Council of Churches.

18 THURSDAY

Board of Missions

Elmer Neufeld: The duly elected chairman for the Board of Missions for this triennium was Willard Wiebe, who died suddenly in December of last year. It's appropriate that we take these few moments to recall his witness and his challenge to us. Hear him now as he speaks to the eighty-fifth anniversary of our mission work.

:aking at a gathering in Oklahoma, iong the Indians. Note the strong areness of God's movement in hu- n history and God's movement in r own conference.

Willard Wiebe (from recording). th a crack of the whip and a shout m the driver, the four horses leaned o their harness and the big wagon ched forward. Disappearing in the tance, the long muddy road was : deep with the water-filled ruts. side the driver, four bearded men black hats sat in the wagon. Their users stuffed into the tops of leath- boots, an assortment of luggage and drolls piled high at their feet. For long, bone-weary weeks they trav- d. First, they had boarded the train Halstead, Kansas; and then at Well- gton, fifty miles south of Halstead, : train could take them no farther. id there it was that they had hired s wagon, four horses, and a driver the cost of $13 for the duration of : trip. Haury, Richert, Goerz, and ehbiel were the four men. They re scouting in the interests of mis- ns. They traveled into what was en known as Indian Territory, twen- seven years before Oklahoma was mitted to the Union.

Neufeld. In another part of his k he reflected on the fleeting char- ter of time, about the continuity of r Christian witness. Several years o, he wrote all of our missionaries ask them what they would do if ey had only ten years left. And en as the wagons disappeared over : distance, our own lives pass over : horizon, and the work of the urch goes on.

Wiebe. There they go. Their wagon lled by four horses is now only a eck in the distance. Soon they will swallowed up by the flat prairies Indian Territory. That was in 1880, actly eighty-five years ago, but they ln't go alone, because others were on to follow. And they went to Ari- na and to India, and Montana, and ina, and Japan, Taiwan, and Mexi- . And they're still going. The wagon ieels are rolling on. They are rolling into the hidden pockets of Indian mmunities in the far north of Canadian provinces. They are rolling on into the tension areas of our great southland. They're rolling on into our weary cities, Chicago, Hamilton, Minneapolis, Sioux Falls, Phoenix.

Neufeld. And as he looked into the future, Brother Willard acknowledged that he saw only in part, but he admonished us all to be faithful.

Wiebe. Where do we go from here? I do not know; but one thing is certain. The frontier is not gone, even though the prairies have vanished. The work is not completed. The opposition has not ceased and the doors of opportunity are not closed. Let the call go forth; don't stop praying, now. Don't slacken interest and concern, now. Tomorrow's world is here today and the Great Commission was never more significant in the history of the church.

Neufeld. Clearly, the frontiers have changed, but are we as faithful as were Haury, Richert, Goerz, and Krehbiel eighty-eight years ago? We live in a world, a time of cataclysmic social change, a time of problems, economically, socially, politically, racially, internationally, militarily. And there's a tremendous urgency on the church to act vigorously and practically, to alleviate suffering, to redress injustice and oppression.

First of all, there is a misconception in some circles that the mission board's budget, of about one and a quarter million dollars, goes largely for words, for preaching, essentially without practical action to meet ordinary human need. That this is a serious misconception is evident even from the earliest missionary history with its pioneer medical doctors and its whole tradition of teachers and schools.

But the breadth of our work is even more evident today. We could go clear across the world. Take Dr. Thiessen, in India, a specialist in leprosy therapy; Brown, in Taiwan, a specialist in pulmonary tuberculosis; or Fremont Regier, a specialist in rabbits and chickens and crops; or Henry Dirks, running the presses in LECO; or John Klassen, a director in a secondary school, with a major in science; or Orlo Kaufman, in community work in Mississippi. Clear across the world our workers are meeting ordinary, real human need. The intent of our program is that word and deed be bound together; that both our words and our deeds be part of that witness to the world of Christ, and it's our intent to adapt to the changing circumstances.

In the second place, in this age of social unrest and revolution, there's again a strong tendency to mistake the gospel for certain social programs of man's own devising. This is true in practice and also true in theology. But our mission, the gospel which we preach, is more than social engineering. Isn't it kind of presumptuous to think that our deeds are good deeds and our social actions are so adequate, are so clear, that they are themselves the gospel? Or that they themselves adequately witness to the gospel? Surely, this is very presumptuous. We witness in faith that the ultimate reality of the world, the alpha and omega, the God that we know in Christ is the God of love, a God of healing, and a God of redemption, that man even in spite of his tremendous learning, his knowledge, his technology, and social engineering, that man without God as we know Him, above all in Christ, is like a sheep without a shepherd. He is lost.

In the third place, a brief comment about finances and budget. A public comment was made last night that we should act to organize our conference so that we could use more of the money that is being used for missions to correct the ills of our own society. Personally, I believe strongly that we should do more to correct the ills of our own society, especially in our cities. But I would also urge that we be honest with ourselves and that we not deceive ourselves, that we not lose our perspective.

Where does our money really go? We all know where it goes; most of it we use for our own gratification, for the gratification of our private needs and desires. And even if we take all of our church giving, look at the report we got yesterday from the Board of Business Administration, it's estimated that over half is spent in our own local church communities, that 11.9 percent is used for missions. In fact, we have gotten to that point in the history of our economic situation where one church building in this country, where one building on our college campuses, where one hospital costs as much money as our total missions budget for one year. And we talk about internationalization, we talk about brotherhood, and yet, this is hardly true brotherhood or true partnership.

Delton Franz. As I have walked down Chicago's Forty-seventh Street on the south side so many times, and have seen in recent months signs posted in shopkeepers' windows, reading "Soul Brother," so as to be identified and distinguished from those merchants who have been the oppressors of the little shopkeepers, somehow, it has seemed to me that once again we are living in a time that is very similar to that of the experience of the children of Israel, who splashed blood on the doorposts of their homes so as to be distinguished from the Egyptians, who were their oppressors.

And it seems that our cities are suffering under a whole new series of plagues not unlike that last terrible plague that afflicted the Israelites. But, in the midst of all the turmoil, it is my prayer that we, as the Christian church, will more urgently than ever before seek God's will in redeeming this crisis situation rather than allowing our hearts to become hardened.

And it is in the fact of this, it seems to me, that we are taken back to the New Testament. And that we, as the Christian church, attempting to be true and obedient to the mission of Christ in our day, are being asked some heart-searching and pressing questions. Are we able to be the faithful church of Christ in the midst of this kind of revolution? And will we, like Jesus Christ, be able, instead of hardening our hearts to the militants of our day, like Him, be able to work with the revolutionaries and the zealots?

You know, it's a very striking thing that Jesus consciously chose to be among His band of disciples some o the militants of His day, the zealots And it must have been a very trying experience through those three year for Him to attempt to make real to them the redeeming Word of love, fo they were an impatient lot. I think for example, of James and John, the sons of thunder, hot-tempered, who o one occasion asked of their Lord "Shall we call down fire from heaven to consume them?" when they though of people whom they considered beneath them. It seems to me that, in a very real sense, this was perhaps on of the earliest cries for "burn, baby burn." And, yet, our Lord stayed with the sons of thunder. And His hear was not hardened because of the coarseness of their thinking.

Christ calls us, also, to a healing and to a reconciling ministry. And yet this is not a popular part of the church's mission. For when Jesus returned to His own home congregation in Nazareth and spoke of bringing relief to the captives and freedom to the oppressed, and spoke the need to bring God's love to all men on an equal basis, His own home congregation was so incensed, so indignant that they rose up to throw Him over the brow of the hill, and had He no escaped He would, as it were, have been lynched.

David Wiebe. You've read in our publications about new ways, or trying to create new ways, in which we can witness to our world. We've, somehow, been a little apprehensive and thought that we are going away from preaching evangelism and soul-winning and personal evangelism. This is not the case. However, I'd like to quote Leighton Ford. He says the two dangers in evangelism today are that we change our message; the second danger is equally as great, that we don't change our methods.

While we do believe that preaching of the Word is at the heart of evan sm, it is becoming increasingly ious that in many of the special :tings—mass meetings or evangelis- crusades—the great majority in ndance are already the committed ple. And the preacher finds him- night after night addressing those ple who are already the committed. s is even what our mass evangelism ple are saying.

o this raises the real question of it we should do. So, as a commit- on evangelism, we felt that we d to speak meaningfully to those ple who have already made a com- ment, and perhaps evangelize those kets of resistance that are still e.

Iowever, while we know that wit- sing is the chief goal of our church, do not want to think of evangelism personal witness merely as throw- the gospel at somebody, or to take Bibles and prove that somebody's ng and I'm right. I think the word ounter adds something to it. We k of encounter as meeting a per- halfway or leveling with, con- nting with, a dialogical approach er than just merely a monological roach. We have been very en- raged by the response to Encoun- 68, and people all over, we feel, e shown great interest in this work.

erney Unruh. Asia is a continent a billion and a half people. Half population of the world lives in a. As a General Conference, we've n in Asia since 1900 when the A. Penners arrived in India. Today have eighty-eight workers repre- ing us there, including those who here with us on furlough. Of the ity-eight, seventy-four are career sionaries and fourteen are short- ners or missions volunteers. These passadors for Christ are serving variety of ways, as evangelists and ors, doctors and nurses, agricul- l workers and mechanics, teachers. they have one goal in common, introduce people to Jesus Christ, one mediator between God and n, and to invite them into the owship of His church.

n India, over the years, a relationship of mutual trust and confidence has developed between missionaries and nationals. The Hindustani church conference, which is the general conference in India, like our conference here, is an autonomous body. Missionaries work with the conference and church leaders, but not because they have special authority or position as missionaries. They are chosen on the basis of their gifts and abilities, just like anyone else. As servants of Christ, they serve where they are asked. On the other hand, in the areas of education and medical services which are still under mission supervision, capable nationals are invited to serve on committees and boards to help in decision making. Of course, difficulties and decisions and problems do come up, just as they do anywhere. But this partnership plan is working.

For the highlight of Japan, take a glance at the graph on page 51, the right-hand column at the bottom. This graph represents the literature aspect of our outreach in Asia. Considerable literature has been distributed free of charge, but missionaries have learned, through experience, that when people pay for what they get, even though it is only a few pennies, they treasure it much more. And so bookstores have been opened and book boxes placed in churches and other locations to make Bibles, hymnbooks, and other literature available. You note here that this graph begins in 1957 when the first bookstore was opened. And there's been a gradual increase in the sale of literature so that it has reached almost ten thousand dollars per year. This does not mean that the bookstore work is self-supporting, as yet; it still requires some subsidy but the demand has increased and, certainly, the demand to make it available is still there.

For the highlight on Taiwan, turn to the next page, on page 52, column 2. At the bottom of the page, you will see the chart on membership growth. Perhaps it's in Taiwan where we have our greatest church growth at the present time, of all our fields in Asia.

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*Supplemental reading for the Sunday school lesson of Oct. 6, "The Source of Our Faith."

COVER

Worldwide Communion Sunday is a modern tradition for the first Sunday in October. It was born out of the necessity of the Christian churches in their separateness to testify to their unity in Christ.

CONTRIBUTORS

Roberta Mohr, 412 Main St., Bally, Pa. 19503, is a pastor's wife. Her article is adapted from a talk given to several women's groups.

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Open those channels

FREEMAN, SOUTH DAKOTA, saw the General Conference adopt a new constitution in 1950. Now, eighteen years later, we've gone through the same experience at Estes Park, Colorado.

A comparison of the debates at the two conferences would certainly show how much times have changed and how much they remain the same.

Imagine us talking at Freeman about power structures and about the establishment. Perhaps we weren't so well educated in 1950. But, the words are really terms that belong to the Sixties, and the civil rights struggle has popularized them.

I don't remember what the words were in Freeman, but we probably expressed the same fears. And the concern, then as now, was that somehow a small group of men might be given too much authority in the church or might snatch at power and take control away from the people.

How well I remember the discussions of eighteen years ago. The 1950 constitution reduced the program boards from seven to four. One brother was quite fearful that forty-eight board members were not enough to protect the conference from authoritarianism exercised by a small group of men, perhaps the forty-eight themselves.

The 1968 constitution has changed the numbers, but the fear is still the same in spite of the fact that the basis of representation has been broadened sharply. Because district conferences will be electing members to General Conference agencies, the district conferences have entered into a check-and-balance relationship with the General Conference.

But the debates on authority reminded me not only of Freeman of 1950, but of the Anabaptist-Mennonites in the sixteenth century. I suppose the Mennonite reflex on authoritarianism goes back at least that far when we were concerned about the abuse of power by the pope, by the feudal princes, and by the magistrates. We learned our lesson well and I'm sure when they isolate the real Mennonite gene and decode a strange bump, it will say, "Beware of the power structures."

But that's only part of the historical lesson. We both free ourselves from present authoritarianism and protect ourselves from future abuse by providing for freedom of information and criticism. And in all the discussions at Estes Park and out of all the longing for checks and balances, I never heard this discussed or proposed.

Freedom of information and criticism is guaranteed for a small group by frequent open meetings, such as the congregational meeting. Larger groups need a free press.

And, I suppose, no one thought of the church paper as a protector of freedom because our publications have done a rather mediocre job. We have been tools of the establishment more often than prayerful critics of it. And our staffs and resources have been small and inadequate. If I can speak for the one editor that I know best, I must admit that wisdom and experience have not always been up to the challenge.

But the challenge remains. We're going to need better church papers if we are going to enlarge and intensify our program; we need stronger and more courageous journals to be the channels of communication—two-way communication—between the people and its organization. This doesn't mean that the church paper becomes another power structure. Rather it must become a liberator, freeing the church agencies by opening them up to understanding and trust from the constituency and freeing the churches by giving them a share in the advice and consent that are needed.

The object lesson on the role of a free press comes this year from Czechoslovakia. The authoritarian Russians moved in to crush the voices of criticism that had spoken up through print and radio this year for the first time in twenty years. The example applied to our situation is extreme, but still valid. We are at liberty to work and witness as a brotherhood when our channels of communication are open and clear and strong.

AFTER ESTES PARK—II

ER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:36 OCTOBER 8, 1968

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The church helps meet our need

JOINING THE CHURCH was not an easy step. Coming from a rural home located in an ethnic community, it had been taken fully for granted by others, particularly adults, that a mark of growing up was joining this particular church.

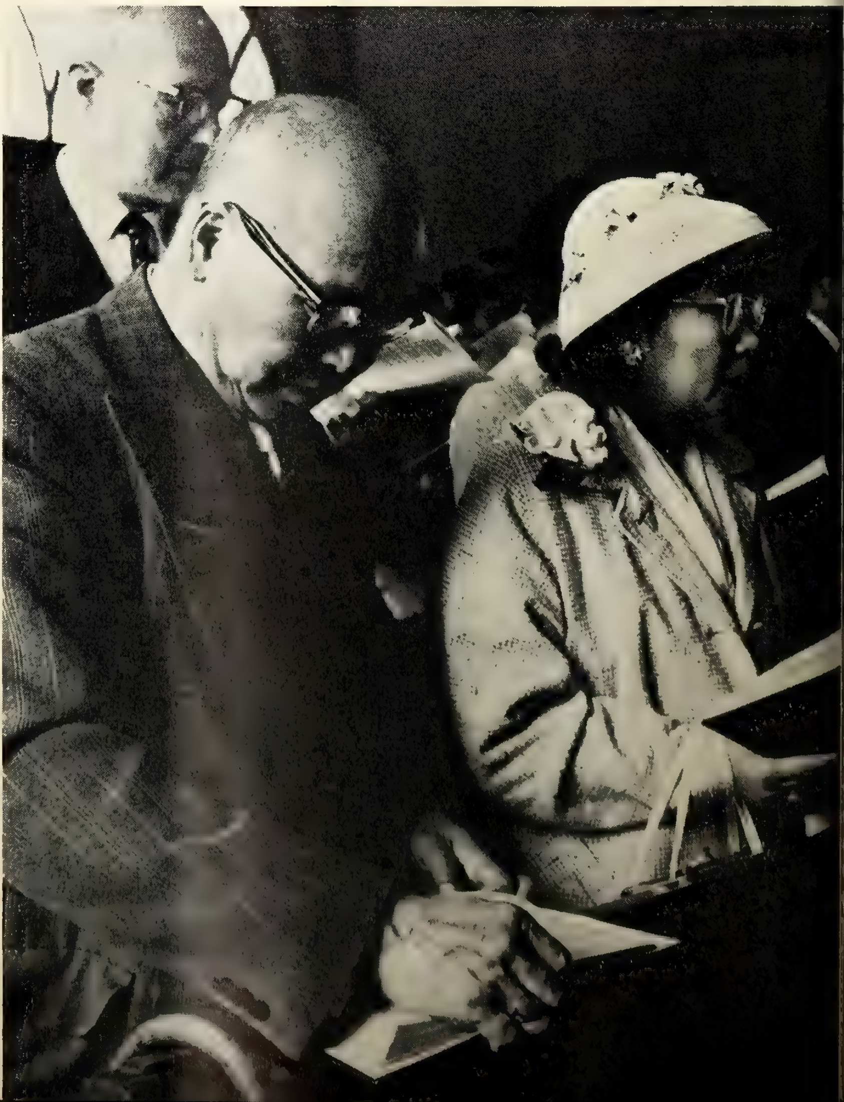
To me life was not, and still is not, that simple. A rather natural response of a young adult is to oppose or reject moral pressures exerted on him by the adult community, and such was the case with me. All about me, I could detect an air of self-righteous satisfaction as one young person after another joined a fellowship of believers and, thereby, aspired to a level of Christian living not enjoyed by those not following this pattern.

Doubts of college years are very real, continuous, and demanding. A search begins that never ends, leaving much growth in its wake. Questions bombard the mind of thinking individuals. Why all the doubts and uncertainties? Why are secure cliches the object of scorn, ridicule, and laughter? And where is God? How is it that He can leave me alone when I'm so sincere? Maybe the Varsity Christian Fellowship has the answer? This searcher feels that insecurity is totally intolerable and, furthermore, may regard it as a threat to his Christianity. From Christian fellowships, to church youth groups, to Bible study groups, to cell groups, and to church summer camps; somewhere, he feels God must be found or, at least, become more real.

Christian responsibility is an illusive quality that I believe all Christians wish to cultivate and develop within themselves as much as they are able to; but, subconsciously, evade at times. In my search for truths, and Christian truths in particular, I discovered that much of my searching had been done with my own satisfaction as my object. To live with an uncomfortable feeling about my Christian life and to evidence inconsistencies within the church structure and program gave rise to much uneasiness. Paradoxes in church theory and practice are all too common and grieve me deeply. But I have to concede that the sociology of man cannot be divorced from his being, and that to appreciate a church, I had to look beyond the immediate and seek to discover if this rather formal sociological structure had something to offer for my life.

In my observation of the church, I saw the German-English-language conflict alienate one brother from another, a father from a son, and generate tensions within a family to the breaking point. I witnessed the consequences of a power struggle within the clergy and the breaking up of a congregation. I saw the teen-agers attend Sunday school on Sunday mor
ing after drinking and carousing abo
late on Saturday night, and I saw t
church memberships dwindle.

But I also saw beaming faces
children, as with anticipation th
left for Sunday school, and how e
citedly they repeated happenings
the Sunday school hour to their pa
ents later on; and realized that ho
in their elementary capacity for unde
standing, a seed for the love of G
had been sown. I noticed how e
thusiastically youth groups sang
the church choir and how they work
together on projects they felt wou
benefit mankind and, mainly, becau



Ernest Epp

believed in something greater
themselves. I also overheard com-
ts of how some members of youth
ps appreciated the sincerity, hon-
, and understanding of their col-
-graduate Sunday school teachers.
h deep sincerity, young married
ples' classes for Sunday school
e organized and most actively par-
ated in. Then I couldn't help but
ce the tremendous advances made
he promotion of schools for higher
ning, with a Christian orientation.
n to see how more and more
nts are sacrificing thousands of
ars, to send their children to these
ols so that they might receive
of life more than academic skills,
witness in itself. And lastly, one
my most significant observations
a discovery of a deep and lasting
cern for service pervading the
re church structure.

appily, my wife, two children,
I prepare for church on Sunday
ning, with the usual cadences of
ate about clothes which occur for
ost every function we attend as a
ily. However, our happiness may
be the same as it is for others.
most perplexing to have a nicely
shed pair of shoes completely
ed by a quick, testing jump off the
walk onto thin ice of an early
ng thaw. Then the agonizing mo-
ts when the children shout most
lly during the hushed moments
a pastor's solemn prayer are not
forgotten. Or how can one for-
the embarrassment of an annoying
vn from a dear, elderly lady, in
pew directly in front of us, whose
alizing soft fur collar simply had
e stroked, patted, and pulled. But
people in this church are our
hers and sisters in Christ.

hen how rewarding the Sabbath
ning becomes, when I take my
-year-old son down to the spacious
ment where fifty other youngsters
assembled for junior worship and
witness how a seminary graduate
es the morning worship real and
to these children by conducting
service at their level of under-
ding. In no time at all, the forty-
-minute period is over and, again, a touch of God has been implanted.

If I take in the adult service, I may be very disappointed because a totally self-educated minister is speaking and I chafe at the presentation, but I know that this is only a part of the whole and that far greater challenges are in store for me, even though setbacks are unavoidable in a church.

Our fellowship within the church society is much the same as it is without the church society. Our neighbors, down the street, don't belong to our church but we don't hate each other. We share our garden tools, we enjoy their company and freely exchange views and ideas, and show respect for each other. At times, our churches join forces and a combined Christian emphasis is promoted and there is spiritual growth. There are other neighbors who don't belong to any church, but we know each other. I wish we had more in common, but there isn't hate. We communicate naturally and freely but, as professing Christians, we pray for more understanding and love on our part so as to be better neighbors.

There are times, though, when we despairingly feel that this church is not for us. We ask why the church progresses so slowly when all about one sees so much evidence of progress. But we find this comparison of progress to be deceitful, and we must remind ourselves that cultural change never has been rapid and why should 1968 be that much different? Our task is not to give up, but to continue to work in our church with all our understanding and strength, so that growth and progress may take place. We feel that to withdraw would, in all likelihood, lead to a much more self-centered way of life. We know a number of younger families who made the decision to withdraw and took this step. But we also know that, in a number of instances, what they initially thought to be divine direction tended to be more a search for self-satisfaction, which so easily leads to frustration and unhappiness.

A Christian church has the blessing of Christ on it, even to the point of highest human relationships, in that He compares it to a bride awaiting the groom. The Mennonite church to which we belong is not ideal. Narrow beliefs, old jealousies, fears, and prejudices exist; but where, in this world, where crowds congregate, do these undesirable qualities of human nature not exist? However, our Mennonite church has not given up in its struggle to relate to the needs of mankind. And it continues to present the gospel which modern man so desperately craves and seeks, but cannot find within himself or in his secular structures.

Even though the church is but one dimension of a Christian's life, we are content to be members of one; and in helping and receiving help from it, have our needs more adequately met.

Hebrews 4:16—Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

Nixon favored by Mennonites

IT'S NIXON TEN to one, according to a poll of our readers made during the second and third weeks of September. Returns indicate that 59.3 percent plan to vote for Richard M. Nixon, the Republican candidate. Hubert H. Humphrey, the Democratic nominee, trails with 6 percent.

As the U.S. presidential election approaches, peace at home looms as a large concern in the minds of Mennonite voters. Concern for peace abroad, of course, is not far from their thoughts.

They are troubled by the choice offered by the candidates. But after some agonizing, most of them chose the Republican candidate.

The number of undecided voters, of course, is large—28.7 percent. In a similar survey in 1964, only 25 percent were undecided.

Mennonites have generally favored the Republican Party in past years and this continues to be the case. But this did not keep them from voting for a Democratic candidate four years ago when the Republican candidate was Barry Goldwater.

But Republican registration among Mennonites seems to be slipping. Four years ago, 72 percent of our readers admitted to registration as Republican voters. Today the percentage is down to 61.3, with the shift being divided between the Democratic Party and an independent status.

When asked about the issues, our readers list the Vietnam war as the largest single issue. Seventy percent of our mail ballots carried a reference to the Asian conflict.

But three issues, all related to peace at home, were frequently mentioned, and if combined would probably give a slight edge to domestic concerns. Civil rights was a concern of 48 percent. Poverty (20%) and law and order (17%) were also mentioned, sometimes by the same person.

Less attention was given to economic issues (9%) such as government spending, taxes, inflation, farm price support, and aid to education. And philosophic issues such as private enterprise versus government control, socialism, and freedom were only mentioned by 2 percent though they may have been implied in the concern for civil rights.

Moral issues fare better, being mentioned by 13 percent, though the references are usually negatively colored by opposition to court rulings regulating prayer and the teaching of religion in public schools.

The survey was sent to every twenty-fifth name on our mailing list and 26 percent of our questionnaires were returned, a good response. Below we have tried to reproduce a sampling of some of the responses on the issues and the candidates from 166 people. Each person has been identified by his party reference, community, and age.

Making this survey and publishing the results of this survey do not, in any way, imply endorsement of any party by our publication. This project has been undertaken to provide information not otherwise available on a subject in which there is considerable interest not only in the United States but in every country.

THE ISSUES

Vietnam and war

All the candidates support war and, in this case, also an unjust one. *Undecided, Minneapolis, 23.*

The war in Vietnam is totally against the Word of God as all wars are. *Republican for Nixon, Souderton, Pa., 23.*

First, in Vietnam, it is unquestionably clear that we must take all possible steps to terminate the war at the earliest possible date. The question is not one, however, of desiring peace, or not desiring peace. Even the so-called *hawks* sincerely want to see an end to the war; the question is, rather, on what terms are we willing to end it? Many of our leaders have, I feel, based their positions on an estimate the maximum possible damage o military position might suffer if made moves toward peace, and t Vietnamese took advantage of th militarily. It would be far better take a step which unmistakably pr claims our desire for peace, and th place upon the Vietnamese the on of rejecting it, if they do. The lat procedure would be a reasoned st toward peace; the former is gover ment by paranoia. *Undecided Dem crat, Kansas, 25.*

To have peace over the whole wor and bring our boys who are left ba home. *Republican for Nixon, Ohio,*

Very disturbed that there is chance to vote on Vietnam issu *Undecided Democrat, Chicago, 42.*

I have mixed feelings on the war Vietnam. Sometimes I feel the should be an all-out military effort win. This would probably kill le people than the long drawn-out effo we are now in. I have been in o 1-W service for two years. *Undecid Republican, Wichita, 24.*

The war policies for the two ma parties are too much the same and can't agree with either. *Undecide Inman, Kan. 23.*

The number one issue is the war Vietnam. The second issue is the pro lems of the inner city, in view money being spent to fight the w in Vietnam while problems in t big city go unsolved. *Newfoundlan*

Both peace in Vietnam and allevi tion of poverty deserve the utmo from Christians, since an apathet or uncommitted attitude toward eith will result in more suffering and lo of life. *Winnipeg.*

Civil rights and civil order

If demonstrations seem to be cau ing riots and break the peace, then feel *all* demonstrations should stopped, including racism and pea demonstrations. *Democrat for Nixo Berne, Ind. 58.*

Civil rights, with less emphasis

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Ca ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

NEWS

·e, and more on educational and
· opportunities for all underprivi-
ed. *Republican for Nixon, North*
·wton, Kan., 65.

The main issue is, "Which man is
alified to lead our country so that
will remain a free and democratic
ciety in theory, and will become a
e and democratic society, in reality,
those who are black, poor, and im-
verished?" *Teacher for Nixon, Ohio,*
.

Concerning our cities, the problems
poor people and of black people
thin them, I think the basic ques-
n is, "Shall our response be gov-
ned by our minds, or by our pas-
ns?" It is all too easy to observe
gry people, resentful people, people
no have never been taught that they
n affect their own destiny (and who
fact cannot), and react in anger
ainst them. Life has not been easy
· us; we have worked hard for the
ssessions and the relatively com-
·table life we have, why can't they
the same? The answers to that
estion are too lengthy to be pre-
nted here, but answers exist, and
·y have been validated by careful,
entific inquiry. As a student of
ies and their problems, I feel quali-
d to state categorically that, if we
act emotionally to these problems,
we seek to satisfy ourselves by
nishing frustrated people who are
monstrating to us their frustation,
we elect officials who adopt an es-
ntially vindictive attitude concerning
ts and civil disorders; then we will
the streets of every major city in
s nation bathed in the blood of a
aseless and futile race war. If, on
other hand, we attempt to under-
nd the problems of minorities, if
elect officials who symbolize both
npassion and understanding, and
o work to achieve a condition of
ly equal opportunity in our nation;
n I believe we may still have suffi-
nt time to avert the catastrophy
vard which this country often seems
be moving. *Undecided Democrat,*
nsas, 25.

Police should have more power, in
ne instances. *Undecided, Mountain*
ke, Minn., 54.

The silly marches, riots and long hair, whiskers and unclean people that take part in them, Mennonites, black or white—are a long way from being Christians in my opinion. *Democrat, Iowa, 63.*

Toleration for all people regardless of race, creed, or color, but not to the extent of *forcing* different races to live together. As a Mennonite, I retreat from the use of force to conquer the traditions, beliefs, and hopes of other nations, races, and peoples. In place of force, I would offer the gospel of Christ and His way of love. *Republican for Nixon, Minnesota, 54.*

To have both Negro and whites work for what they get, not so many things handed out without work. *Democrat for Nixon, Berne, Ind.*

To accept integration graciously, before it comes by force. *Republican for Nixon, Colo., 86.*

We do have a great country, in spite of all the crimes and riots. I wish something could be done, also, to impress the television and press how important it is to give an accurate coverage. It was never shown on T.V. the deeds of all the demonstrators, only the overacting (if that's what it was) of the Chicago police. So crime is something that is becoming a great issue. *Democrat for Nixon, Okla., 33.*

This country, in order to survive, must become tolerant of other people. While this cannot be forced on the people of this country, love and kindness in each person's life must go beyond one hour and a half on Sunday morning in church, and encompass the actions totally. *Undecided student, North Newton, Kan., 26.*

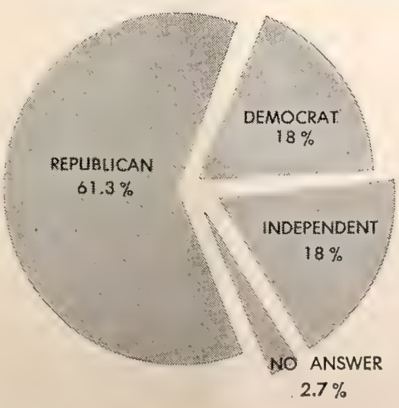
It seems so ridiculous to spend so many millions of dollars to conquer outer space when we can't even take care of the earth that God has given to us. They claim it's too complicated to feed the peoples. I suggest it's a lot less complicated than mastering outer space. I think the socialistic approach is something we should take a look at. *Canadian for Nixon, Saskatoon.*

Morality

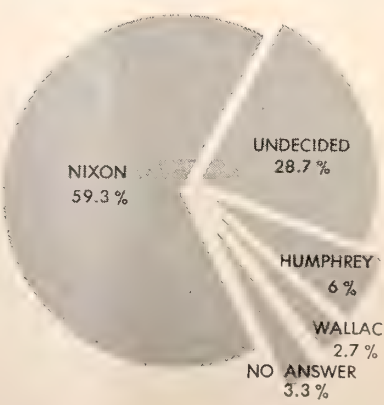
Christians have a great opportunity to demonstrate the attitude and mind of Christ. We must spend more time in a practical witness than standing around finding fault. Personal spiritual growth and social action cannot be separated. The gospel is an all-inclusive for all people. We cannot expect a better society without an improvement of those who make up the society. *Republican for Nixon, Washington, Ill., 57.*

The moral decay: a great deal of this is encouraged by some of our so-called nonviolent leaders. They, by demonstrations and riots, foment this condition. Some of this is encouraged and planned by communistic leaders. It is further nurtured by many of our church leaders (all denominations) who lack the wisdom to clearly recog-

PARTY AFFILIATION OR PREFERENCE



HOW MENNONITES WILL VOTE



nize the real issues. *Republican for Nixon, South Dakota, 59.*

The Presidents should stress that the Bible should be read and taught in the public school again. *Undecided Republican, Henderson, Neb.*

First bring the Bible and prayer back into the schools. *Undecided Republican, Kansas, 70.*

Give schools the right to teach the Bible. *Independent for Nixon, Ind., 74.*

Stop war in Vietnam, expel Supreme Court characters, keep strikers and immorality out of the schools. *Republican for Nixon, Newton, Kan., 78.*

Do not team up with radical forces who would overthrow our government and bring on a reign of terror and do away with anything good or bad because it is old. *Undecided, Ohio, 59.*

The power and influence of the United States will crumble because of her moral decay from within, not because of her enemies from without. In order to avert this, the United States is in need of governing authorities that are going to do more than talk and legislate. There will be more Vietnams to keep the people from focusing their attention on that which really ails. The work and importance of international diplomacy have been overplayed in order to serve as a smoke screen. *Canadian for Nixon, Saskatchewan.*

Money and property

Peace and a fair deal for the farmer, who works twice as long as anyone else and gets far less. *Democrat, Iowa, 63.*

Fiscal responsibility: unless we strike hard on this one, all else is lost. Every Democrat I know is for continued additional large spending programs. Spend ourselves into economic Utopia by continued deficit spending, at an ever-increasing pace? Where is the precipice? Perhaps only a few days, months? *Republican for Nixon, Washington, Ill., 47.*

Strengthening of our internal economy by eliminating wasteful programs which are maladministered. *Republican for Nixon, Bloomington, Ill., 65.*

There should be discussion on U.S. spending. Too much of our tax money is spent for war purposes, space exploration, and foreign aid. *Independent for Nixon, Mountain Lake, Minn., 39.*

The withdrawal of government from situations which can better be handled by private industry. *Republican for Nixon, California, 35.*

General comments

We need a radical change, as shaped by the new left. *Democrat, Georgia, 23.*

Prayer to God must be the guide to face the problems for each voter. The deep influence of a life of prayer must lead the voter. *Undecided Republican, Paso Robles, Calif.*

As a Christian, I am concerned in my government. Neither politics nor the Mennonites can solve them. God is still alive. He will provide a way in His own way and time. *Republican for Nixon, Pennsylvania, 77.*

We need a change in government. *Republican for Nixon, Quakertown, Pa., 40.*

The alientation of our youth—how can they express themselves except through a Robert Kennedy or Eugene McCarthy? They have some good ideas! *Republican for Nixon, Fresno, Calif., 41.*

There are no issues or aspects of government which are not of Christian concern. *Republican for Nixon, Freeman, S.D., 50.*

Christians should be concerned with *all* the issues, not just a few. Too many people are concerned with just a few issues that affect them the most. *Independent for Nixon, Ohio, 33.*

I believe a Christian should not criticize the government, but pray for it. *Independent for Nixon, Telford, Pa., 51.*

To put a stop to labor running the government. How can anybody be a Christian and belong to a labor union? *Republican for Nixon, Telford, Pa. 64.*

Viewing the U.S. election campaign as a Canadian from Canada, I am disturbed at the huge political machine and the tremendous amount of money required for the successful candidate. *Canadian for Nixon, Alberta.*

The candidates

Humphrey

If Humphrey could disassociat himself from the administration's Vietnam policy, I could vote for him, bu not with any enthusiasm. It is unfortunate that both political partie snubbed their good men. *Undecided Moundridge, Kan., 44.*

Of the men listed above, Humphrey is my first choice, but I cannot cast a vote which would be interpreted by political analysts as support for the policies of the Johnson Administration concerning Vietnam. *Undecided Democrat, Kansas, 25.*

I feel he is the peace candidate in this case. Actually, I do not want any of the present candidates. *Independen for Humphrey, Minneapolis, 24.*

I expect I will end up voting for Humphrey, although I think there is no dynamic, clear-cut choice. I think Humphrey comes closest to the ideals and programs I would like to see followed, and hope he would institute it he becomes President. His record was commendable before becoming Vice-president. *Undecided Democrat, North Newton, Kan., 36.*

Shows signs of taking our forces out of Vietnam. America cannot hope to win the war without blowing Vietnam off the face of the earth. *Republican for Humphrey, Newton, Kan., 51.*

If Humphrey could, as a president, live up to the idealism he had before he became a tool of L.B.J., we would be happy to vote for him. *Undecided Republican, Buhler, Kan., 55.*

Like in '64, he appears to be the lesser of two evils. I feel that Humphrey may actually break with the administration, and the true Humphrey may emerge. *Democrat for Humphrey, Iowa, 46.*

Would be afraid of Humphrey for many reasons. He is going along with the Johnson administration too much, which has done very poorly at everything. *Republican for Nixon, Missouri 31.*

Humphrey has come up with some good ideas under L.B.J. I believe he can do a repeat performance. He has not been promising too much, as Nixon has, and not giving *how's* to go th them. *Canadian for Humphrey, tario.*

We have heard that he has some ristian background, and seems to be little more concerned about the nerican condition. *Canadian for mphrey, British Columbia.*

I feel he is the most liberal and vish of the three, and that his basic eas are most closely alligned to ne, even though circumstances have rced him into a rather difficult posi- n. *Toronto.*

xon

I think he will handle foreign mat- s better than the other candidates milar to Eisenhower's policy). *Re- blican for Nixon, Lansdale, Pa., 28.*

I think he is the best qualified of candidates; also it's about time y had a little conservatism down Washington and around the country. *dependent for Nixon, Ohio, 60.*

I feel that Nixon is a God-fearing n who may have the ability, and lp from above, to overcome our tional crises and help the American ople to look to the Lord for deliver- ce. *Republican for Nixon, Souder- , Pa., 23.*

I figure he is the lesser of three ils. *Republican for Nixon, South kota, 58.*

Because of his experience and derstanding in international affairs, d his relative maturity in judgment. *publican for Nixon, North Newton, n., 65.*

We favored McCarthy but now will bably vote for Nixon. *Undecided publican, Whitewater, Kan., 67.*

Will vote Nixon if no fourth party started. Agree with some aspects of cial system as advocated by Hum- rey, but enough conservatist ideals vote Nixon. Can't agree with xon's war attitude, but Humphrey esn't offer much choice either. *mocrat for Nixon, Omaha, 26.*

I think Nixon is better capable of ndling the responsibilities of our tion, but I don't like the way he ked about ending the war in Viet- m. *Republican for Nixon, Hender- , Neb., 23.*

Because he stands as America's *last hope* to save our government and country from the path to self-destruction. *Republican for Nixon, Souderton, Pa., 59.*

I heard him speak twice over radio and was impressed by what he said. His talk was much better than the one by Humphrey. *Republican for Nixon, Newton, Kan., 67.*

Even though I disagree with the war policy of Nixon, I think he has the best chance of bringing about a peace agreement, just because he is a different individual working for settlement. *Democrat for Nixon, Kansas, 26.*

Nixon probably would know the most. He was Vice-president for Eisenhower, and he was a good president, and then we had peace. *Undecided Republican, Henderson, Neb.*

Nixon was the only one who, in his acceptance speech, remarked, "With God's help . . ." *Undecided Republican, Kansas, 70.*

I think he is an honest man. *Republican for Nixon, Ohio, 69.*

He is against war and meddling in foreign affairs. I believe he would try to terminate the war. *Republican for Nixon, Freeman, S.D., 62.*

I believe he is a God-fearing man. *Republican, Newton, Kan., 80.*

He appears to be a Christian man. *Democrat, Freeman, S.D., 47.*

He stands for law and order. *Republican for Nixon, Reedley, Calif., 55.*

He seems most able to make the best decisions that will need to be made. *Republican, Texas, 27.*

He is no worse than Humphrey; they are equally bad. Besides that, I tend to be a Republican. *Republican for Nixon, Kansas, 31.*

From all that I have seen in the news, over TV, and heard over the radio, I only can say that Nixon is giving me the best impressions. He knows the communists better than all the other candidates, and he is standing for law and order in the U.S.A. and in the rest of the world. *Canadian for Nixon, Manitoba.*

Wallace

Of the current candidates, Wallace has misunderstood the essence of Christianity. *Minneapolis, 23.*

He offers the only hope of preserving the things for which my great-grandparents came to America from Russia. *Independent for Wallace, Kansas City, 32.*

Decidedly *not* Wallace because of racial stance. *Undecided Republican, Newton, Kan., 38.*

I feel Wallace will bring about a police state, bringing about injustices to the people. *Democrat for Nixon, Kansas, 26.*

Because I think he is for what is right. *Republican for Wallace, Pennsylvania, 65.*

I believe he will handle the lawlessness of both white and black with action, instead of lots of useless words, as the present man in office is doing. I am hoping that if Wallace, or whoever, wins there will be some effort, at least, made to squash the hippy or yippy movement, also the black power. I am also hoping the Supreme Court will be asked to reconsider its decision on Bible reading and some of the other decisions concerning law enforcement. *Republican for Wallace, Pennsylvania, 40.*

General comments

It is so hard to know where to find an honest and unbiased report about these men. Anything you can print to help new voters to do an intelligent job this November will be appreicated. *Undecided Democrat, Philadelphia, 21.*

Humphrey's or Nixon's attitude toward the war displeases me. Wallace is a racist so will not vote for him. My vote will be a vote of protest. *Undecided, Halstead, Kan., 65.*

Some of my friends try to convince me that the most honest thing to do is not to vote at all. The sooner the whole system erupts, the better. *Independent for Humphrey, Michigan, 34.*

I was hoping for a fourth party with peaceful policies. *Undecided, California, 21.*

Should attempt dissolving Electoral College and have national primary. More Mennonites and Christian believers should run for public office. *Republican for Nixon, Kansas, 50.*

I am a Christian, so I am a Republican. *Oregon, 84.*

As yet, no one particular candidate has shown me that he can think for himself withstanding pressures from strong groups, regardless of what end results might be. *Undecided Democrat, Colorado, 41.*

I was undecided until the Democratic Convention, when I was appalled at how the entrenched power ran the convention and beat down the opposition, both in the convention and on the Chicago streets. The same power put Nixon in nomination but Republicans kept it smoothed over better. *Republican for Nixon, Fresno, Calif., 41.*

If there is any way to unite the people of these United States to respect and obey the laws, I hope and pray it will be done, in some way. *Republican for Nixon, Colorado, 86.*

I don't feel any of the candidates offers a very encouraging choice. The most promising choice was lost in the tragedy of Bobby Kennedy's death. My second choice would have been McCarthy. *Undecided, Colorado, 24.*

Your efforts in the last campaign in this area of activity, were effective only in pinpointing the wrong "man of peace." *Republican for Nixon, Freeman, S.D., 50.*

I am unhappy about voting for any of the three candidates. At the present time, I do not plan on voting. *Undecided Democrat, Wayland, Iowa, 67.*

I don't think any of them is worth the position or would help the presidency. If there would be one candidate I would vote for, it would be a write-in vote for Dick Gregory—if I could vote. *High school student, Illinois, 14.*

I was born a Democrat. Franklin D. Roosevelt upset my policy. *Republican for Nixon, Newton, Kan., 78.*

A national presidential primary is a near *must.* A Kansas presidential primary *is* a must. *Democrat for Nixon, Newton, Kan., 54.*

The future for the United States looks dismal. Leadership appears confused. *Canadian for Nixon, Edmonton.*

They offer violence to overcome violence, which is not the answer. *Undecided Canadian, Ontario.*

Hopi anniversary planned

The Hopi Mennonite churches in northern Arizona plan a series of services to celebrate God's help and mercies during the seventy-five years of Christian witness there, Oct. 15 to 20. Theodore Epp of the *Back to Bible Broadcast* will be the main speaker. John P. Suderman, Karl Friesen, Waldo Harder, and Andrew Shelly have been asked to speak at morning Bible classes. The afternoon services will be in the Hopi language. Most of the meetings will be held at the Oraibi Mennonite Church, with one meeting at Moencopi and one at Bacavi.

An invitation is extended to all who might be interested in attending. Please send an early notice, if you plan to attend these services, indicating which days you will attend. Write to: Harold Nussbaum, Oraibi Mennonite Church, Oraibi, Ariz. 86039.

Words and Deeds

Grace Church, Dallas, Ore., dedicated new facilities on Sept. 15. The new sanctuary completes a building project started in 1957 when a parsonage was moved, remodeled, and enlarged on new property purchased by the group for a church site. The educational building, consisting of twenty classrooms and a large fellowship hall which has been used as a sanctuary, was dedicated in 1960.

The Mennonite Foundation, Goshen, Ind., through its Gift Deposit Plan has received and distributed $250,000 to numerous church agencies during the past five years. Gifts of cash or property transferred to the foundation are deposited in the donor's individual account. The donor is entitled to an income tax deduction on the date of transfer. At his convenience, and as various needs arise, he instructs the foundation to distribute gift funds to any charitable organization recognized by Internal Revenue Service.

Mennonite Christian Hospital, Hwalien, Taiwan, has been aided in its expansion to a second floor and enlargement of its nursing school by a grant of $10,000 from the Southern Presbyterian Mission, $20,000 from the International Foundation of New Jersey, and $47,750 from *Brot für die Welt,* the relief agency of the German churches. The medical director of the General Conference Mennonite institution is Roland P. Brown. Expansion of the hospital will make possible a regular program of pulmonary surgery for tuberculosis.

The Kobayashi Mennonite Church in Japan baptized fourteen during the last twelve months, the largest number baptized in twelve years. Membership now is seventy-three, up thirty-eight in 1963.

Invasion a Soviet error Hromadka says withdraw

A leading Czech Christian who hold the Lenin Prize of International Friendship and Peace, has notified the Soviet Union that its occupation of his country has produced in him "a feeling of disappointment, regret and shame."

"In my long life I do not know of a greater tragedy," wrote Joseph L Hromodka, professor at the Comenius Faculty in Prague and presiden of the Christian Peace Conference.

Hromadka's feelings were expressed in a note handed to the Soviet ambassador in Prague. It wa dated August 22.

The process of renewal which started in January 1968 has meant, according to the Czech Christian, " great attempt to strengthen the authority of the Communist Party awakening in our people the responsibility for the construction of socialism, renewing the love toward the Soviet people, and so making socialism a dynamic force in internationa life."

However, Hromadka expressed the fear that Czechoslovak-Soviet friendship has now been destroyed.

"There is a danger that the love of our people will be changed into hatred and that our closest friends wil appear to us as enemies.

"The Soviet Government could no have committed a more tragic error," he wrote. "Only a speedy withdrawa of the occupying forces can, at leas partially, diminish our common disaster."

ECORD

orkers

lyn Bergen, Bethany Church, Vir-
Ont., will serve as a counselor
one year at Children's Center,
rel, Md.

lva Busenitz, Emmaus Church,
itewater, Kan., is serving a two-
term of earning voluntary serv-
at Temple Hospital, Philadelphia,
She is a daughter of Mr. and Mrs.
n Busenitz, Newton, Kan.

irgil and Louise Claassen have
un their second term as country
ctors for a Mennonite Central
nmittee program. From 1965 to
8 they served as directors on the
nd of Crete. In Jordan, they will
ceed Harry and Olga Martens who
ed as directors from October 1967
August. Claassen anticipates that
ent efforts on the east bank will
tinue to revolve mainly around
rgency operations. "The most im-
ant thing this winter," he explains,
l be trying to provide the refugees
warm clothing and housing."

onald and Kathy Delp are serving
luntary service assignment in Han-
, N.H.

eander Dyck, Hague (Sask.)
rch, is spending two years in
is, where he is employed by the
Faculty of Evangelical Theology
e College as general repairman.

van and Rachel Friesen will serve
Israel for two years. He will act
program director of MCC on the
t bank of Jordan and she will work
the Arab needlework project.
graduated from Goshen College,
nnonite Biblical Seminary, and San
ncisco Theological Seminary. She
a graduate of Bluffton College.

obert Darrel Jantz, First Church,
sboro, Kan., is serving a 1-W
gnment in Hopkins, Minn.

aul A. Leatherman has been
ed associate director of voluntary
ice with MCC's urban ministries
main assignment. He recently re-
ed from Vietnam, where he served
two years as director of Vietnam
istian Service. In addition to ad-
istering MCC projects in Cincinnati
Atlanta, he will study the advisa-
y of developing another project,
sibly on the West Coast. He will
study to an urban Teacher Corps.

Last May, MCC made $25,000 available for summer inner-city projects. This money supported a variety of short-term summer programs of the various Mennonite Conferences.

Noreen Schettig, Grace Church, Lansdale, Pa., is serving a two-year assignment in Toronto, Ont. She will work as a family services' visitor in a public housing project.

Willis Sommer, Meadows ((Ill.) Church, will serve a three-year assignment in Indonesia. He will work in economic development projects. He graduated from Bluffton College and Ohio University.

Marriages

Ralph Baker, Methodist Church, Topeka, Kan., and *Eldeen Mae Voth*, First Church, Newton, Kan., on Sept. 14.

Donald Delp, Grace Church, Lansdale, Pa., and *Kathy Lear*, Deep Run Church, Bedminster, Pa., on Sept. 21.

Larry Friesen and *Cora Kay Peters*, Bethesda Church, Henderson, Neb., on Sept. 2.

Robert Darrel Jantz, First Church, and *Judith Elaine Goentzel*, Mennonite Brethren Church, both of Hillsboro, Kan., on Sept. 14.

William W. Janzen and *Mrs. Tena Friesen*, both of Grace Church, Dallas, Ore., on Sept. 6.

Laurel Preheim, Salem Church, Freeman, S.D., and *Twila Joy Friesen*, Bethesda Church, Henderson, Neb., on Sept. 1.

Andre Silchenko and *Patricia Peters*, Bethesda Church, Henderson, Neb., on Aug. 31.

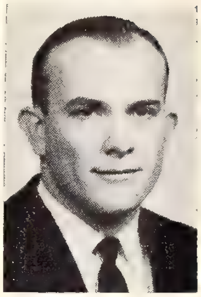
Jerry Wall and *Carol Carlstrom*, Bethesda Church, Henderson, Neb., on Sept. 12.

Bruce Wedel, First Church of Christian, and *Suzette Goering*, Eden Church, both of Moundridge, Kan., on Aug. 31.

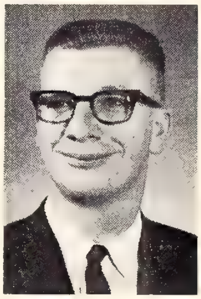
Baptisms

First Church, Aberdeen, Idaho, on Sept. 22: Brent Hoffer, Carla Horsch, Terresa Pankratz, Debbie Richard, Sue Schroeder, Wesley Tieszen.

E. Bergen


V. Claassen

L. Claassen


L. Dyck

P. Leatherman

I. Friesen

R. Friesen

N. Schettig

W. Sommer

Ministers

Gerald Gerbrandt, Altona, Man., served the First Church, Reedley, Calif., as student interim pastor for the summer.

Lawrence H. Hart, pastor of the Koinonia Church, Clinton, Okla., is terminating his pastorate on Oct. 15, in order to devote more time to the Committee of Concern, which he serves as executive director and which is working with Indian Americans in western Oklahoma in relation to the problem of alcoholism. (See "Indian alcoholism attacked," Sept. 24, p. 589.)

Arthur L. Jackson is the new pastor at First Church, Chicago. He had served as pastor of the Spencer Church, a congregation of the Ohio Old Mennonite Conference, located in a small Negro community in the western suburbs of Toledo. Previously he served in the Franconia Old Mennonite Conference near Souderton, Pa. While near Toledo, he produced a regular radio talk program on WPOS FM, Holland, Ohio. After completing high school in New York City, he attended the Julliard School of Music for a year, the Philadelphia College of the Bible, and graduated in 1964 from the Reformed Episcopal Theological Seminary. Both Mr. and Mrs. Jackson have lost their eyesight.

Ted Koontz, Newton, Kan., a senior at Bethel College, will be serving Deer Creek (Okla.) Church, during the school year.

Emil Krahn was installed as pastor of Glendale Church, Lynden, Wash., on Sept. 8.

Leo Miller, pastor of the First Church, Beatrice, Neb., will leave Beatrice in July to become pastor of First Church, Reedley, Calif.

Ron Ropp, former pastor of the Community Church, Fresno, Calif., is assisting James Waltner, pastor of First Church, Upland. He is a student at the Claremont School of Theology, and Mrs. Ropp is teaching in the Upland elementary school system.

College football

Grand Rapids 21—Bluffton 7
Ottawa 55—Bethel 0

Deaths

Albert Eymann, Meadows (Ill.) Church, was born Oct. 3, 1896, and died Sept. 21.

Peter J. C. Gehring, Eden Church, Moundridge, Kan., was born Apr. 7, 1907, and died Sept. 12.

Louisa Iutzi, Boynton Church, Hopedale, Ill., was born Aug. 7, 1882, and died Sept. 17.

Lizzie Kaufman (Mrs. Andrew D.), Salem-Zion Church, Freeman, S.D., was born Feb. 10, 1886, and died Sept. 15.

Abram Henry Martens, Toronto, Ont., was born in Russia in 1892, and died Sept. 15. He was one of the founders of the General Conference Church in Toronto.

Calendar

Oct. 14—Thanksgiving (Canada).
Oct. 27—Reformation Sunday.
Dec. 4-6—Newton, Kan., Council of Boards.

Eastern

Oct. 13—Germantown, anniversary (285th) Mennonite immigration to North America.

Northern

Oct. 9-20—Avon, S.D., Friedensberg Church, evangelistic meetings, William Stocker.

Oct. 13-20—Freeman, S.D., Hutterthal and Bethany churches, evangelistic workshops, David Wiebe and Palmer Becker.

Pacific

Nov. 13, 14—Portland, Conference Midyear meeting.

Western

Oct. 18-20 — Hutchinson, Kan., Baker Hotel, Western District Conference.

Oct. 23-27—Pretty Prairie, Kan., First Church, evangelistic services, Levi Keidel.

New Addresses

Robert Suderman, 36 Osborne Pl., Aberdeen, Scotland AB2 4DA, Great Britain [18]
Mrs. Sylvia Stevenson, 3140 W. 55 Ave., Vancouver [98]
Isaac G. Krahn, Gouldtown, Sask.
Elwin H. Epp, Box 58, Wymark, Sask.

LETTERS

For a new vision of God

To the Editor: How long has
been since you had a new vision
God (Is. 6:1-8)? If you didn't ha
one recently, why? It is possible eve
time we read the Word when we se
the leading of the Spirit.

"Without a vision the people p
ish" (Prov. 29:18). "But how a
men to call upon him in whom th
have not believed? And how are th
to believe in him of whom they ha
never heard" (Rom. 10:14, 15
These verses are proof the unbeliev
needs a new vision of God. Becau
there is a real devil to fight, a r
hell to escape, and men are driv
by demons. As I visited with an
man from New Jersey, he said to n
"I talk very little. My job is to liste
Have we been listening for a reve
tion of God?

The church needs it. Why? Becau
there is gross "spiritual sterility" wi
in the church. In this day of TV
was floored as I read the report
TV ratings at the Yellow Cre
Church in Indiana. Red Skelton r
ed high on the list. Where does t
Bible say "Thou shalt make my peo
laugh?" I have a TV, but never
lowed that make-believe drunka
plus many such silly programs in
home. I have enough trouble with t
devil without looking at his evil wa
in my front room.

When do we need this vision? Wh
Uzziah died all hope was gone.
need it in health, financially, and
all crises. In Daniel 3:16-18, the th
Hebrew children took a definite sta
In our day they would say, "If G
spares us, fine. If He doesn't, it
good, too. We'll serve only Hin
Elijah had it on Mt. Carmel, but ne
ed it when he felt defeat. I'd like
hear a sermon on "The Silent W
nesses." Where were the 7000 in E
jah's crisis? Today the Mennon
church is guilty of appointing stu
committees to see if we can toler
dancing, lodges, divorce, and rem
riage which God strictly conden
and 7000 stand silently by for fear
"getting involved." It's time we
getting involved at the throne. .
Elmer Hartzler, Rt. 3, Princeton,
61350.

outing aids character

THE EDITOR: More of our church- should sponsor Boy Scout units. e purpose of the Scout program is develop character. A Boy Scout omises to do his duty to God and untry. What other organization uld do it better than your church? e twelfth part of the Scout law s, "A Scout is reverent."

The merit-badge program gives the y a chance to be introduced to ferent vocations and an opportunity visit with men in these different lds, occupations, and professions. e highest value depends upon the aracter of these counselors. Again, need is for Christian men to serve counselors. The main duty of a utmaster is to develop leadership the boys. Certainly, that man should a Christian and a member of our urch.

Through scouting, the boys are en- uraged to earn a church award own as God and Country Award. e award can only be earned from own church, under the guidance the pastor. It consists of at least a ar of study of teachings, history, ganization, missions, and education- institutions of the church, plus vice to the church, such as usher, oir, and young people's group, also e of church property, such as yard rk.

When a boy of twelve or thirteen ns the church, what do we tell n about how to live the Christian ? Give him a bunch of don'ts or him to do his best to do his duty God, help other people at all times, p himself physically strong, men- y awake, and morally straight, and y the scout law which is: A ut is trustworthy, loyal, helpful, ndly, courteous, kind, obedient, erful, thrifty, brave, clean, and erent. The meaning of each is in *Handbook* for boys for anyone familiar with it. I am sure it uld help the new Christian. The ut program should be a comple- nt to the program of the church. *n Baergen, 121 S. Charles, Wichita, n. 67213.*

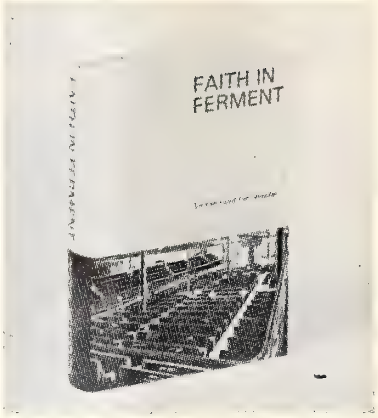
Volunteers preferred

The following excerpt is from a letter written by the administrator of one of our mental health centers.

Voluntary service is a significant contribution to the psychiatric milieu here; kitchen and maintenance staff attend community meetings, that is they are not totally compartmentalized as cooks; the wages which the voluntary service worker would ordinarily receive are set aside and sent to MCC, where they are funded and used on projects of major concern related to mental health. Right now, these funds are being used to provide scholarships to students in the field, such as social work; as aid to low income patients not able to afford full payment of treatment; and for purchase of equipment at the Center. Voluntary service in a psychiatric center is a different, stimulating, and worthwhile experience.

At the present time, we have an opening for a staff cook. This person would be one of a group of seven or eight working under the supervision of the food service manager; the work comprises the usual range of an institutional kitchen, preparation, cooking, and cleanup. The wage is $1.48 per hour, although we are encouraging participation on a voluntary service basis. In other words, we are open to consideration of a worker on a salary basis, but prefer a volunteer.

There is a continuing need for advance planning and recruitment of psychiatric aides. These are all on a volunteer basis, although, in some instances, we will consider extension of the term after completion of the voluntary service. The reason for this is the period of in-service training needed, so that an aide does not really become effective for about four months. Accordingly, a two-year term, either as a full volunteer or one-year voluntary service plus salary extension, is desirable. If this is followed through, it means recruitment of seven or eight people, annually (about equally men and women). Minimum age would be eighteen. *Howard Y. Musselman, Brook Lane Psychiatric Center, Box 1945, Hagerstown, Md. 21740.*



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THE condensed GENERAL CONFERENCE

18 *(continued)*

THURSDAY

BOARD OF MISSIONS *(continued)*

Marlene Habegger. Rapid church growth, the rising middle class, the Mennonite church in the city, these words remind us of one of Colombia's greatest needs, a well-trained pastor equipped to minister to the needs of the emerging middle-class city dweller. For this reason, we cooperate with the seminary in Montevideo and the United Biblical Seminary of Colombia. Sending our pastors to these training centers requires scholarship assistance, and you can help us. But, even as our pastors are in training, the church continues to grow and there just aren't enough pastors.Therefore, as an international brotherhood, we ask you for help. We need well-educated missionary-pastors to come to join us in Colombia to do that great task of building Christ's church in Latin America. We can count on you, can't we?

Han Vandenberg. When one-fourth of the world population is Chinese, truly, the Lord looked upon the great multitudes that are now not being allowed to hear the gospel openly preached, but all of China looks to the small province of Taiwan where, also, the fellowship of Mennonite churches, your co-laborers in a distant land, are looking forward to more partners in the work of preaching the gospel of Jesus Christ. They are very grateful to God and express themselves at every turn of the world for all the workers who have been sent forth in the various ministries of the church. We are very anxious to share with you the mission of the church as it is established in Taiwan, in the work of spreading the gospel.

Edward Burkhalter. Yes, India, too, needs missionaries, especially educational missionaries dedicated to the task of training national leadership for the church in India. The church in India has also been asking for a youth worker. But, above all, as we have heard during these days, it's important that the workers who go take on both the posture and the mentality of a servant.

Esther Patkau. In Japan, nationals and missionaries work together in a joint conference to plan the church program. These nationals are requesting as workers, evangelists, short-termers, English teachers, those who know the Scriptures, who have a passion to win souls for Christ, whose conduct is in accordance with the Scriptures, who are willing to work together with them and under their direction. Just before returning on furlough, there were literally dozens of requests from non-Christians, "Please return and share Christ with us."

Margaret Dueck. Our station is situated in a Mexican ranch, amongst the beautiful scrub oaks about seventy-five miles north of Cuauhtemoc. We have a really small medical health clinic, but a great work is on the go. The spiritual and medical need is great. We are in need of a nurse who has special interests in training and midwifery and one who can speak the Low German language. Because of the visa problem, we have to ask for a young nurse that has reached the age of fifty. Before I left for home in March, the plea of many a mother was: "Why don't you stay until my baby has arrived?"

Levi Keidel. Congo is a frontier where the Holy Spirit is mightily at work building the church. Today in the aftermath of revolution and upheaval, literally thousands of Congolese are committing themselves to Christ. Congolese church leaders continue to plead for missionaries. "Con help us," they say. "Come help use the techniques of radio, of liter ture, of mass and personal evangelis to reap this harvest. Come help build this burgeoning number of co verts into committed disciples of Jes Christ."

Ernst Harder. In lower South Ame ica, the contact with our churches h been through the Mission Board. Tl emphasis, in the last decade, has be to help our churches there in tl outreach among the neighbors. Tl emphasis is upon training leadershi as you have heard, in our seminar Bible schools, and high schools in o colonies. We are in close contact wi the evangelical community in eve country. To us, comes the call f a seminary teacher, for a missiona in Uruguay and in Brazil. In Bolivi the door is open for community wo and evangelism among Indians, wh are starving in the Alto Plano and a resettled in the luscious jungle.

Andrew R. Shelly. In referring the great issue of our day, someo has said that we're running out time. I would say, this morning, we' running out of time. When Adonira Judson was in the dungeon in Burm he was asked what the prospects the future are. He said, "The prospec of the future are as bright as tl promises of God." We're living in time of exploding opportunities. may be we're living in a time of tl greatest problems in history. But that is true, we're also living in time of the greatest opportunities history.

The great need of our day and tl great cry of our day is Jesus, to sol individual problems, and to solve tl problems of society.

Fremont Regier (from a recording Several times last week, I shared wi our workmen a meager meal of man oc mush and boiled field rat. It taste

SO I SEND YOU

airly good, but one little rat shared
etween eight men never gave each
f us a very big portion of protein-
ich meat so badly needed here. Even
hen Congolese families are fortunate
nough to have an occasional chicken
r rabbit to eat, so many hands dip
nto the gravy pot that each person
arely gets a taste. Anymore, wild-
nimal hunting provides very little
neat, and domestic animals are scarce,
isease-ridden, malnourished, plagued
ith parasites, and very unproductive;
ney are forced to live as scavengers
nd receive very little care. Most of
ne poultry dies, annually, from re-
ccurring disease epidemics, and many
ie during the dry season simply be-
ause they can't find water to drink
nd no one thinks about giving this
mple, yet essential, nutritive ingre-
ient. The Congo Mennonite Agricul-
ure Service is developed in a village
xtension program which is trying
help village farmers increase their
roductive capacity where they are
ruggling in their village situations.
he extension teams of Congolese
nd Paxmen make regular and fre-
uent circuits, establishing simple live-
ock projects. Villages are assisted
construction of rabbit hutches and
oultry houses and instructed in ani-
al feeding and care. Regular encour-
gement by extension teams helps to
sure progress in livestock projects.
Ve are introducing large and more
oductive breeds of poultry and rab-
ts and hogs. We are trying to com-
t diseases with vaccination pro-
ams and proper nutrition and sani-
tion.

The church of Christ in Congo is
w struggling in a most difficult time
transition in a post-independence
a of stability and rapid change.
any of the old foundations of so-
ety are being shaken or even com-
etely disregarded, and lost. It is now
ghly important that a strong group
lay members in rural areas of the
urch be given discipline and pre-
red to live in a difficult era that
ces us at this time. Opportunities
r fellowship and evangelistic out-
ach in rural villages through agri-
lture extension work are magnificent. Cooperating with local village pastors and teachers, COMAS extension agents can be very significant in the development of a stronger rural Christian family and church. Stewardship training must be a strong link in the program and real possibilities are already emerging in the development of the church, indigenously supported by members who are helping themselves to a better livestock husbandry and farming. Better crops and livestock products mean stronger people. Stronger people mean stronger schools and communities supporting stronger churches. People can help themselves, if given a chance. And serving in a program that tries to find ways to give them this chance is very exciting.

Henry Dirks. In Congo capital, Kinshasa, we are cooperating with twenty-three other missions in Congo's largest Protestant literature organization, LECO. During thirty-three years of service, LECO has grown to become the major Christian literature production and distribution arm for most churches and missions in Congo. Not only large quantities of church and school supplies are imported and distributed, but large quantities of Christian literature are produced directly in the LECO press. The demand for literature has steadily increased as more and more people are becoming literate. LECO employs ninety men and, with about ten missionaries, are kept busy in the various functions of editing, printing, and the distribution of Christian literature.

During the last year, the presses at LECO have converted over a hundred tons of paper into several million pieces of literature, including gospels, hymnals, tracts, and books, using over twenty different languages. Production tripled last year over that of five years ago, yet we still have a year's backlog of work.

Because of the large cooperating body, we are able to install some sixty thousand dollars worth of modern printing equipment and, in a few months, would like to put more machines into production work, some fifty thousand dollars' worth.

The doors for Christian witness and service are still wide open. Sixty years of mission work has already won almost one-third of Congo's sixty million population for Christ. Much has been accomplished. But we are still scratching the surface. Much, much more remains to be done.

Brown Lecture—II

Dale Brown. Ecumenicity, whether you like it or not, is very much in the air. It's going to be with us for some time and it's going to influence us. Now the word *ecumenicity* usually refers to the growing cooperation and unity that Christians are feeling with one another.

I do believe that the unity that is given to us by Jesus Christ is eschatological, and *eschatological* means that it belongs to the end time, and we have not realized it yet. You know it's not arrived in its fullness. But when you talk about biblical eschatology, you're always, in my perspective, talking about something that must break in now, in the present, the end time—what will be in the end time must begin now to break in and become a reality. And it is said that the Holy Spirit gives us an earnest or a down payment. And this down payment means that we begin now to realize what will be true in the end time. And that's the way it is with the unity of the church. How are we to begin to have this down payment now on the unity that will one day be, at that great banquet at Abraham's bosom as it's described?

What is the nature of the unity that we seek? I want to list four different views.

There are those that view the unity of the church to be expressed in terms of oneness of doctrine. I suppose that, going to those pickets [Christians supporting and opposing the Vietnam war] out there, that they would say that maybe they shouldn't be out there with signs; but if they are out there with different signs and opinions about Vietnam, that really would not matter, as long as they all would believe in the infallibility of the Bible, the virgin birth of Jesus, the deity, and bodily resurrection of Jesus Christ. Now, here I'm pointing to groups of Christians, many fundamentalists, evangelicals, many others, who would define the unity of the church in terms in oneness of doctrine. It's not so important for us all to get together in one organization. The important thing is to have unity of faith and of doctrine.

Now, coming from a tradition, the Church of the Brethren, which reacted against the creedalism and the scholasticism or the extreme scholarliness of the Lutheran creeds, we have said, "We have no creed." We've not quite said it accurately, however, because our founder said, "We have no creed but the New Testament." Brethren have very often said, it's not what you believe that's so important; it's how you live. And we sometimes have forgotten that how we live is determined by what we believe. And, therefore, I am one to say that doctrine and faith and belief are important, and I can go along with your tradition in coming to confessions of faith. But I do want to remind you that you can have uniformity in doctrine and still not have unity.

We had a theological conference among the Brethren, in which we invited people of all different viewpoints. You know, if you're known to be peculiar in some way, you were invited, because they wanted to get all shades of thought. That's the reason I was there. We had observers from other denominations who told us what they thought of us after it was over. And one of the observers said, "You Brethren, you differ so much, I can't imagine how you can stay together in one body. It's amazing to me." He said, "What is even more amazing is that when you get together you act like you're glad to see each other. Now, in our group, we have doctrinal uniformity. If you don't agree on the doctrine, they kick you out. When we get together, we aren't glad to see each other. We're sort of suspicious of each other. Always we're sort of questioning each other's orthodoxy and so forth." So you can have uniformity of doctrine and still not have unity.

A second way to define the nature of the unity that we seek together as Christians is to define the oneness i terms of oneness of organization Perhaps some of you have heard thes terms, low church and high church or low churchmen and high church men. A definition of a high church man would be this: that you are hig church insofar as you define the unit of the church in terms of structur organization and office. A low church man would say that the church is th people of God. And then the churc may develop leadership and hav bishops, but, essentially, the churc is the people of God. The highe you go in terms of doctrine of th church, you would say that where th bishop is, there is the church. The continuity and the unity of the churc are defined in terms of the office, th bishop, the hierarchy, the organizatio

A third definition of the nature o the unity that we seek: that we hav unity when we have oneness of fellowship. And here we look at these pickets on the other side of the street; doesn't matter about our differer views on Vietnam and other things The important thing is, are they willing to listen to each other and be i dialogue with each other? Here th unity of the church is defined not s much in terms of organizational unit but in terms of whether we're willin to listen to one another, to learn fro one another, and to love one anothe as Christians.

A fourth way to define the natur of the unity we seek: we are one whe we are one in mission. Now the important thing here about those picket out there in the street is to get ther all on the same side of the stree Of course, I know what side of th street I want them to be on. Ge out of Vietnam. That's very simpl But unity is defined in terms of mission and of common witness togethe Now the veterans in ecumenicity hav sometimes said that when we first g together as Christians and began t talk with one another, that we wer concerned how to make more effectiv the missionary program of the church And then later, we started to get together and t talk about faith and order. I thin ere's a mood now to return to the st mood that we get together for e purpose of mission. So the secu- r theologians, and *secular* means orldly, the theologians that are con- rned about love for the world, the cular Christ is the Christ who was ncerned about loving the world. his is to answer one concern from sterday.

They're defining the ecumenicity in e technical definition of the Greek eaning of *oikumene*. It does not st mean the relationship of Chris- ns to one another, but it means the hole church in the whole world. It eans the sphere in which the church oves. It's a relationship of the urch to the pagan world. So that e Quakers, moving toward North etnam with a shipload of medical pplies to the enemy of their country, is is perhaps more of an ecumenical t than all of the Christians gathered gether in the world under one roof, thout this relationship to the pagan orld.

W CONSTITUTION—V

lgar Epp. Perhaps, like many oth- s at this conference, I do not feel e proposed constitution is perfect. it, then, neither is the present con- tution under which we have worked r many years, perfect. I feel we ould be ready now to either adopt reject this document and, there- re, I move that discussion on the otion to adopt the proposed con- tution be terminated at the end of e time allotted by the program iirty-five minutes] and that the ques- n be automatically called for at at time. [Motion adopted.]

Ed G. Kaufman. I am not a mem- r of the constitution committee or any conference board or commit- e or office. I was a member of the d committee that worked out the nstitution that was adopted when e present constitution was adopted. d, of course, you probably would pect me to speak in favor of that ther than on the new one. The new nstitution is not perfect. No human cument is perfect. But I think the new constitution is a great advance over the old. And when the old constitution was adopted, some of your memories will go back that far, you remember that was a difficult time, too. Growth is always difficult and painful. I was a member of the Board of Education and of the Executive Committee of the conference for over twenty years, and I know a little of this internal struggle between boards and the inefficiency and duplication because there's no central authority of coordination.

There are, especially, some strong points in this constitution that Brother Ramseyer has already pointed out which seem to me need emphasis to coordinate. One more point, don't fear that this constitution will blunt the activities in evangelism. It seems to me this is entirely in line with the present developments in the area of missions. Jesus never devoted a week to evangelism and a week to social service. He healed and He fed and He preached all at the same time. And to put these things in the way we have them in the new constitution, have the one board and the different areas of the work, it seems to me very very sensible. I therefore favor the constitution and I favor it very strongly. [Applause.]

Art Waltner. One objection seems to be the general board. It is precisely at this point that I am wholeheartedly supporting the adoption of this new constitution. I'm sure it would be very difficult to find a business today with a volume of nearly two million dollars that doesn't have an overall board of directors. The city manager form of government is similar to this and is becoming increasingly popular. The business world has long adopted this type of structure and as the most effective management. I feel that the committee has done an outstanding job and I would urge this body to adopt this document today so that we can begin work under this new and more efficient form in the next triennium.

[Constitution adopted, 1431-262.]

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*Supplemental reading for the Sunday school lesson of Oct. 13, "Christ Our High Priest."

COVER

Harvest in India like harvest in North America: The gifts and giving of God.

CONTRIBUTORS

Ernest Epp is an instructor at Rosthern (Sask.) Junior College. His article was written in response to an article in our Feb. 6 issue, "The church did not meet my needs."

Howard J. Habegger, 405 Hoosier St., Berne, Ind. 46711, missionary to Colombia, is currently on study leave. His editorial refers to the conference statements on poverty (Aug. 20, p. 533) and nationalism (Sept. 10, p. 566).

CREDITS

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A new isolationism?

Howard J. Habegger

IT WAS IMPOSSIBLE to leave Estes Park without a new awareness of at least three major issues of our time: poverty in America, race in America, and the war in Vietnam. The presentation of the Board of Christian Service, along with its resolutions, was evidence of deep concern to act as a church in these critical areas. While some were startled, perhaps even angered by the methods employed to communicate the poverty and race messages, no one can overlook the severity of the problems which America faces. It is clear that a concrete response must be given by the church.

The resolution on poverty, approved by the conference, calls for the distribution of one million dollars outside of budget structures during the next triennium. This proposal for financial assistance, exclusively for the poor in North America, raises a serious question: Is this, in reality, a move toward a new isolationism within our General Conference? Mennonite history records the old forms of isolationism. These forms included ethnic distinctions which created isolated and insulated Mennonite communities. Linguistic differences also created a type of isolation which has not yet completely disappeared. Most of these old isolationistic patterns are being broken down at a rapid rate, as a result of a new mobility among Mennonites to urban and suburban America.

What of the new isolationism? Is it not related to an almost exclusive preoccupation with the national crisis in America? The old isolationism was ethnic and linguistic in nature. The new is national, a predominant concern for that which faces and affects North America. It is clear that the poverty crisis is real, but ought not our conference have a similar concern and compassion for the poor of the world? A realistic look at the developing countries of Africa, Asia, and Latin America is a painful picture of poverty, unparalleled in human history. In an article entitled, "Latin America: Birth Pains and Death Throes," the author speaks of poverty in the following way:

"Fully half of the 250 million people in Latin America today live in conditions so shabby they are inconceivable to most North Americans. There is a billion-dollar-a-year shortage of food. . . . It is an apocalyptic chronicle aggravated daily by thousands of new babies already cursed with their first gulp of air to a half-life of privation."

Is it irrational to ask why a resolution requesting one million dollars is to be utilized exclusively for national needs? Our overseas personnel (MCC, Pax, missionaries, and voluntary service workers) sent to serve in Africa, Asia, and Latin America might well ask: "By what scale of values, by what measurement in terms of need, can the General Conference Church solicit and distribute one million dollars exclusively for the poor in North America?" The question does not imply that nothing should be done for the poor in America, rather it is a plea for the same concern and compassion at an international level. What missionary, MCC or voluntary service overseas worker has not wished, even prayed for extra economic resources?

The conference is grateful for those who led us to an uncomfortable awareness of the plight of the poor and the richness of our resources to help in this national crisis. But a proposal to use one million dollars for the poor in North America, without a proportionate amount for the poor outside this continent, is incompatible with the universality of the gospel of love. It further demonstrates a narrow nationalistic concern, which is the antithesis of the spirit of the statement on nationalism which calls the conference to a new spirit of internationalism: "We ask that members of the General Conference Mennonite Church accept the spirit of internationalism in which Christian citizens are responsible for their country's welfare but are not devoted to their nation's interests at the expense of mankind."

The gospel of love in form of word and action must be in the context of an international perspective, not a nationalistic narrowism. Any form of nationalism in which our church focuses its major attention and assistance on domestic issues, without a proportionate attention and response to the identical problems in other countries, contradicts Christ's great mandate, "to Jerusalem . . . and to the ends of the earth."

HE MENNONITE

83:37 OCTOBER 15, 1968

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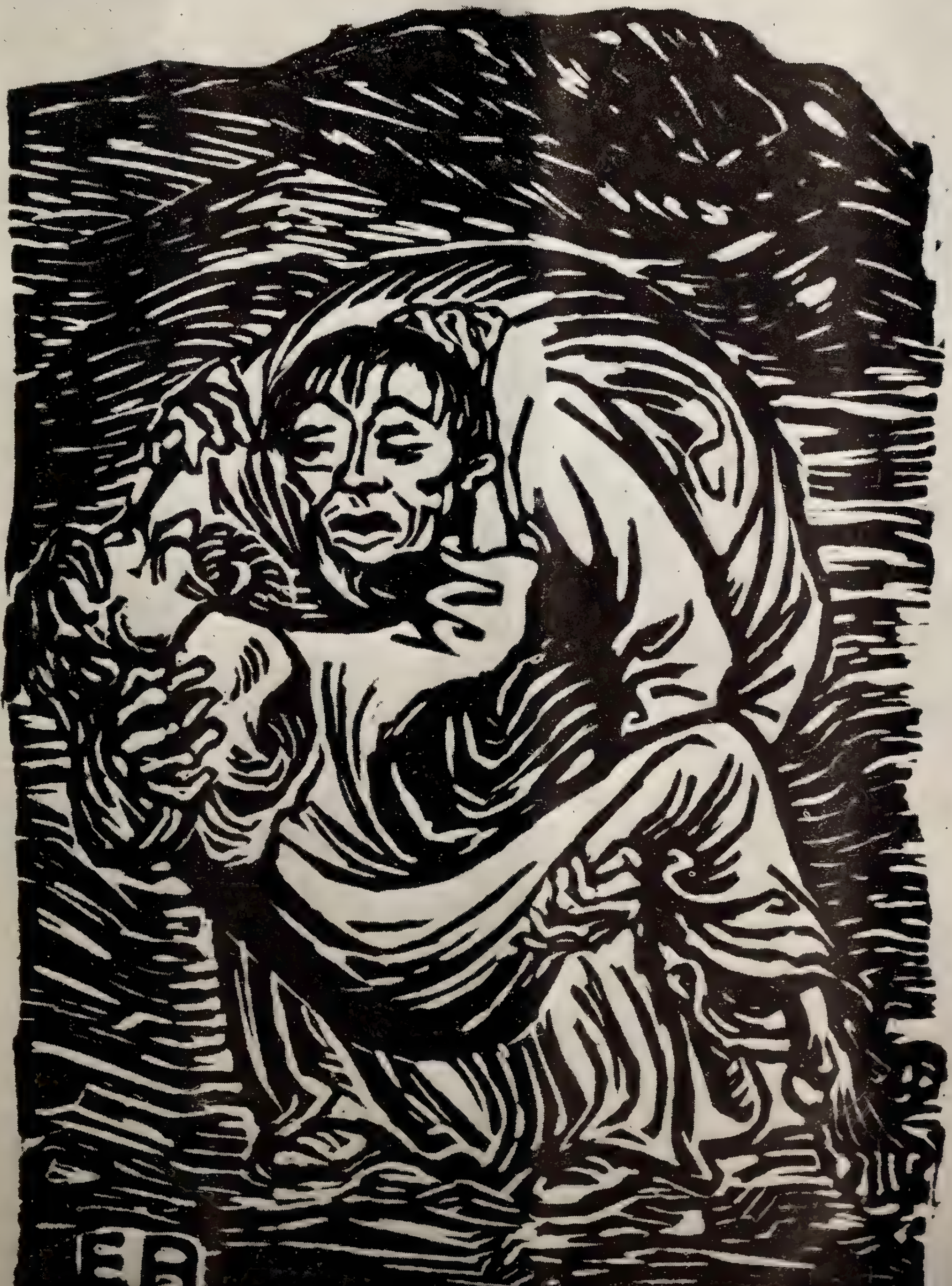
s Barlach, "The Good Samaritan" Museum of Modern Art.



36/[illegible]

don't expect miracle

ther Eby Glass

brews 12:2—Let us run with perseverance the e that is set before us, looking to Jesus the neer and perfecter of our faith.

YOU DON'T expect miracles," Edith rr said, "I'll try to teach Anna y to read."

Ier first reaction had been to say, o," but the mother's voice was urgent, like one grasping at the straw. The straw she grasped was th's tutoring, and it has turned out be, at least, a minor miracle.

Edith told me about her experience h Anna May, about her tutoring other children, about armchair hery, about the variety of services supplies from the office in her ents' home in Millersville, Pennsylia, where we sat talking together.

She told me about Anna May, a eteen year old, who is the victim a severe case of cerebral palsy. clinical psychologist suggested t Anna May might be able to learn read. Although she cannot speak lligibly, or write, she can under- nd nearly all that is said to her. answers by nodding her head. ng able to read would open up new nues of life for Anna May.

But how to teach her was a question hout available answers, even to th who is a teacher of remedial ding. She has a certificate which ds: "Qualified Tutor of the Lancas- County Reading Center."

When Edith contracted multiple rosis and resigned her position on faculty of Goshen College, after nteen years of teaching physical cation, she entered remedial read- a relatively new field. Although master's degrees were in the fields education and physical education, had received her bachelor's degree in elementary education, and her first teaching experience was with children. She decided to amplify this training with a county course, set up especially for tutors in remedial reading. Of the one hundred applicants, she was one of the forty accepted for the course, which involved three hours each Saturday for fifteen weeks.

But in all this training, nothing was set up to meet the demands of the severely handicapped person, such as Anna May. Many principles did not apply to her abilities; so Edith worked out a special system for her individual pupil. She read an article written by a man who taught a cerebral palsied child to read, and borrowed some ideas from him. She asked for suggestions from other teachers.

Then, one day, Anna May's mother brought her for her first lesson. At Edith's invitation, the mother remained in the room. She sat quietly through each lesson, apparently absorbed in her knitting, but alert to Edith's teaching techniques.

On one wall of her office, Edith had placed a large poster with one word, YES. On the opposite wall, another word, NO. This was the first basis of communication between teacher and pupil. Anna May learned these words quite easily and during the first lessons, she would indicate one or the other to show whether she understood.

As she slowly began to master sounds, then words, her mother cooperated at home with the labeling system. She attached their printed names to familiar objects such as bed, hat, door. Anna May read these over and over between lessons.

Slowly, she learned to identify the sounds, and then to associate the sounds with words. When she was able, one day, to pick *jar* as having the same sound as Jack or Jane, Edith felt a thrill of satisfaction at her accomplishment.

Anna May has now mastered the words in four preprimers, and continues to learn. The YES and NO cards have long since been removed from the wall. Communication between pupil and teacher has been established.

"With Anna May or any other pupil, a tutor has a one-to-one relationship," Edith said. "Some people say private tutoring is the sort of thing anyone can do. They are wrong. Very few children who come for tutoring are as handicapped as Anna May, but most of them have problems. Perhaps the child has had a serious illness. Or it may be a personal problem which neither he nor his parents realize is connected to the reading problem. In the one-to-one relationship, the child is free to talk, and sometimes, along with the lessons, he will talk out his deeper problem. This is an important part of helping him; it frees his mind to learn."

When Edith resigned her active teaching she retired to a wheelchair, because of multiple sclerosis. Her pupils always know, beforehand, that she sits in this chair. It doesn't embarrass children. For some, it is a conversation piece. One youngster said: "Say, it would be fun to ride in that thing!"

Seeing Edith accepting her wheelchair and leading a useful, happy life is a sort of therapy for students who feel their inadequacy because of poor reading. From this chair, they discover, she can shoot arrows from her bow straight to the target, or roll a bowling ball. She can guide her way all around the house quite independently. With this chair, she goes regularly to church, to many meetings and social functions, even travels by train or plane. From her wheelchair, she helps her pupils master the written page.

ppled by multiple sclerosis after teaching in college physical cation for eighteen years, Edith Herr began a new vocation eaching remedial reading in her home.

Seeing Edith accept her own handicap is a kind of therapy for students she tutors, who feel their inadequacy because of poor reading abilities. "Maybe my handicap is a talent!" she says.

Who would say that it does not seem a miracle to a child, to have learned to read easily and well, when he felt he never could?

Tutoring is Edith Herr's vocation. Students come regularly, by appointment, to her office in her parents' farmhouse on the outskirts of Millersville, Pennsylvania. But her extra hours are filled with other activities. Her parents have adjusted their living arrangements so that she can be independent and move about easily. A ramp leads from her office door to the macadamed driveway. Her father built parallel bars in the backyard, which she uses for her exercise. The cooperation of her family helps her to continue to use her training and experience in areas other than tutoring.

Camping is one of her favorite activities. She serves as treasurer for her denomination's camping association. In connection with her physical education program, she taught camping classes in college. She attended a graduate training workshop for camp leaders. With this background, she participated in workshops to train other camp leaders. Camp directors rely on her experience and write to her for suggestions for camp curriculum, program ideas, or personnel. They also ask her to assist at orientation session in the training of counselors and craft leaders.

Last summer she discovered a new dimension in camping, when she went to Camp Daddy Allen in Hickory Run State Park with handicapped adults. "You should have seen us go on a hike," she said, "with half of us on wheelchairs."

As corresponding secretary for the Lancaster Multiple Sclerosis Chapt
Edith knows most of the ambulat
members. She mails out notices
meetings or trips, and writes tha
you letters to the directors of pla
of interest who give free admissi
or to anyone who contributes to
enjoyment of the group. She es
cially enjoys the bowling team, wh
won the tournament last year at B
timore, capturing the trophy. T
Chapter plans its own activities, a
never spends any donated funds
entertainment. All donations are u
for research and for appliances
patients. The members raise funds
activities by selling candy.

As a member of Monterey Men
nite Church, Edith serves as assist
Sunday school teacher for young p
ple. She says she is very happy w
her church, in terms of the helpf
ness received. "It is harder to le
to take help than to be helpful," s
said. "But people want to help.
high school classmate offered transp
tation to remedial reading classes, a
a friend drives out of her way, re
larly, to take me to church.

"I am also asked to speak to gro
outside my own congregation, perh
because I am willing to speak free
When I let people know that I
ready to talk about my problems,
embarrassed or sensitive about the
then they feel free to ask questio
Even if the questions they ask se
ridiculous, they need to ask the
This clears the atmosphere for o
discussion in the area of other p
ple's personal problems. In a sen
all problems must be met the sa
way.

"You can't ask, 'Why has this h
pened to me?' but, 'How am I to
this experience?' You know the hy
'God moves in a mysterious way,
wonders to perform.' At one ti
I dedicated my talents to God. May
this handicap is a talent, too! Y
need to be willing to change when
Lord opens another door for you, a
to make the change willingly!"

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Script
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Oranges and rabbits grow in Colombia

Steve Pankratz introduced rabbits and rabbit hutches in Cachipay.

ACHIPAY IS KNOWN for its abundance excellent oranges. But supply far ceeds demand in the local commuty. Once, the truckers from Bogota uld offer almost any price they ished for the fruit and the farmers ere forced to sell or let the crop go waste. This situation, plus the fact at most farmers in the Cachipay ea depend entirely on oranges and offee for their livelihood, made the onomic outlook for the community ther bleak.

Through the organization and foration of a cooperative, the Cachiay farmers are now able to transrt and market their fruit in the rger cities of Colombia at more an double the prices they would reeive in Cachipay. Each participant the cooperative brings his fruit a central point where the oranges e sorted and graded. The co-op then res a truck to come and pick up e oranges and haul them into the ty. The two main customers of the -op are a large chain of grocery ores and an orange juice processing m.

This is an example of the type of mmunity-development work being one by Peter Harder, a vocational issionary, and Steve Pankratz, a oluntary service worker, in their ork with farmers of the Cachipay ea. For years, the farmers had aded their crops of oranges and offee, on the backs of their burros d led them over steep mountain ths to Cachipay, where they sold eir products in the town square or arket to truckers from the big cities, ho paid inferior prices. The farmers d to sell their fruit in Cachipay beuse they did not have the contacts, me, money, or means of transportaon to get their fruit to a better arket.

Pete and Steve have also helped e area farmers through the introuction of ducks and rabbits. The arp terrain does not lend itself ready to the raising of many types of vestock. For that reason, workers re striving to introduce animals hich will adapt readily to the enronment and provide a nutritious food supply, as well as having substantial commercial market value.

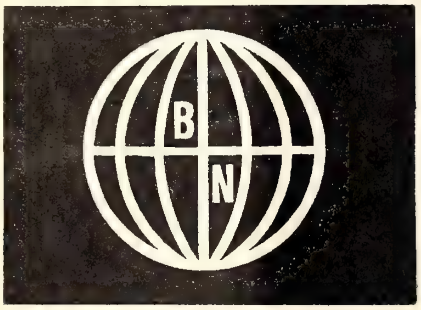
Rabbits are a good case in point. Pete and Steve have made a supply of rabbits available and have demonstrated how to build a very serviceable rabbit hutch out of bamboo, commonly found in the area. This means an inexpensive food supply is always at hand. Should the farmer decide to use the rabbit for food, it becomes a much-needed source of protein for him and the family. Should he decide to sell the rabbit, there is a ready market for both the meat and the hide, at substantial price levels.

Pete and Steve have also conducted experiments with various kinds of grain crops and vegetables, striving to find those kinds of crops which will adapt to the local environment and flourish in the area. Seeds and technical advice are available through such organizations as the Rockefeller Foundation experimental farms. Incidentally, a type of wheat which will grow in the Cachipay area has not yet been found. Many of the environmental impediments have been overcome, but a certain kind of soil bacteria, commonly found in the area, will not allow the wheat to grow.

Future projects for the Cachipay area as envisioned by Pete and Steve include the conversion of some thirty-five miles of what are now donkey paths into roads which are passable by trucks. A bulldozer has been acquired through USAID and will soon be arriving from the United States. Pete has, through local, district, and federal government agencies, secured most of the financial backing necessary for the project. Estimated cost of the total project is $30,000. Some $24,000 has already been secured through these government agencies, and the determination with which these men work assures almost any observer that the remainder will be forthcoming.

The economic impact which these men have had, and will continue to have on the Cachipay community, is tremendous. It is the difference between the Wild West of 1865 and the West of today. The commitment of these men to their God and to their church does not go unnoticed in the Cachipay community. Their ministry has been, and will continue to be, an important one. This witness of Christ's love is a very real and meaningful demonstration to these people of the church's concern for the physical, as well as the spiritual, well-being of the individuals. It is no coincidence that this form of service is the natural bridge toward church-building. This type of service has become a new tool of mission work in Colombia. *John Zerger.*

Symbol for Dutch agency



The globe and cross on a black background symbolize the work of a Dutch Mennonite relief agency. With a tradition of aid that goes back three hundred years. *Bizondere Noden* (special needs) was organized in 1947.

Its parent organization had given aid to Swiss Mennonites in the seventeenth century and to Mennonites in Russia following World War I.

In 1967, the group raised $34,000 in its annual Pentecost offering (its only source of support) which provided medical aid and wells for Paraguay and support of a spiritual ministry to East German Mennonites. Help is given to the orphans and aged of Holland, as well as relief for Vietnam and Middle East refugees.

Bizondere Noden is a member of International Mennonite Organization, the cooperative relief and service agency of the European Mennonites, which was organized last year.

The 142 Dutch congregations have a membership of 33,972.

Needs rise in African war For Nigeria and Biafra

The Mennonite Central Committee has spent forty thousand dollars for emergency relief on both sides of the Nigeria/Biafra conflict. The exact number of persons suffering as a result of the war is not certain, but the number is growing as the war drags on. No one can predict the future.

To help airlift high protein foods and medicines from the island of Fernando Po and Sao Tome, MCC sent ten thousand dollars through Church World Service. Up to twelve flights a night, paid for by Protestant churches of the world, go into Biafra.

Some foods are available locally, though at inflated prices. Recently, MCC sent thirty thousand dollars to several Nigerian Christian leaders and to missionaries to purchase local yams and other foods not high in protein, to stretch the protein foods flown in and used in emergency refugee feeding programs. Several groups in MCC's constituency made emergency funds available to Akron for the Nigerian/Biafra relief.

An interdenominational team, assembled by CWS and serving in the Calabar region under the direction of the Christian Council of Nigeria and the International Red Cross, includes two MCC nurses. Additional medical personnel for Nigeria is being sought. Wanted are a doctor and two nurses.

Words and deeds

Paraguayan Mennonites received fif
one head of livestock from Kansas
Sept. 16. The breeding stock (cat
sheep, and pigs) was transported fr
Wichita to Asuncion by the U.S.
training mission. The livestock h
been purchased by the Mennon
Central Committee in cooperation w
the U.S. foreign aid program.

Twenty rabbits (10 Californi
and 10 New Zealand whites) w
recently sent to Congo by air
Mennonite Central Committee a
Heifer Project for an experiment
providing a source of protein in
lages served by the Congo Inla
Mission.

Union Biblical Seminary, Yeotm
India, has received three hund
books from the library of Will
Wiebe, chairman of the Board
Missions until his death last Decemb

Susie Miller, Hartville, Ohio, a
Barbara Souder, Spring City, F
joined two other nurses, a doctor, a
a former Peace Corpsman in the f
medical team. Miss Miller was a st
nurse in an outpatient clinic of Fr
tier Nursing Service, Hyden, K
prior to volunteering for service. M
Souder recently received her bache
of science in nursing from Gos
College.

Congo needs more teachers

The Congo Mennonite Church hoped to open four additional secondary schools this fall but was unable to do so because there were not enough qualified teachers.

Only Nyanga has a complete school from which students can graduate and qualify for university training in order to become fully qualified secondary schoolteachers. While over a thousand babies were born in the Tshikapa hospital alone, and over twenty thousand children are in primary schools of the church, only sixteen persons enrolled as seniors in Nyanga's secondary finishing school. Thus the need for qualified teachers continues to be great.

The Congo Inland Mission is lo
ing for young veteran teachers a
new graduates to consider teach
in the Congo. About one year is sp
in Europe studying the French l
guage, as teaching in Congo is d
in French. Teachers are especi
needed in the areas of mathemat
and science: biology, physics, chem
try, and physiology.

The Congo church has authoriz
the opening of Ecole Menagere,
home economics and related stud
school, at Tshikapa. Missionary Frie
Guengerich will assist in the teachi
program.

linic ends plot to kill
estimony from Bolivia

Vhile sitting and pondering over my o years of service in Bolivia, many uestions arise in my mind," says na Wiebe, a Mennonite volunteer. Vas it worthwhile? Can I see any anges or progress in my area of ork?

"Looking back through the statistics the Good Shepherd Clinic, I found me interesting facts: In April 1966 e average number of patients at the inic was three; in 1967, twenty-four; d 1968, thirty-five.

"Looking at our spiritual progress, can see where the Lord has showered essings upon us. Many of the paents came to know Christ as their vn personal Savior. I would like to ll the story of one of these patients, ona Julia, as she told it to me."

I lived with my husband and my vo children at his parents' home. We d parties and drank a lot. I had a icked heart and treated my husband eanly. He still has a big scar where slashed him with a knife. I came own with TB and, finally, had to be aced in the hospital.

By then, I was just a skeleton, oughing my last thread of life away. he doctors said my case was hopess, as so many other cases are which ome to the hospital, only to die witha week or so.

I went out into the darkness alone ne night and knelt to pray, seeking e God I used to scorn. Miraculously, did not die but regained my voice d was able to swallow food again.

My husband had left the province ith another woman. When I looked r financial help from his parents to y medicines, they refused to help. planned my revenge for those in-laws hated so much. I skimped and raped to get the money to buy a volver; I intended to kill them both.

Meanwhile, at the hospital, we had een receiving visitors on Sundays ho preached and taught of a God ho loves us and wants to save us om our sins. I started reading the lew Testament they gave us. The Vord of God was so powerful that I ould not slay my parents-in-law. A emendous fight was raging within y soul, so I confessed to a Catholic priest one day. I was still as miserable as before.

One day, I decided firmly that I wanted to accept Jesus as my Savior, the way the evangelicals had taught us to accept Him. I was discharged from the hospital on Saturday. On Sunday morning, I went to look for my evangelical friends. I could not find any of those I knew, but I found a church and told the pastor my spiritual need.

I confessed all of my wicked past to the Lord and accepted Him as my own Savior. My sins are forgiven and washed away! I have never before experienced such peace and happiness. I am a different person now. I know Jesus lives within my heart. Oh, how much I am praying now for my husband that he may find this new life in Jesus Christ, too.

"This happened on Sunday; on Monday, Dona Julia found me at the clinic and told me all about it," reports Tina. "She was still on medications and was trying to find some suitable light work for herself, so as to be able to buy her medicines. The Salvation Army gave her a place to stay, and I had received ten dollars from North America to use for mission work. This money supplied her with food for a few weeks.

"She said she was resting in the knowledge that the Lord was her Shepherd and that He cared for her. Her two girls are being taken care of in a Catholic school. She hopes to be able to support them herself some day and to teach them the living gospel of Jesus Christ."

Germantown house bought
Will be information center

A century-old, thirty-room apartment building at 6133 Germantown Ave., Philadelphia, Pa., was bought August 29 by the Germantown Mennonite Church Corporation for use as a Mennonite information center and apartments.

Stanley Fretz, corporation chairman, says that the building, located next to the Germantown Church, is for a Mennonite Historical Informational Center which will be not just a museum but a place where people can learn who the Mennonites are, the part they have played in American history, and their role in the world today. This project will take a number of years, and the corporation is relying on contributions from interested individuals and foundations for its completion, according to Fretz. Work began on it September 7 when twelve Montgomery County Mennonites initiated a cleanup of the building.

The Germantown Church traces its history to the 1683 immigration of thirteen Mennonite families from Crefeld, Germany. The present church building dates from 1770 and adjoins its old graveyard. The first minister of the Germantown Church, William Rittenhouse, was both the first Mennonite minister and the first papermaker in America. A non-Mennonite descendant, David Rittenhouse, was a prominent colonial scientist and astronomer.

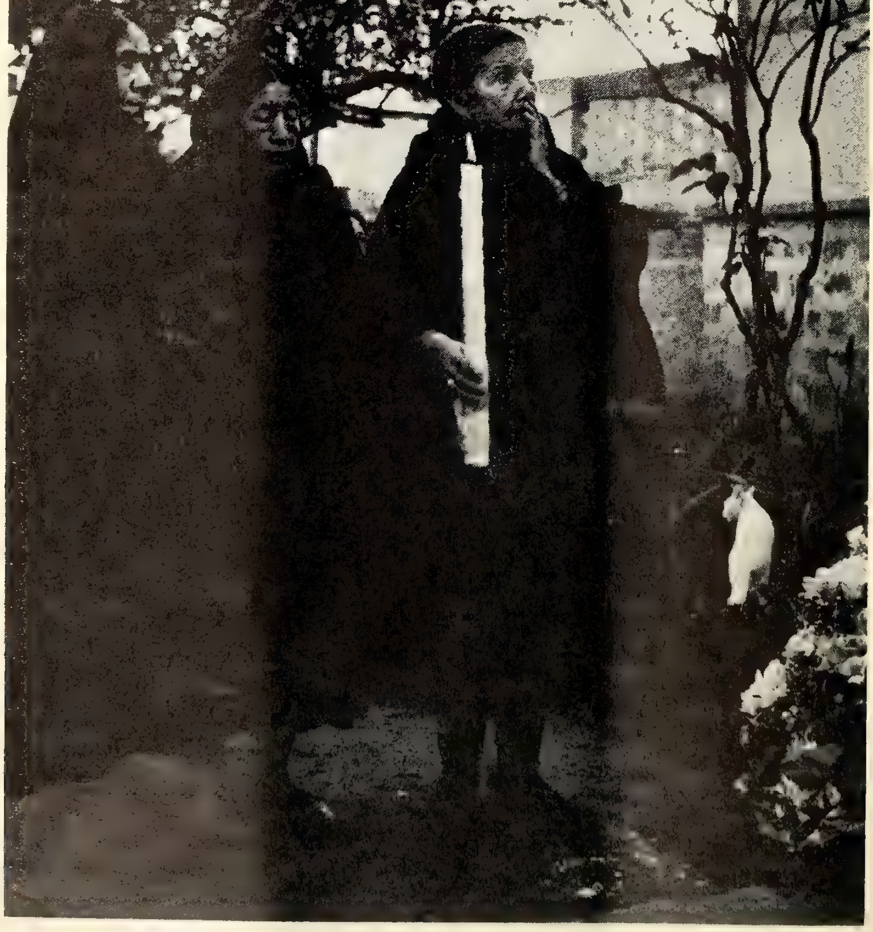
Macedonian farm goes on

The Mennonite Central Committee operated a community-development and agricultural-extension program in Macedonia, Greece, for fourteen years before turning the farm over to the Greeks in January 1966.

Then they focused their attention on the island of Crete. Virgil Claassen, MCC Crete director, returned to Macedonia last spring to view the present conditions on the farm.

He reported it was a joy to see the farm in tip-top condition. The buildings and the yard were clean and well kept. Most of the land is now in pepper experiments and the rest in wheat, corn, alfalfa, and vetch experiments. "The farm is truly an oasis in the valley," he said.

The confidence displayed in each other by the Greeks and the MCC grew steadily throughout the years. Dr. Bekiaris, regional director of the ministry of agriculture, was taught English over a decade ago by an MCC interpreter. He later came to America to study and then returned to Greece to serve with the Ministry of Agriculture.



Mourners in Quito, Ecuador

SENSITIVITY

O God, sometimes I'd like to be
  a sheep—
A sheep insensitive to
  human pain
  injustice
  hate
  selfishness
  resentment
  backbiting
  criticism
  gossip
  cliquishness
  favoritism
  lack of fellowship and
  lack of love
But you made me human.
  Why?
  Why?
  Why?
Two things come to my mind:
Possibly so that I can *feel with* a
  other struggling human,
But more so that I can experien
  the grace of God.
O Lord, forgive the
  resentment
  jealousy
  inward fretting
  fear
  turmoil in my heart.
Fill it with love and joy and freedo
  to do Your will.

Helen Fehr

Material for this page provided by Women's Missionary Association

CENTRAL DISTRICT REPORTER

tober 15, 1968 CENTRAL DISTRICT EDITION

50,362 Raised for Relief at Goshen Sale

e first Mennonite relief auction 1 sale held at the Elkhart County rgrounds was termed an “over- elming success” by the sponsors, o expect to hold a second annual ent next fall. The sale netted the c relief fund $50,362.

Bidding on beautiful hand-stitched ilts was, perhaps, the most spectacu- event of the day-long sale, with one the quilts going for $325. Four ndred and forty-three quilts were d, for a total of $13,920.

By noon, 1000 loaves of home- de bread and rolls had been sold volunteer workers, at sixty cents loaf. By 12:30 P.M., 1000 pounds Swiss cheese, at $1.00 a pound, had o been sold.

At 1 P.M., workers reported that arly 900 rolls of cured sausage had ne over the counter, and later, an imated 4000 pounds of freshly- ughtered whole-hog sausage was d.

Saturday morning, 3400 servings of pancakes and sausage were purchased, and later in the day, cooks sold 4000 servings of barbecued chicken. Thirty-five hogs were butchered for the sale. About forty pounds of cured sausage were donated by a woman from Lebanon, Pa.

The crowd attendance at the auction and sale was estimated at more than 10,000 persons. Tony Stutzman, member of the sale committee, said that the dollar value, contrasted with the number of persons who attended, “was fantastic.”

The 114 gallons of fresh apple butter, prepared at the fairgrounds under the direction of Paul Hoover, was sold out before noon at $1.00 a pint.

A total of $2400 was collected from the auction of antiques, according to committee members. A large copper kettle went for $125, a player piano sold for $180, an old-fashioned bell for $50, and a spinning wheel was bought for $50.

Before the day ended, some fourteen auctioneers and clerks helped dispense the numerous articles.

Stutzman commented that the $150 brought in from the pony rides, at twenty-five cents a ride, was another amazing total. He said that the success of this year’s venture assures another auction and sale next fall.

More than eighty churches from throughout the Michana area donated goods for the sale and participated in the volunteer work.

The money netted from the sale will find its way to distressed areas all over the world via the Mennonite worldwide relief fund which has contracts for distributing surplus food in Vietnam, Korea, Jordan, Paraguay, and India.

The MCC pointed out that $1.00 will help to distribute approximately 300 pounds of food overseas; $12 will provide enough to feed a child for a year.

(Reprinted from the Sept. 23, Goshen News)

enes from the first annual Mennonite relief sale, at Elkhart unty fairgrounds, Goshen, Ind. While the main action took ice at the quilt auction, where 443 hand-stitched quilts were sold, for a total of $13,920, over 10,000 people filled the fairgrounds at various centers of activity. The success of the first relief sale was overwhelming, according to area church sponsors.

HAPPENINGS

PLANNING TO VOTE?

(From 8th St. Church *Messenger*)

In preparation for a doctor's dissertation at Northwestern University, Gene Bartlett made a study of voting habits in our country for the five-year period from 1956 to 1960. These are the percentages of people who voted from the following groups: tavern keepers, 99 percent; gamblers and employees, 97 percent; Catholic priests, 89 percent; Protestant laymen, 29 percent; housewives, 16 percent; Protestant ministers, 16 percent.

PASTORS TO ACADEMIA MEET

On Sept. 23-25, at Champaign, Ill., about sixteen pastors of the Central District area met. Purpose? To understand the nature of the church's ministry on or near the university campus. Those attending, both from the Mennonite Church and the General Conference, were pastors of Mennonite churches near major educational institutions. District pastors attending were: Richard Yordy, host pastor, Champaign; Glenn Esh, Columbus, Ohio; Dan Slabaugh, Ann Arbor, Mich.; Stan Bohn, Bluffton; David Habegger, Elkhart; Walter Gering, Bloomington-Normal, Ill.; and Gordon Dyck, one of the planners.

CELEBRATE FIFTY YEARS

On Aug. 25, two couples marked fifty years of marriage: the Paul Yoders, Silver St. Church, Goshen, Ind., and the Noah Masts, Comins, Mich.

BLUFFTON STUDENT COUNCIL

The Bluffton College student council, made up of four students from the three upper classes, have elected two district youth: Arman Habegger, as president; and Anita Schrag, as secretary-treasurer. Arman is the son of the Loris Habeggers, Pandora, Ohio; and Anita is the daughter of the David Schrags, Meadows, Ill.

YOUTH PASTOR AT EIGHTH ST.

Keith Kingsley, second-year student at Mennonite Biblical Seminary, has recently been appointed as youth pastor of Eighth Street Church, Goshen.

MICHAEL ARRIVES, HALLELUJAH!

Via a "Mini-Bulletin" from Carlock, Ill., the James Dunns have announced the arrival of a son, Michael James, on Sept. 20. The bulletin is listed "Vol. 1, No. 1."

WHO WILL BE NEXT

During September, the following pastors have been installed into their new responsibilities: Sept. 15, Harry Spaeth at Nappanee; Sept. 22, Stanley Bohn at First Church, Bluffton; Sept. 29, Loris Habegger at Grace Church, Pandora; and Don Steelberg at Wadsworth.

MIGRANT NURSERY AT BERNE

The educational wing at First Church, Berne, Ind., is teeming with young life, because over one hundred children of migrants, who are working in the area tomato fields, are coming there Monday through Friday during the four weeks of tomato season. This is a cooperative project of the area.

STUDY ON KERNER REPORT

One adult class at Hively Ave. Church, Elkhart, Ind., is using the Kerner Report (official report of the President's Commission on Civil Disorders) for the fall quarter's class discussions.

RECORD NUMBER IN SERVICE

In the July and September issues of *The Reporter,* the names of twenty-one young people from our district have been recorded as entering the service programs of the church this summer. This month, we announce yet fourteen more, making a record of thirty-five district young people "going into all the world, for Christ."

Delbert Gratz, Jr., First Church, Bluffton, Ohio, to Congo to work in hospital construction, for twenty-seven months. *Ivan and Rachel Friesen,* First Church. Bluffton, Ohio, to Jerusalem for three year, where they will direct MCC work on the west bank of the Jordan. *James and Diane Bleam,* First Church, Bluffton, Ohio, to teach for two years in Newfoundland. *Willis Sommer,* Meadows (Ill.) Church, to Indonesia, for three years, to work in economic development programs. *Terry and Louise Lehman,* to Tokyo, to teach English for three years at Miyakonojo Technical College, he is from First Church, Berne, Ind., and she is from Souderton, Pa. *Mr. and Mrs. David Regehr,* Markham, Ill., to the Congo, to teach for three years. *Leanna Goering,* Markham, Ill., to Newfoundland f a one-year teaching assignment. *Joh Olivet,* First Church, Bluffton, Ohi to work in the Congo. *Mr. and Mr David Schmidt,* on the Bluffton Co lege staff least year, to Congo f three years, for TAP teaching.

HOBBY LEADS TO PRESIDENCY

Eldon Graber says that his particip tion over the past years in the Na tional Association of Intercollegiat Athletics has been a hobby. He ha served as chairman of the NAIA elig bility committee, and since 1962, ha been on the executive committe This year he was elected president NAIA. He is also vice-chairman of th Central District, and registrar an professor of education at Bluffton.

REACHING OUT BOTH WAYS

On Sept. 22 Oak Grove congregation, Smithville, Ohio, invited representatives from the Central Distri and the Ohio Conference to discus with them the meaning of membe ship in these conferences. Claud Boyer represented the Central District, and Willis Breckbill was ther from the Ohio Conference.

Walter Regier to Peoria

The Walter H. Regiers are movin from Comins, Mich., where the served the Comins (Mich.) Church fo three years, to Peoria, Ill., where the have accepted the pastorate of Gospe Church.

Before coming to Peoria, the served five churches; two in Kansas one in Oklahoma, and two in th Central District — Eicher, Waylan Iowa; and Comins (Mich.) Church.

At Peoria, the Regiers will replac the Melvin Norquists, who termina ed pastoral leadership there the las Sunday in September. The Norquists plans, at the time of this writing, wer still indefinite.

At Comins, the Regiers will be followed by Paul Diller, who will serv as lay interim pastor. He has been lay leader in the Comins and McKinley churches during the past years while operating a dry-cleaning establishment in Mio, Mich.

The Regiers plan to rent a hom in Peoria while they and the congregation explore future plans for th church, which could include movin to another location in the city. Th church in Peoria is one of twelve i the district receiving financial suppor from the mission committee.

OUTH PAGE

Killing costs $500,000, per person
hat would making friends cost?

an has been fighting for thousands
 years. There have been hundreds
 wars, in which countless numbers
 humans have been killed. Weapons
ve developed from the stone to the
ng, bow, flintlock, cannon, machine
n, mortar, bazooka, grenade, flame-
ower, shrapnel, and the hydrogen
mb. As wars progressed, so did the
apons, so that now we have the
wer to destroy the world. We have
ent billions of dollars, taxed our
tural resources, and devoted years
 scientific experimentation for the
chinery of war. We are putting
rth an energetic program to im-
ove the methods of killing. Why?
hy should we, as intelligent human
ings, use such a barbaric method
 settling disputes between one an-
her?

Besides the vast loss of human
e, the present war is costing us
oney at the rate of $500,000 per
emy killed. Our enemy is a commu-
t. We could bring that communist
errilla to the United States from
e jungles of Vietnam, give him a
me in a nice neighborhood of good
nericans, hire a maid for his wife,
d his children to a private school,
y him a yacht, and give him a
embership to a country club, for
s than $500,000. That would surely
ange his views! But we kill him.
d in so doing, we murder hundreds
 civilians. Also, to do the job of
ling our enemy, we blind, cripple,
d kill our own men by putting them
hind our ingenious weapons.

If it is communism that we fear,
en we should resist it in the most
ective way. We had better use con-
uctive action, instead of destruc-
e war. It is time to use our intel-
t. What would the situation of the
rld be like if we put all our com-
x military muscle and intelligence
to a peace-oriented, constructive
ogram? If our concern is to help
other country, and protect it from
mmunism, then we should show them what we have to offer: education, science, technology, agriculture, fine arts, and health. How could it fail? Enemies fight because they have someone with whom to fight. If we don't offer military resistance, but replace it with friendly, human relationships, then the enemy's only human resistance could be on our level. Communists, contrary to some beliefs, are human, and if they were confronted in a peaceful way, their method could not be violent. Any barbaric military method of an aggressor would be looked at with scorn throughout other nations of the world. What a perfect proclamation against communism it would make.

I love my country. I feel that we should protect and improve the freedom and democracy we have. With the modern weapons and the hydrogen bomb, war is obsolete. It is barbaric. It is immoral. Man insults himself when he wars. The most effective method of defending what we want to defend is found through constructive reasoning and human relationships. We must employ the power of love, and not dwell on the sin of hate.

Peace Essay, Jim Heiks, First Church, Bluffton, Ohio 45817.

Jim Heiks is the new treasurer of CDYPU. As a sideline, he is a freshman at Bluffton College. He has a double major, music and science. He has a lot of enthusiasm. He wrote the essay above.

"Things"

Quotes and proverbs are used very often in writing. They are powerful because they are personal things, having been passed down through families and touched by millions of people. They come from many different people. Politicians have to be especially careful of what they say for they are often quoted—as they put it, "often misquoted." Think of all the things that you and I say off the top of our heads. Perhaps we should be more careful.

Quotes and proverbs may express sentiment or give inspiration. They may give advice. They are, perhaps, one of the clearest ways of philosophizing.

Therefore, I will include a few quotes each month. If you have anything that you would like me to include, send it to me.

Some people get credit for smiling when they are only proud of their teeth.

Character emerges from all the little things you were too busy to do yesterday but did anyway.

Unless you call out, who will open the door?

Come away by yourselves to a lonely place, and rest awhile (Mk. 6:31).

The question is. . . .

"What in the world are we doing?" is the main question which the CDYPU officers are thinking about now. Trying to relate to the YPU groups in a large conference such as ours—covering portions of six states is difficult, if that's what the officers are set up for.

To figure all this out, or to at least get a few ideas, the officers are having a weekend meeting in October with a few conference leaders who take an interest in youth. The meeting also includes youth representatives from different areas of our conference. If you just happen to have any suggestions, write to any of the officers.

Material for the Youth Page should be sent to Jean Gerber, Bluffton, Ohio 45817.

U.S. AID worker says Send us Olgas and Harrys

Mrs. Robert Gibbs, USAID, *Jordan, writes:*

Amman, Jordan — It has been a pleasure and a great satisfaction to work with the Martens, Olga and Harry, (members of Hively Ave. Church, Elkhart, Ind., recently returned from a year in Jordan), and to help distribute the excellent products that the Mennonite people have sent to Jordan. It is a joy to give out clothing that is, unfailingly clean, and if not new, in good repair.

When these refugees, whose plight is not at all of their own making, see beautiful handmade things, and realize that someone has cared enough to make something pretty, as well as durable, their faces often light up with hope.

This is especially true of the baby clothes. I have seen mothers, with whom I couldn't speak, unwrap a bundle, find a hand-knitted sweater or sacque, and lovingly pat it, with the greatest sense of appreciation—then kiss me on both cheeks. How I wish those who had prepared these bundles could see the look on these mothers' faces. This is truly "seeing one's brother's need and supplying it."

Come with me into one of the Refugee Clinics. The rooms are bare—cement-block walls with high windows. We appealed to Olga, and she and I rummaged through bales and bales of cloth, until we found enough pieces of bright red to make curtains for the waiting room. What a difference it made!

Then we found gay children's print fabric to cover the screens in the doctor's examining rooms. We hid the medical supplies behind red and white gingham curtains. The sun beat down through the windows in a long corridor-like room, where mothers patiently waited with their babies to be examined. We used several types of brown materials, then hung a gay aqua print at the sides. The women smiled to see the room transformed.

But pieces larger than six yards long are needed. It takes so much more materials to make garments for people in the Middle East than it does for western-type dress. It takes seven yards to make the long, flowing outer garment, which so many of the old men wear. The refugee women wear dresses with floor-length skirts, high necks, and long sleeves—rather like a Mother Hubbard. How we have wished for large pieces of black cloth, for there have been deaths in so many of these families, and the mothers and wives seldom wear anything except black.

The toys included in the children's bundles are usually the only toy a child has. How they guard and cherish the doll, the jump rope, and the ball. They will trade clothes unt they get the size that fits, but the toy are clasped tightly and never surrendered. The bar of soap and the towels are equally prized by the mother The safety pins, I almost believe, ar the greatest treasure of all.

How grateful we have been for th barrels of shoes—with pairs tied securely together. There are neve enough shoes in Jordan—and thos you have sent, when not new, hav been repaired and polished! Sometimes a new pair of shoelaces shoul be tied to the shoes, for they are virtually nonexistent in refugee camps

To those of us who have not ha the privilege of working with Mennonites before, your philosophy o service and concern has added a new dimension of respect for your religion. Send us more of your Olga an Harry Martens! They are good ambassadors.

Harry Martens

Olga Martens

On return from Vietnam

When persons are only Counted

By Martin Strayer, Neil Ave. Church, Columbus, Ohio, after nearly two year of relief service.

In the fall of 1968, there seems to be no peace for the near future; since brinkmanship international peace can only be described as brief periods during which the armies shift position and get into gear for renewed conflict. At home, things are going little better. A deep, dark anger is boiling to the surface and erupting in our city streets. Violence is the order of the day. It seems that Mayor Daley's approach to dissent is being applauded by the majority of white America. We are being promised more law and order by the three major presidential candidates, but no viable alternatives to war and riots. Their own promised violence can only precipitate further violence. We are being sucked into such a giant whirlpool of force, and our national mentality supplies the direction for this churning pit of self-destruction.

There are some voices crying out against this. Many are humanists, a few are Christians. It is extremely dangerous to speak out against a mass mentality. The list of martyrs who spoke out against majority opinion includes John the Baptist, Dietrich Bonhoeffer, Martin Luther King, Bob Kennedy, and a great many peopl with names like Graber, Remple, an Yoder. We recall that the Son of Nazareth carpenter put His life i jeopardy when He dared to sugges that His culture was out of tune wit God's will.

We are not all prophets, but all o us must be able to exhibit the love o Christ to life's fellow travelers. Thi means that we must learn to know who the suffering are. We must attach names and faces to demonstrators and police. General Westmoreland tried to reduce the war in Vietnam to a kill-ratio. If we killed ten to fifteen times as many of them as they killed

PEACE SERVICE

us, we were winning the war. As
ristians, we cannot talk of *them*
d *us* like Swift or Armour uses
mber descriptions. Empathy is the
ssing ingredient in the United States
se last few years. We have seen, in
etnam and Chicago, disregard for
lividual persons. People are clubbed,
ot, or bombed with reckless aban-
n. No one asks, "Does this person
ve something worthwhile to say?"
even "Is this a person?" In Saigon,
er Tet, bodies were piled in open
ces to be counted; not identified,
ly counted. War would be much
re difficult if we all thought of the
ing as fathers and sons.

We cannot all go to the Far East,
Near East, or Harlem; but we
ist, if we are to take our com-
ssionate Lord's teachings seriously,
velop a feeling for the world's
fering. We all know someone
Vietnam, Jordan, or Gulfport.
ease pray for them. Write them
etter and tell that voluntary service
rker, Paxman, or missionary that
u are seriously concerned about
at they are doing and want to share
ir work. Perhaps, in return, you
y be asked to share a burden or
en love a very unlovely person.
t, after all, that's what it's all about,
't it?

CONSIDER FOR DECEMBER

Any reader is invited to make reply by Nov. 15, to: The Editor, The Reporter, *3303 Benham Ave., Elkhart, Ind.*

The rocking chair creeks, the night light at the foot of the bed casts large shadows on the walls, the Christmas storybook is back on the shelf, your six year old is tucked in, and the soft melody of "O Little Town of Bethlehem" wafts up the stairs from the hi-fi.

"Mother, is the story about the baby Jesus a pretend story, or is it a real, real story? You said once that stories with fairies in them are always pretend stories. Mother, have you ever seen angels? Have you ever seen a baby Son of God?"

Your rocking chair stops, and you explain to your child. . . .

Enrollment up at Bluffton

A 4 percent enrollment increase has been announced by Bluffton College for its first semester classes.

Full-time enrollment is 730 students, compared with 701 for the similar period of 1967. Twenty-four part-time students bring the total to 754.

The sophomore class shows the highest increase, numbering 207 as compared to 172 a year ago. The seniors boast an increase of 30, totaling 154 to the 124 of last year.

Freshman and junior totals are down slightly, the freshman listing 229 compared to 259 of last fall, and the juniors at 140 compared to 146 in 1967.

Robert S. Keider, president, said the figures were encouraging. Estimates through the summer had placed full-time enrollment at 720 students.

Four of forty seminary Students from district

Enrollment at Mennonite Biblical Seminary, Elkhart, Ind., for the fall semester totals forty. This compares with forty-two at the same time last year. It happens that this difference is reflected in the number of Canadian students, for last year saw fourteen here from north of the line, while this year records eleven. Small differences of this nature can hardly be construed as indicating a trend, however in general, the fall enrollment for the past few years has been markedly lower than five or six years ago. We are waiting in hope for this to improve.

All districts of the General Conference are represented, the largest contingent of five being from the Western District, with the Central and Northern having four each. The Brethren in Christ have two students, and from the Mennonite Brethren and the Mennonites in Switzerland and Paraguay there is one student each.

Among those from the Central District this year are one pastor, one returned missionary, and two ministerial students. The pastor is Abe Peters from the Topeka (Ind.) Church, who has been taking one or two courses each year in addition to his pastoral work. The missionary is Julia Schutz from the Grace Church, Pandora, Ohio. She was in Colombia for a two-year term and hopes to return again after completing studies. The other two are Keith Kingsley and Peter Stucky, both from the First Church, Berne, Ind. Both are in their second year of studies.

One remarkable feature this year is the presence of one woman in the senior bachelor of divinity class. Barbara Prasse, wife of the Presbyterian minister in Elkhart, has been taking part-time studies for several years and is now close to finishing her work for the degree. Of the other six women, most are in the Christian education curriculum or taking a few hours for personal interest.

The year has started off well with increasing joint participation with the Goshen seminary with even noncurricular activities in full cooperation. *S. F. Pannabecker.*

FEEDBACK

Hurrah for "the right!"

(*Pages 6-7, Sept. 17, Reporter*)

Dear Editor: "Let everything be done decently and in order." Hurrah for the good sense of farmers Sommer and Schindler! I am dismayed at the trend our church is taking away from the Bible and toward the National Council of Churches.

It is sickening to hear the argument about what to do for the poor. Having been in that category myself until recently, I recommend for the poor the same thing I wanted for myself—a job, not a handout. I might add that nobody in my family was out burning or looting to protest our poverty, either.

Being brought up on the "Thou shalt not's" of the Ten Commandments prevented that—even at the time our daughter was very ill, and calling for oranges, and we had nothing to feed her but cornbread.

On gun legislation, the Christian will not misuse his gun; whereas, the criminal will continue to steal guns to ply his trade. Having a gun in your house is a deterrent to criminals from breaking into your home and harming your wife and daughters.

When guns are outlawed, only outlaws will have guns. *Mrs. Gladys Schulz, housemother, Florence Crittenton Girls' Home, Peoria, Ill.*

FOR DISTRICT WOMEN

Theme . . . "God hath compassed me with his net" (Job 19:6). Our new theme for the coming year suggests a deeper commitment, a fuller surrender. May each of us be determined to give of our best in the work that is before us.

District Women President's corner

No doubt, every missionary society president was as happy as I was to receive the WMA *Manual* this summer. This handbook will be of untold value to each society, but only as it is used. I would recommend that copies be ordered for each officer of your society. Order from WMA, Box 347, 722 Main St., Newton, Kan. 67114, cost $1.00 each.

The manual discusses the purpose, witness, and history of mission societies; offers practical helps—business procedures, material-aid specifications, and program suggestions. It is a resource manual that you cannot afford to be without. Certainly, our thanks should be extended to the committee members who compiled the material for this manual. Here is an effective tool that should unify our purpose, service, and gifts.

"So we are ambassadors for Christ, God making his appeal through us" (2 Cor. 5:20). Differences may mark the character of our opinions and beliefs, the measure of our knowledge and talent, our culture and learning experiences. But obedience to Jesus Christ takes precedence over all else.

Paul says, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). The Amplified New Testament translates it: "Let this same attitude and purpose and humble mind be in you."

What were the qualities of the mind of Christ which Paul coveted for the people? A sensitivity to the needs of mankind, flexibility when difficult change was necessary, a directness in dealing with life's problems, infinite patience in coping with opposition and persecution, a compassionate love that knew no barriers, a dependence on God the Father, a humility that stooped to lift.

If we have the qualities of the mind of Christ, then our speech, our spirit, our service will be identified with the Master and we shall be united by bonds of love. *Mrs. Edward Brookmyer.*

Attention: Nov. 12, 13, ministers' wives and Christian workers' conference, Bluffton, Ohio. This will take the place of the usual Bluffton women's conference. Women are encouraged to attend their various area meetings.

Beatitudes for WMA

Blessed are the dependable women who attend each WMA meeting, for they shall receive inspiration.

Blessed are the loyal members who contribute unselfishly to the WMA budget, for it is more blessed to give than to receive.

Blessed are those who participate cheerfully in the work projects, for they have the joy of being co-workers in the spreading of Christ's kingdom.

Blessed are the enthusiastic members who invite others to join them in WMA, for they will enlarge its efforts and accomplishments.

Blessed are those who, with love and concern, seek out the lonely or troubled in their midst, for in helping others they will find happiness untold.

Blessed are the praying women who keep their prayer commitments to our missionaries and workers, remembering them regularly before God.

Blessed are the gracious members who know how to make visitors or new women feel at home.

Blessed are the faithful members who are willing to serve as officers or committee members, for with such the cause of WMA moves forward.

Blessed are the cooperative members who refuse to be faultfinders and troublemakers, but instead will offer constructive suggestions.

Blessed are the dedicated women who strive to do God's will, not only in WMA and church responsibilities, but in every situation of life. *Mrs. Leslie Lehman.*

Meeting in the Congo Bush

On Aug. 27, the four missionary s
cieties of Grace Church, Pandor
Ohio, met in the nearby Campfi
Woods for a joint meeting. We calle
it Meeting in the Congo Bush. Agn
Schutz, a former TAP teacher wh
spent three years in Congo, broug
a young couple from Angola, no
studying at the University nearby, ar
together they gave the program.

At the center, a five-foot-high py
of wood, lighted just as the membe
arrived, burned brightly. It was
narrow pyre, built like a chimne
and filled with brush soaked in ker
sene. This is the type of campfire
southwestern Congo. Since all cookin
and much living in Congo is don
out-of-doors, this lent much atmo
phere.

The guests from Angola spok
sang, and danced for us. In Cong
music is a part of daily life and ri
ual. Most work is done by hand, eve
field work, and rhythm helps to mak
it easier. Each person danced alon
The young wife, in African costum
took a round foot tub standing by th
tree, put a few medium-sized logs
it, put it on her head, and dance
It didn't even fall off. We applaude
her for that!

African refreshments were serve
on catalpa leaves, since banana leave
which are used in Congo, are n
available here. The menu was fis
cakes and Congolese candy, both mad
by the guests, and bananas, roaste
peanuts, and a fruit drink made a
cording to African recipe. We ha
some difficulty holding our catal
leaf in one hand and trying to pe
the banana with the other. Just f
safety, we had a folded paper napk
under the leaf.

We felt that we had gained a b
of understanding for Congo. *Distri*
advisor, Mrs. Gilbert Suter, Pandor
Ohio.

Women's retreat

The women's fall retreat at Cam
Friedenswald was held Sept. 20-2
Ninety-two women attended. Hele
Good Brenneman was the speake
The topic for the retreat was "R
deeming the Time."

J. Herbert Fretz officiated at th
Communion Service on Sunday mor
ing.

Material for this page should be sent
Mrs. L. L. Ramseyer, Bluffton, Ohio.

. J. Neuenschwander holds the bronze plaque presented to him on Sept. 22, on his nniversary of fifty years in the Christian ministry. Pictured are those who particiated in the service at Berne, Ind.: Gerald Stucky and Gordon Neuenschwander, astors of the church; A. J. Neuenschwander, minister to the elderly at Berne; Goron Dyck, district conference minister, and Andrew Shelly, executive secretary of e Board of Missions.

rom "Speedy" to "Steady"

emarks by Gordon Dyck at the tieth anniversary of the ministry of . J. Neuenschwander, Sept. 22, at irst Church, Berne, Ind.

I am honored that it should fall y privilege to try to be a mouthpiece r thousands of people who claim ur brother A. J. Neuenschwander as eir dear friend. I am impressed again today I search my vocabulary, that enuine love and appreciation for a ear friend, do not give themselves uickly or easily to the vehicle of ords. Personally, one symbol of my wn appreciation and love for him hich goes beyond what words can y, is that eight years ago, when I earched among my minister friends r one whom I would like to preach y ordination sermon, my affections uickly selected A. J. Neuenschwaner. I am sure that many, many of ou could refer to similar pictures in e gallery of your memory which tell bout your esteem for him whom we ecoginze today.

A lifelong friend of yours, Brother euenschwander, a man by the name f Paul of Tarsus, has often compared fe to an Olympic race. Fifty years go, when you placed your well-ained feet on the starting blocks of life's race, we understand that your friends gave you a new name—"Speedy Neuenschwander." And that nickname has stuck, because it describes well your explosive enthusiasm in your romance with life. When you started the great Olympic game of life, you ran the dashes well.

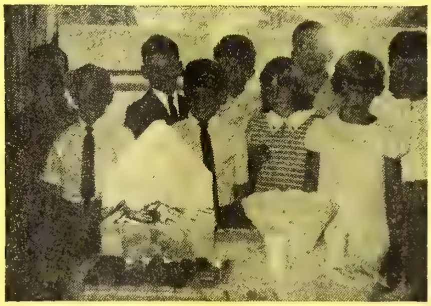
But, today, fifty years later, we honor you, not because you had a speedy start, but for another reason. Today I would propose that you have gained the right to a new name. I would like to change but two letters in your nickname, and change it from Speedy to Steady. Today we honor you, and give thanks to our heavenly Maker, Redeemer, and Sustainer, that you are also a distance runner. And today we wish to mark, and cheer, if you please, as you complete fifty laps around that annual track in the ministry of the Christian gospel. Many of your original teammates have already received their eternal reward after running shorter distances; and some others have become winded, and have quit the race. But your inspiring ministry continues among us.

I believe you deserve the new nickname *Steady Neuenschwander,* and for many reasons. As a pastor, many have found a *steady* hand when they needed comfort, encouragement, or guidance. We have come to know you for your steady faith in God, steady love for people, steady dedication to the ministry of the gospel, steady confidence in those with whom you work, a steady enthusiasm and zest for life, and your steady friendship with thousands of people across the General Conference.

Through the "grace of God," I am sure Brother Neuenschwander would remind us, his life has been an authentic illustration of one of the admonitions of the Word of God found in First Corinthians 15:58: So then my dear brothers, stand firm and *steady.* Keep busy always in your work for the Lord, since you know that what you do in the Lord's service is never wasted.

Steady Neuenschwander, we are inspired by your fifty years of ministry among us—a ministry which still continues today. We thank God for you!

A shower of soap



The junior class of Pleasant Oaks Church, Middlebury, Ind., at their soap party. Pictured in the back row are (l. to r.): Steve Miller, Eddie Miller, Mike Ebersole, David Miller, Phillis Miller. Front row: a visitor, Tim Tahara, another visitor, and Kathy Hershberger.

The junior class of the elementary Sunday school department has been discussing the problems of the poor and needy countries. We are constantly hearing that people are needed as missionaries to these places. Knowing that the junior class is not old enough, we began to think of something we could do to help. By really looking for a project, we found one in our Sunday school quarterly—we learned that people didn't even have soap, so we began to make plans for a soap shower. We made our own invitations, and gave them to each child in the elementary and youth departments and asked them to come to the shower. The only requirement was to bring one bar of soap.

The following Sunday, we had the shower. We welcomed our guests and served them punch and cookies. We collected forty-five bars of soap. We are to give the soap to MCC to be distributed where needed.

We are finding this is just one of many projects that can be done by a junior class. We feel we have a lot to do. All we have to do is look for projects and act on them.

DEAR SIR:

Oil for the spirit

The weekly *Mennonite Times* arrived yesterday with the news that the Plain Mennonite church in Pokagon has become one of the fortunate churches to discover oil on its property. The editor saw this as cause for some rejoicing and I want to join in his congratulations.

We didn't exactly discover oil but our church had a friend who loved us deeply and when he died he left us $300,000 specifically earmarked for the building of a new edifice. In his later years, he didn't attend much here but he visited whenever he could and he was disturbed that the building in which he had experienced so many joys in yesteryears was falling into such neglect and that so few people were attending divine services. In his last hours with his pastor he resolved to do something about it and willed his estate to the church.

Now we have the money. Before long you will see arising on our property one of the most beautiful buildings money can buy. We shall build this building even though there aren't many people living around these parts anymore. But the roads are good and they will come to our beloved church to worship. The faithful will no longer need to strain themselves to feather the building-fund nest nor will we be encumbered by heavy mortgage payments. They will come to enjoy our new organ, our air-conditioning, our paved parking lots, and possibly will even be able to worship without any references to a collection.

We rejoice with the Plain Mennonite church. They will no longer need to worry about the budget or about building plans. They are secure for the future, and they are assured of many years of life in their community. If they get a good attorney to defend their rights and a good treasurer who will see to it that their funds are safely deposited in the bank and wisely invested, not even the gates of hell will prevail against them. Best of all, the resources will flow directly into kingdom work and will not be disturbed by the Internal Revenue Bureau or other agencies. Their numbers will surely swell as people realize that theirs is one church that doesn't always ask for money; a church in which the assets are greater than the liabilities.

Isn't there some way we can arrange it that every local congregation can discover an oil well or establish an endowment so that its attention and energies can be given to spiritual matters without worrying about money?

Yours, for wealthier churches,

Simple Simons

Churches plan witness

Learning to become better personal witnesses for our Lord Jesus Christ is to be the purpose of an eight-day witness workshop being planned by two Central District churches, along with two neighboring Mennonite churches of other conferences.

The Meadows and Flanagan, Ill., churches will work with the Salem Evangelical Mennonite Conference and the Waldo Old Mennonite churches in this Nov. 17-24 evangelistic endeavor.

Representatives from each conference of the churches participating will provide the leadership. David Wiebe serves on the evangelism team of the General Conference. Nelson Kaufman works for the Mennonite Board of Missions and Charities in Elkhart, Indiana, and William Pauley is presently serving as an Evangelical Mennonite pastor in eastern Indiana.

The eight-day workshop will begin Nov. 17, with an evening union evangelism service at the Flanagan High School. Each evening throug the week, three study groups will mee with the leaders to learn, to share, an to receive assignments. Each of si study groups will thus meet thre times during the week. One group wil be for youth only.

The final two days, evening evangelism services will again be held a the Flanagan High School, with special youth program following th Saturday service at the Flanaga Church.

An orientation meeting on Sunda afternoon, Nov. 17, at Meadows, wil introduce the workshop and its demands, and call those who wish t participate to commit themselves t the program. Workshop sessions wi be held in the centrally located Wald church building.

Pastors of these churches are Charle Rupp, Salem; Earl Sears, Waldo; Bruno Penner, Meadows; and Ronal Nester, Flanagan.

Urgent appeal for teachers

From Congo Inland Mission

The *Eglise Mennonite au Congo* ha goals and hopes of opening four additional secondary schools this fall. I was impossible for lack of qualifie teachers.

Last year, over one thousand babie were born in the Tshikapa CIM hospital. Over twenty thousand childre were in primary schools of the church Slightly over five hundred were enrolled in church secondary schools Only sixteen were enrolled as senior in the Nyanga secondary finishin school.

Numerous factors prohibit educational opportunity. The greatest o these is lack of enough qualifie teachers.

We thus call attention to this *urgen* need for Christ-centered, academically-qualified teachers to give themselve to this cause.

Write to CIM for details as desired talk to a missionary on furlough, discuss it with your pastor, write you conference headquarters, pray about it

This could be the most satisfyin experience you have ever had.

This is an appeal for young vetera teachers and new graduates. Especiall needed are mathematics and science— biology, physics, chemistry, and physiology.

Approximately one year is spent i Europe studying the French language Teaching in Congo is done in French

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 3003 Benham Ave., Elkhart, Ind. 46514.

RECORD

alendar

Oct. 27—Reformation Sunday.
Nov. 10—Stewardship Day/Peace
nday.
Dec. 4-6—Newton, Kan., Council
Boards

Central

Nov. 2, 3—Smithville, Ohio, inter-
ennonite meetings, David Wiebe,
rnard Wiebe.
Nov. 4, 5—Elkhart, Ind., Menno-
e Biblical Seminary, pastoral work-
ops, David Wiebe.

Northern

Oct. 9-20—Avon, S.D., Friedens-
rg Church, evangelistic meetings,
lliam Stocker.
Oct. 13-20—Freeman, S.D., Hut-
thal and Bethany churches, evan-
istic workshops, David Wiebe and
lmer Becker.

Pacific

Nov. 13-14—Portland, Conference
dyear meeting.

Western

Oct. 17—North Newton, Kan.,
thel College, Kansas City Phil-
rmonic.
Oct. 18-20 — Hutchinson, Kan.,
ker Hotel, Western District Con-
ence.
Oct. 23-27—Pretty Prairie, Kan.,
st Church, evangelistic services,
vi Keidel.

eaths

la Ann Conrad (Mrs. Alonzoe),
ver St. Church, Goshen, Ind., was
rn Dec. 20, 1879, and died Sept. 22.
Eva Krehbiel (Mrs. O. C.), First
urch, Hutchinson, Kan., was born
b. 3, 1896, in Marion, S.D., and
d Sept. 24.
Helen Neufeld (Mrs. Jacob), Water-
-Kitchener (Ont.) United Church,
s born Feb. 17, 1922, in Russia,
1 died in a car accident.
Anna E. Quiring Penner, First
urch, Hillsboro, Kan., was born
c. 25, 1889, and died Sept. 30.
Benjamin A. Schrag, First Church,
tty Prairie, Kan., was born Aug. 9,
32, and died Sept. 19.
ra Troyer, First Church, Normal,
, was born Jan. 21, 1887, and died
t. 25.

Baptisms

Ebenezer Church, Bluffton, Ohio, on Sept. 29: Mr. and Mrs. James Diller.

Workers

Lela Mae Goering, Faith Church, Newton, Kan., is serving a one-year voluntary service assignment at the MCC offices, Akron, Pa. She is secretary to Urbane Peachey.

Eldon W. Graber, Bluffton, Ohio, has been named president of Freeman Junior College, Freeman, S.D., beginning next July. Presently registrar and professor of teacher education at Bluffton College, he will succeed Howard Raid, another Bluffton professor who served Freeman during a two-year leave of absence and who will return to Bluffton next year.

Tom Harms, Eden Church, Moundridge, Kan., is serving a 1-W assignment at the Santa Fe Hospital, Topeka, Kan.

Donnie Schrag, Eden Church, Moundridge, Kan., is serving a 1-W assignment in the Glendale (Calif.) Memorial Hospital.

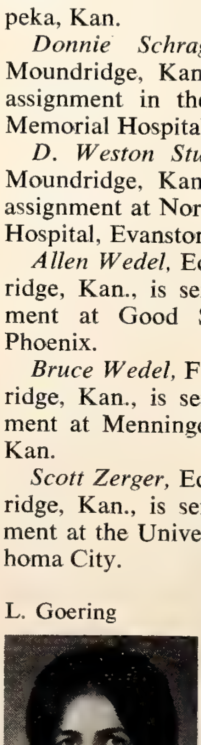
D. Weston Stucky, Eden Church, Moundridge, Kan., is serving a 1-W assignment at Northwestern University Hospital, Evanston, Ill.

Allen Wedel, Eden Church, Moundridge, Kan., is serving a 1-W assignment at Good Samaritan Hospital, Phoenix.

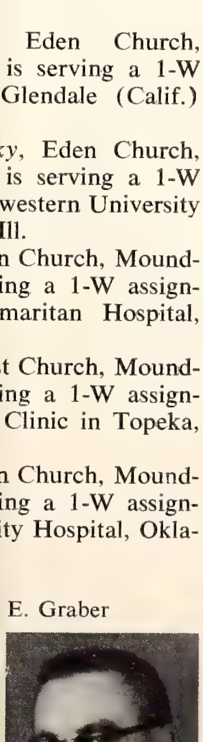
Bruce Wedel, First Church, Moundridge, Kan., is serving a 1-W assignment at Menninger Clinic in Topeka, Kan.

Scott Zerger, Eden Church, Moundridge, Kan., is serving a 1-W assignment at the University Hospital, Oklahoma City.

L. Goering



E. Graber



Marriages

James L. Curtis, Wichita, Kan., and *Connie Marie Jantz,* Lehigh (Kan.) Church, on Sept. 1.

John G. Stucky, First Church of Christian, Moundridge, Kan., and *Edna Boshe Vass,* Presbyterian Church, Decatur, Ga., in the Protestant Church of Tshikaji, Congo, on Sept. 7.

Ministers

Henry H. Quiring, Mountain Lake, Minn., who served as a minister from 1909 to 1934 was honored by the Gospel Church on Sept. 26 on the occasion of his ninetieth birthday.

Archie Penner, Evangelical Mennonite Church of Canada, and instructor of religion at Malone College, will supply the pulpit of the Summit Christian Fellowship, Akron, Ohio. He has been a professor at Mennonite Biblical Seminary and, while in doctoral work in Iowa, was pastor at Eicher Church, Wayland. David Brunner, Summit Fellowship's former pastor, is taking one year of advanced clinical training for pastors at Crozer Seminary, Chester, Pa.

Willard Sakiestewa, Sr., assistant pastor at the Oraibi (Ariz.) Church, and Andrew Nutima, pastor in the Phoenix area, were guest speakers Aug. 25 at First Church, Phoenix. Both men are Hopis and both shared personal experiences in pastoral and mission work.

Simon Wung (Wung Hsi-Hsin), serving the Hsi-Tun Mennonite Church near Taichung in central Taiwan, was ordained on July 3, as a pastor (elder), the third young Taiwanese minister to be so ordained. He is also the newly elected chairman of the Fellowship of Mennonite Churches in Taiwan. He graduated from the Taiwan Theological College in Taipei in 1965. He was appointed to be the minister (evangelist) of the Hsi-Tun Church, which his father had served since its founding in 1957.

College football

Friends 16—Bethel 7
Wilmington 7—Bluffton 0

LETTERS

Saturday volunteers

DEAR EDITOR: I had just sat down after a day of voluntary service work in the Fort Wayne, Ind., slums when I opened an old copy of *The Mennonite* (May 14, 1968) to the article by Lois Franz Bartel "Go, no matter what age." My wife and I are spending a few months here before I go back to school. You don't have to measure voluntary service in years or months, but Saturdays. You, as an individual or together as a group, can help voluntary service units. Look up the unit near you and get involved! Two groups are coming in to help us rebuild slum houses, and everyone benefits from it. *Mr. and Mrs. De Honn, 730 E. Washington, Fort Wayne, Ind.*

Waste no time on plays

DEAR EDITOR: Let us not waste our precious time reading modern books that are written by atheists or agnostics, or listen to ungodly plays to know what black power is. Read the Word of God. It tells you much about black power, white power, good and bad. The Word of God is the truth.

Let's not put the spotlight only on Curtis Burrell, Negro pastor, but let us put it on all preachers (Mt. 23:4), "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers." Pharisee, or do they practice what they preach? The Bible says false shepherds lead sheep astray, prey upon the flock, instead of feeding them, are insensate and pleasure loving and scatter the flock. . . . *Anna Goering, Rt. 2, Box 276-B, Newton, Kan.*

Hymnal title

DEAR MAYNARD: I agree with Pastor George Stoneback, that the hymnal should not be called "The Mennonite Hymnary." I also like his alternative suggestion to call it by the first hymn in the book, "We Praise Thy Name." I hope others will also write their feelings on this. *Ernest Neufeld, 1213 Chew St., Allentown, Pa. 18102.*

Baptized with Holy Spirit

TO THE EDITOR: The dear Lord baptized me with the Holy Spirit some time ago and I marveled at the power that God manifested in my life after that experience, even to the extent that God had power over demon power through me. But you shall receive power when the Holy Ghost has come upon you (Acts 1:8).

I was born and raised in a Mennonite community where the church taught that we are all full of the Holy Spirit, that God automatically baptizes us with the Holy Spirit as soon as we are baptized with water upon the confession of our faith. What a false teaching. This certainly was not true in my case, and I do feel I have and had more company.

I used to regard myself as a pretty good man as compared to others. I did not smoke, drink, and dance. I read the Bible from cover to cover in my youth and read in the Bible a lot, compared to the average, after that. I tithed, went to church, and even taught Sunday school and thought and hoped I would be saved, and believed I was filled with the Holy Spirit like the rest. But I wasn't and did not know it until I began to realize I still was not what I should be. I lacked salvation assurance and so began to pray about it and completely surrendered my life to God. Yet, I did not know I lacked the Holy Spirit until the Lord baptized me one morning, and I realized the tremendous difference in my life following that experience which took place a long time after my baptism with water. . . .

Another evidence that the church lacks the Holy Spirit is the fact that there is so little evidence of the gifts of the Holy Spirit as recorded in 1 Corinthians 12:8-11. One of the speakers at the Mennonite World Conference last summer said "There will be no miracles in the church unless it is Holy Spirit filled." How many miracles do we see today?

Don't try to tell me that God does not perform miracles nowadays. I experienced and witnessed too much to ever believe such a lie. The only reason people come up with slogans like "God is dead" is because we are n witnessing a live God, and that i because we don't have God living i us in fullness as He would like to b the Holy Spirit. . . .

I do believe if the majority of professing Christians, would be full o the Holy Spirit and power today, Go could evangelize the world through u in much less time than we can wi one war, even in one small countr like Vietnam and with less huma lives lost, and the devil would hav an awfully hard time to start anothe war on this earth. But there is th big *if*, and that will never happen unless we will quit trying to do it ourselves and let God do it through us by the Holy Spirit. Then God's wil will be the honor, the power, and th glory "not ours." Not by your migh or mental or intellectual ingenuity but by my Spirit sayeth the Lord *Floyd Graber, Rt. 2, Freeman, S.D 57029.*

Fix our priorities

TO THE EDITOR: I would like to express my appreciation to *The Mennonite* for its relevant message to us o social problems. The recent article b L. Harold DeWolf on "Care for th poor" very effectively stated the problems of poverty in our country.

So many times we become wrappe up in our own materialistic interest and forget the needs of other peopl I believe that, on a personal level an on a national level, we must reexamin our values and place emphasis wher it is needed. It is our duty to urg congressmen to initiate more effectiv poverty programs (such as a guaranteed annual income), and to chann money away from our defense budg into programs which would help eradicate social problems. It is also ou duty to do whatever we can in ou own area to fight poverty. The tim has come when we can no longe ignore these problems; we must fix ou priorities, on both national and personal levels, on things that matte Let's show love and concern for othe people. *Jean Liechty, Indiana Stree Berne, Ind. 46711.*

onderful experience

AR MENNONITE: This summer we nt time in voluntary service in adow Lake, Sask.

Meadow Lake, which has a popula- n of thirty-five hundred, is about r hundred miles north of the U.S.- nadian border. To the sportsman, town is the gateway to northern nting, fishing, boating, and camp- . Mary Ann Wiens of Steinbach, n., and we two lived with the win Brandts during our stay in adow Lake.

Every year several churches in Mea- v Lake, including the Alliance, Mennonite Brethren, and the ace Mission sponsor children's and ns' camp at Bethel Gospel Camp, Jeannette Lake. In previous years, camp staff came from Calgary, a. This past summer, however, the al churches were taking complete rge of the camp and needed vol- eer help to serve as staff members. We served as counselors and assisted recreation and other activities. ry Ann led the junior choir and the ging at campfires. Dotty helped h camp crafts, and Deloise served head cook.

About seventy-five children, ages en to twelve, arrived in camp on g. 1. Most of these children were m Meadow Lake and the surround- area. They had various church kgrounds and some had no church liation.

Camp days are busy with missions sses, chapel, swimming, archery, ery, skiing, boating, games, and kouts. The highlight of camp was last chapel meeting, when several dren accepted Jesus as their Savior.

Now we are back home again, but never forget our summer in Can- . In closing, we would like for to read a comment Brandt made his recent letter to us. "Material ns have been small, no doubt, but hope that, spiritually, it has been mountaintop experience." Indeed it ! Voluntary service is one of the st rewarding and wonderful expe- nces a person can have. *Deloise k, Rt. 1, Marion, Kan.; Dotty tfeld, 3206 E. Meadow Lake Dr., tchinson, Kan.*

Promises and prophecy

DEAR MR. SHELLY: Good advice proved a good prophecy. We had some distant relatives in Germany, many years ago, before my time. The young married couples made up their minds to emigrate out of their home land. Russia was in demand of farmers. So these folks sent some men to investigate the Russian offer. They landed on good soil. The party they contacted was very direct and left them to make their own decisions. So here is his advice to the Mennonite committee.

If you come to Russia, you have the opportunity to make lots of money, but if you want to keep your religion, you want to go to America. As Mennonites, they had learned to trust in the Lord. So they set their hopes for U.S.A. They came to Kansas on the Rock Island Railroad, to make their home near what is now called Elbing.

Farming did not bring carloads of gold. Dry years had to be faced. Other years the corn cribs were filled, but prices were very low. As time went on, they built churches and schools and their families grew bigger.

What about Russia? Russia treated its people like slaves. Revolution made it unbearable at times. Mennonites were deprived of their freedom to worship their living God. So the Mennonites left their once prosperous homes to go to the U.S.A. The Russian Government was very careful that no money was taken along, so the mothers sewed the money in the children's clothes.

Now the good advice turned out to be prophecy. Today you are confronted with the same decisions. The Republican Party promises great things. As in 1930, relief is necessary. I saw in San Francisco a line, three and a half blocks long, waiting for the soup kitchen. Roosevelt made the wheel turn. Crusade for Christ, from ocean to ocean, was praising God and Christ the Savior. The Republicans, in their campaign, never said a breath for the Creator of heaven and earth. Remember this in November 1968. *J. E. Wieler, Rt. 3, Box 21, Floodwood, Minn.*

The Children's Hymnary

A GREAT MOMENT OF FAMILY LIFE

can be the time spent in singing songs together. As the children learn to worship with singing in Sunday school and church, the experience can be made doubly valuable when the family uses the songs together in worship.

For families with young children, **The Children's Hymnary** can help provide such experience. Planned for kindergarten- and primary-age children, it also has many hymns for the junior age. It is a hymnbook with singable tunes and simple accompaniments. Included are carols, folk tunes, and great hymns of the church. A worship section in **The Children's Hymnary** includes table graces, offertories, closing prayers, and calls to worship.

Edited by Arlene Hartzler and John Gaeddert, the book contains 213 hymns, 20 illustrations in two colors, page size 8 1/2 x 11 inches. $3.50 in the U.S.; $3.85 in Canada.

Send orders to:
FAITH AND LIFE BOOKSTORES
Berne, Indiana 46711; Box 347,
Newton, Kansas 67114; Box 430,
Rosthern, Saskatchewan.

THE condensed GENERAL CONFERENCE

19 FRIDAY

BOARD OF EDUCATION AND PUBLICATION

Willard Claassen. Since it was suggested that I spend a little time reminiscing about what happened in the Board of Education during the last sixteen years, I thought about one of the early traveling church workers, the Apostle Paul. I looked into that chapter in which he rehearses the things that happened to him in a long lifetime of service, to see whether there were any clues or whether there was anything to which I could identify. And I found there was, but I must insist that what I found came after his boasting, which he said was enforced boasting in the Lord. I could identify when he said in journeyings, often. I was not shipwrecked twice, but twice the landing gear on a jet failed to function, and each time we were greeted at the airport by fire trucks. It could have been said, I think, that I, too, have been in perils among my countrymen when we made some changes that shocked some people, and in weariness often. In reflecting upon what happened during these years, two things stand out.

The first is the ecumenical dimension of a growing number of projects with the Old Mennonite Church in the areas of Christian education and publishing. When I came to the board in 1952, there was only one joint project. This was the summer Bible school, for which we secured the General Conference edition. After this tenuous beginning, there came the following OM-GC projects: *The Mennonite Encyclopedia* (in which the Mennonite Brethren also participated) the *Graded Sunday School Curriculum,* a kindergarten curriculum now in process, a teacher's magazine called the *Builder,* two major joint Christian Education seminars, and a good many minor ones, a joint Leadership Training series (six sessions), joint writers' conferences, jonit planning for the uniform lessons and, occasionally, joint writers, a joint study on worship, and a book which will be published summarizing the findings of that study, the joint Mennonite hymnal, *With* magazine for the middle teens, joint mission studies, and joint consultation on sex education scheduled for August. And you should keep in mind that many of these projects took as long as five to eight years to complete.

A second observation relates to changes that have occurred during these years. The first General Conference session for which I prepared a report was held at Portland, Oregon. I recall a panel during the sessions of that conference in which projections for the future were made. I recall, distinctly, that one of the needs expressed was the need for writers. That need was also heard by listening delegates, because soon thereafter the Krehbiel Writers' Fund was established. Numerous writers' conferences have been held and we've made progress in discovering and helping to train an increasing number of writers and editors. So that now we can produce curriculum material, articles, magazines, and books of quality.

In 1952, Mennonite Press was in its infancy. There were questions about its future. Today the press is well established and its services are sought in the growing areas surrounding Newton, and even out of the state. Along with this, skills in publishing procedures have been developed.

The board has also developed, in its staff, experience and skills in curriculum construction. And one of the problems of a small staff is simply this: that when one or two people leave, it's so difficult to carry on continuity, particularly in curriculum construction. Along with this, there have been ecumenical contacts with professional Christian organizations. In several cases, the board was represented in policy-forming committees of national organizations.

There is, in our congregations today, a growing awareness of the importance of Christian education. I think seminary training has contributed to this. It seemed especially significant to me last Tuesday evening that at least half or more of the congregations that reported new forms of renewal, attributed it to a vital and fresh approach to teaching in the local congregation.

Another observation is that we are producing a modest, but a growing amount of Christian literature and in the last decade have built three new bookstores to aid in the distribution of this literature.

It is not clear what direction youth work will take in the future, or what the role of a national youth office ought to be. But I look with gratitude to the participation and the dialogue with youth in the last two conference sessions. I can assure you that our youth director has spent many anxious moments and weary hours planning for these sessions, so that youth would really get something out of this experience here at conference.

Frank Ward. What are the directions in which the Board of Education and Publication or Commission on Education must move during the next triennium and beyond? To ask this kind of a question is not to suggest that it is possible to provide a completely-accurate and a finely-detailed permanent kind of answer. So I would only like to take a few moments, thi

rning, simply to raise questions
ch I think our board has faced in
past and will need to continue
ng in the future, to suggest a cou-
of principles and some specific
as to give you some kind of an
a as to the direction in which we
e to move and would like to move
he coming triennium.

t several points during this con-
nce, we have already been re-
ded of the rapid, deep-rooted
nges that are taking place in our
ld. Certainly, if Christian educa-
is to accomplish its task, then it
t travel lightly and unencumbered,
that it may shift direction quickly
easily as situations arise. Weighted
n with inflexible programs and
ings and curricula that do not
mit change, Christian education
s itself unable to communicate the
pel in ways that enable us to see
elevance.

Ve have already been reminded of
need for renewal in our churches,
the interest in which our churches
e picked up this concept. If, there-
, we are to serve our churches,
n we need to promote the kinds
naterial which will enable churches
ind this kind of renewal, material
ch will enable them to have deep
thoroughgoing educational pro-
ms.

n meeting with members of the
Mennonite Church, a kind of
nibus curriculum has been dis-
sed. Such material would fit a vari-
of settings, not only Sunday eve-
gs, but Wednesday evenings and
up studies during the day. The
nber of sessions for a particular
ly would possibly be limited to
, with the hope of expanding some
all of the sessions if necessary
if desired. The emphasis of the
lies would be on the education of
nembers of the local congregations.
have heard discussed, already,
e concepts of theological gaps in
church, and this kind of material
ld be directed toward closing that
d of gap.

n Christian education the two em-
ses of faith and action, if such a
inction can be made, must be

SO I SEND YOU

Willard Claassen reports.

brought together and we must continue to provide curriculum materials that will relate the biblical Word to the immediate situation. In the light of the rapid changes taking place in our world, we must, somehow, provide for material that can be produced as quickly and as effectively as possible, in order to help our people bring pertinent witness to the gospel in both word and deed.

One of the concerns which we have had and which Willard has raised in his presentation [today], concerns the kind of relationships which we have with the Old Mennonite Church. I think we see all indications that this kind of a relationship will continue. It requires negotiation, communication, dialogue, and we have our difficulties, for all kinds of reasons, but this kind of cooperation needs to continue, and it is our hope that it will continue.

There are any number of other items that one might raise to suggest directions in which we are going. And I would like to take only a few moments, simply to list and state in a sentence or two some of those.

We would hope, certainly, that our relationship with the local congregations and with district education committees would continue. And we have felt that this kind of closer relationship is the kind of thing that we need, if we are to produce the kinds of material and if we are to serve the congregations as our board has attempted to do.

The new kindergarten curriculum, of which Cornelia Lehn has been appointed as editor, is also in the works and will be published, we hope, by 1969 or 1970. This is a totally new curriculum, worked out in cooperation with the Old Mennonite Church. There will be a Bible storybook written particularly for kindergarten children, something which is not readily available nowadays, and we hope that this kind of material will meet the needs that have been expressed for new relevant kindergarten material.

I should like simply, in closing, to raise several questions which I think our board has faced in the past and continues to face and will have to wrestle with. These are questions to which there may be, perhaps, no real answer, no definite answer, once and for all, but, at least, questions that we need to consider. How do we prepare curriculum material for a small denomination with limited resources and with limited personnel? How do we prepare that curriculum with such resources, and for a denomination which has such a variety of viewpoints; educational, theological, and doctrinal?

Another question: In the light of the rapid and deep-rooted changes that are taking place in our world, what kind of materials do we need to produce that will provide the kind of tools that churches need in order to fulfill their mission, in the best sense of the word?

And the third question: In the light of the emphasis on new kinds of communication media and the more effective usage of media with which we are already familiar, what kind of material do we wish to produce? In the light of some of the things which persons like Marshall McLuhan are saying regarding the printed word, what kind of direction do we need to take with regard to material that will move beyond the printed word?

Ted Koontz. As you know, this is supposed to be a report from YPU. However time is very short, so we'll have to focus on just a couple of things that the Young People's Union is doing. The two major things which we have worked with this past year have been the youth conference, which is now going on, and the Faith in Action team project. The youth conference you can see happening all around you and so there's not really too much need to tell you about it, except to say that we're glad to have intergenerational groups with you, and a number of young people have said that they really appreciate these.

Faith in Action isn't quite as obvious as the youth conference, however, because there were only five of us on the team, instead of four hundred. The Faith in Action team spent the past year visiting youth groups in about nine of our churches in the United States and Canada. Our program was set up so that we spent about three weeks with each group. We came for a week, then left for a period of two weeks, and then returned for another two-week visit. The primary thrust of our program was to help youth groups become involved, meaningfully, in the lives of persons in their community. During our visits in each community, we stayed in homes of different youth group members, usually for about a week in each place. This gives you a very general idea of the structure in which we worked.

I think, perhaps, our major feeling about the program, as such, was that it shifted in focus somewhat from being an action-involvement kind of program to a little bit more introspection and looking at ourselves and our own faith. At the beginning, our assumption was based on the fact that young people always are saying that the church isn't doing enough. And so we thought, well, we'll try to give them some action, you know, we'll help them get involved. We figured what they needed was technique, you know, how do you get a hold of things and do things? Well, we found out that this isn't completely true. Young people need motivation as well as techniques. And so this changed the focus of our program, somewhat, from more action to more introspection.

The way we did this was to have small groups of young people meeting in homes, discussing what Christian faith was all about for them. We're convinced that faith and action have to go together. You can't have one without the other and one can't come without the other following, also. We're also convinced that small groups are one of the keys to renewal of the church, especially when the small group is involved in mission to the world.

Some of our personal feelings about the year, I think, center most strongly about our group life. There were five of us, we were all of college age, we traveled together for forty thousand miles in a Plymouth station wagon. We met people every day, spent approximately eight to ten hours a day together, for a year. Some people told us that they thought it was like being married to four other people instead of one other, and you can imagine that would be sort of complicating and confusing and, sometimes, very frustrating. However, it was also extremely rewarding and we felt the year was well worth it; we certainly wouldn't want to have had a year of college instead. We think we learned a lot of things we would never have learned in college.

I think, perhaps, in our group, we learned a little bit about what the church is and experienced some of i Maybe we're a little bit less idealisti but I don't think any of us has give up believing in the church. I thin we've realized that it's hard wor to be the church, with each other an in the world.

Lester Hostetler. I'm to give a brie report of the new hymnal which is du for publication next year, one yea from now, on the first of August. A the present time, the proofs are com ing off the press and we are up t hymn number 475, approximatel There are 650 in all and we hop that everything is on schedule, s that the publication can appear b next year.

Every denomination revises its hymnal, usually about once in every generation, about every twenty-five years The *Mennonite Hymnary* came out i 1940, so it's a little more than twenty five years. And the *Church Hymn* which is the hymnbook of the Ol Mennonites came out in 1927, s theirs is a good deal older. This, o course, is a joint hymnal, which i designed for use both by the Genera Conference and the Old Mennonites the first time in four hundred year that two of the largest denomination have sung out of the same book which, I think, is direction in ecumenism today.

In composing the hymnal, compilin it, we tried to get a great deal o variety because we know there is variety of interest and musical abilit in the churches. Some churches ar small; some are large, some churche have trained leadership in musi others are small churches and the just want something to sing, and the will have it in here if they look for i

We don't expect that any churc will use 650 hymns, but we are hopin that every church, whether large o small, will find a repertoire of hym they can use, if not 650, maybe 20 or 300.

The sources, of course, are th German chorales, the old tunes tha were found in the Psalter tunes o many, many years ago and are stil in use and are still very good. Now we had more inquiries concernin

section of the book than about any
r, and that is the concern about
el hymns. People want to know,
you sure you're going to have
el hymns? And I can assure you
there will be a section of approx-
tely seventy-five gospel hymns.
of those, we have had more
iry concerning one song, more
any other, and that is the one,
ink you can all guess which one it
t's "How Great Thou Art." Many
le think that has probably run
ourse, but a great many people
still singing it. It's known all over
world by this time, especially
ugh the Billy Graham team, and
e succeeded in getting it for this
nal. So you can assure yourself
, at least, there'll be some of that
erial to be had in the book.
ow the first hymn in the book is
osser Gott, wir loben Dich," which
nglish is, "Holy God, We Praise
Name." That is also the first
n in the new book which the
s Mennonites have put out, and
the first hymn, if I remember
ectly, of the book which the Hol-
Mennonites have put out, and so
think this is quite acceptable to
y groups.
aul R. Shelly. I would like to
part of three verses of Scripture,
sther 4:14 we read, "Who knows
ther you have come to the king-
for such a time as this." In John
7, we read, "For this I was born."
2 Tim. 4:7, we read, "I have
ht a good fight. I have finished
race. I have kept the faith."
he Bible, certainly, teaches us that
does call people for particular
s, in particular times, at particular
es. The Scripture references here
r to Esther, to Paul, and to Jesus
st himself. But I'm convinced,
, that God calls people for a par-
ar time for particular places,
ughout history and in our own day.
have felt this very keenly through-
the years as I have worked with
editorial committee. I have felt
God has raised up people who
been willing and eager and anx-
and joyful to engage in this
k. I've also felt this in relationship
to the staff. We're going to hear a little bit more about Willard Claassen in a minute. But I, also, have enjoyed my relationship with Milton Harder who already has left the work of our board after serving for eight and one-half years, working in various positions. I've felt this in Maynard Shelly in regard to *The Mennonite*, J. B. Wiens, editor of *Der Bote*; one can continue to mention names. I've also felt this, in a very definite way, in my work with Willard Claassen, who has been with our board for sixteen years. He terminates his work with our board today. I've worked with him closely in many different kinds of relationships throughout the years. We've traveled to many different places, many different meetings, and I've always felt that in a particular way that he was called to this particular place, in this particular moment of history, in these sixteen years, and that he has fulfilled his work.

We felt it would be fitting if all of us would respond to this, actually you have already made your response spontaneously after the completion of his report when you applauded. I have a resolution here which I would like to present which we will vote on afterwards. The resolution follows: "*Resolved*, that this section of the General Conference Mennonite Church express its appreciation of Willard Claassen for his sixteen years of service to the conference as executive secretary of the Board of Education and Publication. We are grateful to him for his loyalty to Jesus Christ, for his creative use of his talents in the many aspects of the work of the board, developing and editing curriculum material, publishing pamphlets and books, giving leadership to the many committees through which the board does its work, guiding in the many cooperative curriculum ventures our board carried out with the Old Mennonites. As a conference, we thank him for fulfilling God's mission in this work for these years and wish him God's continuous blessing in the future." I move this resolution. [Motion adopted.]

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*Supplemental reading for the Sunday school lesson of Oct. 20, "What Faith Requires."

COVER

"The Good Samaritan" by Ernst Barlach. "It is harder to learn to take help than to be helpful." (See "Don't expect miracles.")

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The law-and-order hypocrisy

Hypocrisy has hit us hard. Of course, it always haunts us, but now it is being peddled by almost every political candidate in every village square. Don't buy it.

All the talk about law and order is a sham. Life will be more wholesome if we recognize this and begin from there.

Everybody wants respect for law in the other fellow. But few want to pay the price. And the price is: respect the law yourself and show us some order.

George Wallace has become greedy about the gospel of law and order, claiming to have been its first prophet. And he can yet become a minister to us if he shows us how not to do it.

What laws has he obeyed? Has he observed the laws that provide for school desegregation? Has he followed either the spirit or the letter of the laws on civil rights?

He made a promise once to uphold his state's laws, a constitution that forbade a governor to succeed himself, yet he broke the spirit of the highest law he had promised to defend with the shallow subterfuge of entering his wife's name in the next election. If governors do not obey the law, why should anyone else?

A similar criticism must be brought to bear on the other candidates and on the Senate. All sworn to defend the constitution (or eager to convince us that they can), yet they have allowed an undeclared war to be waged in Vietnam. And they have used the young men of this country to commit this criminal act. If the President and his men do not need to obey the law about declaring war, why should young men obey the draft laws that drag them to the firing lines?

The law of the land is based on the assumption that all men are equal. But when it comes to paying taxes, for example, some men seem to be more equal than others. Almost all present tax laws favor the rich at the expense of the poor. The oil depletion allowance is an example of many loopholes in the tax laws that help the rich get richer and make the poor poorer. Can it be that law and order is really only to keep the poor peasants in line?

The Bible speaks about usury and I never knew what that meant until I bought an automobile on time payments and figured out—much too late—the exorbitant rate of interest at which my family was being bled. My friendly neighborhood car dealer had only robbed me according to the letter of the law. Having had my coat taken, I should have been thankful that the law did not allow him to take my cloak also. Had I made more installment purchases, someone else would have, of course.

The shameless dishonesty that passes as advertising is so much a part of daily life that we seldom know that our minds have been assaulted and raped. Manufacturers continue to produce unsafe merchandise and faulty appliances, and we pay them the highest compliment by jostling each other to purchase stock in their companies.

Let us address each candidate in the words of the gentle Jesus. "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye" (Mt. 7:5).

No one can exempt himself from the indictment. So let us look with humility into the eyes of one another.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Latin America's mood of revolution

Jose' Miguez-Bonino

On Tuesday, February 15, 1966, Camilo Torres, the priest turned guerrilla was ambushed and shot to death in El Carmen, Colombia. As we take a brief look at Camilo Torres' career, something of the situation, the options, and the risks for a Christian in Latin America perhaps will become clearer.

Born of a wealthy and aristocratic family, Torres was destined to become a lawyer, the only occupation open to the upper classes. But Torres felt the call to be a priest; he was a brilliant student, and was sent to a Catholic university in Europe to study sociology. Back in Colombia he began to teach at a university—primarily honorary and a sign of aristocracy—while he served as chaplain. Here, the more he analyzed the Colombian situation the more he felt that the traditional order of priorities in his church—external worship, teaching of doctrine, social work—had to be reversed to: "First, love; then, the teaching of doctrine; and finally, worship."

Love, to Torres, meant an intelligent and realistic effort, concretely to change the basic economic and social structures which had created the conditions under which his people suffered.

Torres' cardinal in the church, to this concept, returned a purely formalistic answer: the order of society must not be disturbed, the church cannot participate in debatable social issues.

And Torres knew that the legal structures of political power in Colombia—the so-called democratic system—was so corrupt that change was impossible through it. Even his efforts to unite all the revolutionary forces in Colombia and to launch them into a massive, nonviolent movement met with failure, because of the disorder of these forces and the brutal suppression they met.

Torres thus was driven to admit that only a violent revolution could change things. "The people do not believe in elections," he said. "They know legal means are at an end . . . and that only armed rebellion is left. The people are desperate and ready to stake their lives so that the next generation of Colombians may not be slaves." Thus, Camilo joined the Castroist movement, which seemed to offer the most efficient organization.

A useful idiot for the communists? "I would rather be that than a useful idiot for the oligarchy," Camilo said. "I am a revolutionary because I am a priest and because I am a Christian."

How can an intelligent, devoted and responsible Christian make a decision to be a guerrilla? Let us look at the situation in Latin America which is different in each of the twenty-one republics. Mexico has gone through a radical agrarian reform. Ecuador still lives in a kind of feudalism. Eighty percent of the population of Bolivia has an Indian background, while most of the people in Argentina and Uruguay are immigrants from other countries.

All these differences fade away, however, in the presence of the great gulf between wealth and misery, the rich and the poor nations. For instance, the average income of a person in Latin America is from 10 to 15 percent of that in the United States.

The population of Latin America is growing at the fastest rate in the world. By 1955, the population had

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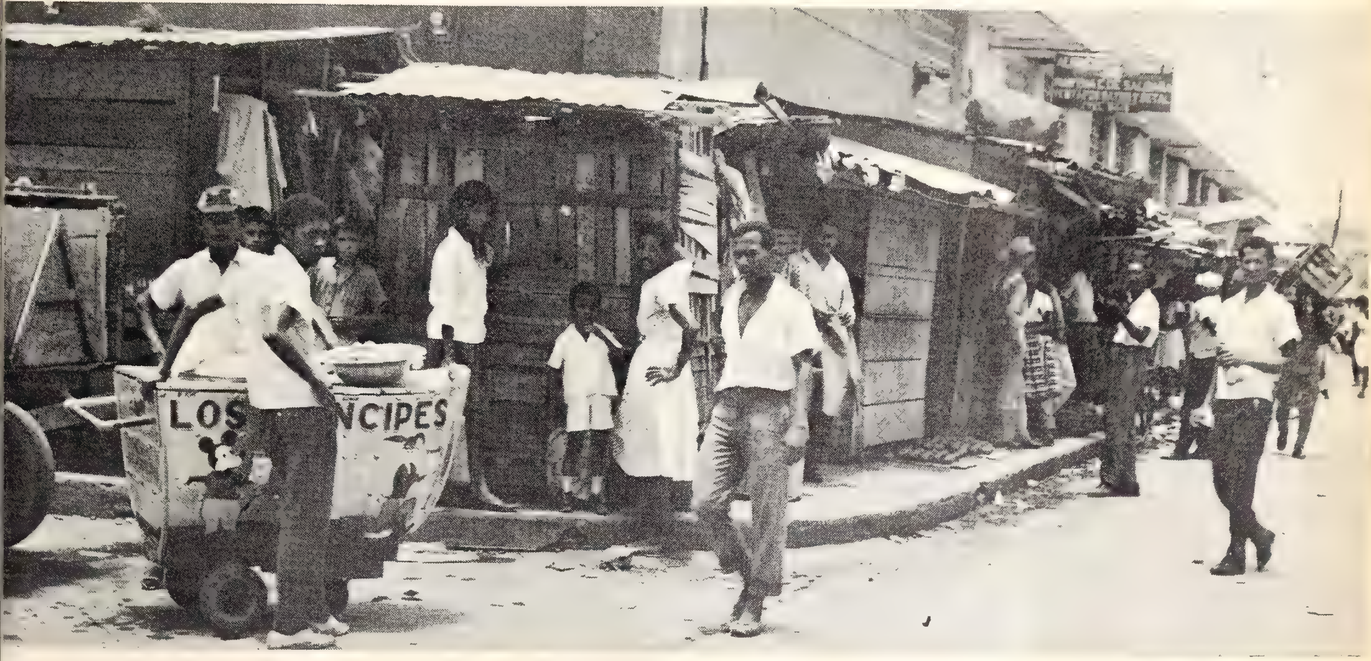
Peter 2:9—You are a chosen race, a royal priesthood, a holy nation,
od's own people, that you may declare the wonderful deeds of him who
lled you out of darkness into his marvelous light.



ight up with the United States and
nada combined, and by the end of
century, Latin America's popula-
n will have doubled the calculated
pulation of North America. Mean-
ile, for 120 million of the 200
lion persons now living in Latin
nerica, hunger is a normal condi-
n of life. Food production has in-
ased, but it has not kept pace with
increase in population.

An increasing percentage of Latin
nerica's population are youth: four
of every ten are under twenty
rs old. What are the prospects of
for these young people? In the
al areas only misery, hunger, and
verty await them. They, therefore,
k to the cities. A third of the popu-
on of Uruguay lives in the capital
, Montevideo, and one in every
e Argentinians has settled in Great-
Buenos Aires. In a continent where
icultural production is still the
ic resource, half the population
s in the cities; and by the end of
century, 75 percent will live there.
s migration to the city is not so
ch a result of the lure of the cities
rejection of the country, which is
their own and in which they cannot enjoy the results of their work.

In Chile, for example, 13 percent of the population lives off the total production of two-thirds of the people. In El Salvador, 8 percent of the families receive more than half the total income of the country. And in Brazil, 3 percent of the population owns 62 percent of the productive land.

Thus, the desperate situation of the masses in Latin America is not difficult to grasp. Living quarters are practically a luxury; 45 percent of the people in the metropolitan areas live in buildings which require immediate demolition. In Camilo Torres' country, Colombia, half the population lives at an average of fifteen persons per house, or four per room. With such living conditions, one can imagine what the health, illiteracy, and moral conditions of the people are. In certain regions of Latin America—in northern Brazil, for instance — only half the children born reach school age. And, roughly speaking, 50 percent of all Latin Americans are illiterate, going down to 13 percent illiteracy in some countries and up to 80 percent in others.

These figures picture a situation of extreme poverty, disease, exploitation, and ignorance. They may seem exaggerated to people who have visited some of the larger and more prosperous Latin American cities, those who are informed about Latin American culture, writing, philosophy, and art, or those who have met highly specialized and efficient Latin Americans working in the United States. The truth is that both pictures are true. "I am afraid,"writes a Latin American economist, "that the semideveloped word . . . gives a wrong connotation to people who look only at the overall figures. Here we have . . . two communities, one highly developed, well fed, living in luxury, the other underdeveloped, homeless, hungry, with millions of people subsisting for a year on what an average United States' middle-class person will spend on a weekend trip." These islands of comfort and culture, in an ocean of misery and illiteracy, illustrate the true nature of Latin America.

Hunger, poverty, homelessness, and sickness are not new. They have constituted the common lot of the larger part of humanity throughout history.

Something else has happened in the last few decades which has created the revolutionary temper in the masses of today. They have now awakened to their situation. This awakening always took several steps. First, was an awareness of an objective, measurable need. Then, there was misery, from a feeling of lack and a sense of dissatisfaction. Then came a sense of frustration and the feeling that the need could be satisfied, but was not. Finally, frustration gave birth to irritation and anger at the real or imagined obstacles which stand in the way of meeting this need.

These people have become painfully aware of their need, by seeing in the pictures and also in the newspapers in which their miserable purchases are wrapped, and in a thousand other forms of propaganda, all the good things that modern industry and technology can produce: luxurious cars, TV sets, new dresses, comfortable houses, fun, and comfort. They know that disease and death can be pushed back. Their eyes are transfixed by the picture of this *heaven* which both east and west are extolling. And this, they feel, they must obtain at all costs.

This is the revolutionary mood. This is the face of the revolutionary man: a face contorted by hunger, expectation, and wrath.

Can the expectations of these tragically poor Latin Americans be fulfilled? This is a difficult question to answer because fact and interpretation intertwine to make it extremely difficult to find a solution.

The traditional western answer to the problem has been in terms of development, democratic stability, technical assistance, national and foreign investment. These efforts have helped to ease the problems and will continue to do so in the future. But, as a final solution, such methods are inadequate. Take investments, for instance. With the fast growth in population, the total output of goods must increase at least 2.5 percent per year, just to keep pace, and 5 to 8 percent annually to improve, even very modestly, the standard of living. To obtain this increase, an annual investment of eighteen billion dollars in Latin America would be necessary. The total requested by the late President Kennedy over five years amounted to five hundred million dollars, or only 3 percent of the amount needed for a single year. When all present local and foreign investments are totaled, it scarcely amounts to a third of what is needed to raise the standard of living the minimum amount.

In the last few years, Latin American production has increased, but income has decreased because prices of Latin American products — coffee, wool, tin—have been falling in a market controlled by the developed countries, most of all by the United States. In this situation, investments by the developed countries often result in bleeding the resources of Latin America, rather than in improving its economy.

Finally, how is whatever wealth produced in Latin America to be distributed? The truth is that the wealthy are getting a larger and larger share and the poor less and less. The landed aristocracy and the rising industrial middle-class struggle for control of what wealth there is, while the masses of the population are untouched and continue in their agelong serfdom.

Nothing less than radical changes involving the basic social, economic, and political structures of the Latin American countries can bring about a real improvement in the situation. How will the developed countries relate themselves to these revolutionary changes? Opposition or cooperation, attempts to slow or accelerate the process are the alternatives.

Meanwhile, what is the responsibility of the church, particularly in the more developed countries, to the grave needs of the masses in Latin America? First, there is a fundamental Christian doctrine at stake: the affirmation of the dignity of the human person—whatever his color, race place of birth, or social origin—to eat, love, sleep, and work as a human being. And although we may find the paradox today that non-Christians are upholding this doctrine and Christians are rejecting it, the church has the responsibility to acknowledge and to give unambiguous and effective support to the search for human dignity.

Secondly, the church has the responsibility to educate its members to the present world situation, so as to counteract one-sided and distorted information aimed at putting at res people's consciences, and at continuing the unjust structures of oppression and exploitation. A dialogue must develop between Christians and non-Christians of the developed and underdeveloped countries. All of us must be ready to listen and to let ou political and economic presuppositions be questioned. Solutions, widely different from our own, may be needed and they cannot be determined beforehand. Workable solutions will b found only as we, realistically, ponde together concrete needs and means.

But for any solution to work, w must pay the price. This includes th organization of public opinion, missionary action, and active engagemen in inter-American affairs.

Finally—but also initially and constantly—there is the ministry of intercessory prayer. The God of righteousness, love, and freedom is bot the judge who guides human histor from above and the strength tha pushes it from below. Prayer is th Christian's pledge of engagement i God's purpose of righteousness an reconciliation, the affirmation of man' readiness to pay the price, and th conscious act of man to hold up before God the needs of those whom H loves. The prayer of intercession i the seed and crown of action.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Ca ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

Dialogue with other sides in Vietnam

lee Beechy, assistant secretary of Mennonite Central Committee re- rts on talks this summer with the tional Liberation front of South etnam and the Democratic Republic [North] Vietnam.

MENNONITES BELIEVE THAT all war d violence are wrong. They desire ace for all men. Mennonites also e seriously the biblical imperative to p all persons in need. The Men- nite Central Committee, since its ginning in 1920, has consistently ught to practice this ideal in its re- f program. Today MCC is working both sides in a number of con- t situations. This report describes c efforts to implement this ideal in etnam.

How broad is the church's concern Vietnam? How are Mennonites pressing their concern for the Viet- nese living in North Vietnam and areas controlled by the National peration Front in South Vietnam? the representatives of these gov- ments know about the Mennonite ition against war and violence and reasons for this position? Are doing all we can to implement the lical command to help all people o are in need?

These and other questions have been ubling many Mennonites. The Men- ite Central Committee and the c Peace Section have sought ways interpret our Vietnam peace wit- s to government officials and other ups in this country. Contacts have been made in Algiers, New Del- Paris, and Phnom Penh regard- relief needs and the possibility MCC personnel visiting the Demo- ic Republic of Vietnam. An offer- taken at the Eighth Mennonite ld Conference in July 1967, was gnated for use in all areas of nam. Efforts have been made, but very limited success, to send f supplies to North Vietnam.

he escalation of military activity er this year brought in its wake escalation of human suffering in f Vietnam. The suffering and dis- tion are extended even as the e talks go on and on.

view of all of these factors, the executive committee of MCC believed that the time was appropriate for additional contacts with representatives of the Democratic Republic of Vietnam and the National Liberation Front in Europe and Southeast Asia. I was asked to help in carrying out this assignment.

The objectives of these contacts were as follows: 1) to gather information about the National Liberation Front and the Democratic Republic of Vietnam which will help in planning our relationships to these groups in the coming period, 2) to contact representatives from these groups in appropriate places for the purpose of introducing them to Mennonites and their beliefs; interpreting briefly our historic peace position and our concerns for peace in the current situation; reviewing briefly our relief philosophy, our history in relief work, and our current program; and proposing possible relief projects for areas under the control of the above groups, including the guidelines under which MCC operates.

I left New York on June 29 and returned to this country on August 3. Preparation for the assignment started earlier. Materials covering previous contacts were reviewed. Conferences with Quaker representatives and other knowledgeable persons helped secure a picture of the complex factors operating in the Vietnam situation. Goshen College colleagues and the Akron MCC staff helped draft a basic document for use in these contacts. General materials on the National Liberation Front and the Democratic Republic of Vietnam were studied. The spiritual dimensions of the assignment loomed large during the preparation period, as well as during the time of the actual contacts.

I wrote to DRVN representatives in Paris and NLF representatives in Prague, briefly outlining the purposes of my visit and the dates I expected to be in their respective cities. Peter Dyck, who initiated and developed substantial contacts with both DRVN and NLF representatives in Algiers, asked Jacques Blanc to arrange appointments in that city. The New Delhi appointment with the DRVN was scheduled by Vernon Reimer, who has had previous contacts with the representatives there.

I was alone in the contacts in Prague and Phnom Penh. Other persons participated in all of the remaining contacts. Professor Seguy, Ernest Hege (French Mennonite minister), and Marlin Miller (Mennonite missionary and MCC Peace Section representative) were present for the Paris exchange; Jacques Blanc served as interpreter for the Algiers conversations; Vernon Reimer joined me in New Delhi. The presence of other persons, which demonstrated the international character of the group, was an asset.

The cooperatively-prepared basic document, "A Brief Introduction to Mennonites and the Mennonite Central Committee," was translated into Vietnamese and French. This paper, in most instances, became the focal point of the discussions. The statement French Professor Seguy had prepared on Mennonites was very helpful, in that it gave a picture of Mennonites as seen by a Catholic scholar. The two documents were left with all the representatives we met.

In addition to the above, I always left copies of other materials illustrating what groups and individuals have said about our position and the basis for it, public statements about the Vietnam war and what it is doing to the Vietnamese, and the nature and scope of MCC activity throughout the world. Included in this group were the Winona Lake statement on peace and war, individual Mennonite conference statements, "A Letter to Mennonites from Saigon" by Snyder and Beechy, a summary sheet of the MCC

Atlee Beechy

program, the letter the Saigon missionaries had prepared, and my own "Vietnam: A Personal Response."

I also used as examples of our interest and concern certain other materials but did not leave copies. These included copies of the four letters MCC sent to President Johnson from 1965 to the present, the *Denver Post* article indicating the concerns of a Mennonite conference, the compilation of Peace Section statements, an example of a congregational statement, the pamphlet "Who Are the Mennonites" by J. C. Wenger, the Dutch Mennonite letter expressing concern for the war and what American Mennonites might do about it, some pamphlets on conscientious objectors and the report on the hunger conference held in May 1968. There appeared to be good interest in all of these materials and I think they helped create a picture of Mennonites, their concerns and the basis for their position.

Although each interview had its own specific pattern, there was a general style about most of them. We were always received in a friendly and courteous manner. Tea and/or cold drinks were offered. After some moments of polite exchange, I usually reviewed the purposes of our visit, beginning with an expression of sorrow Mennonites feel for the suffering of all the Vietnamese. I think my firsthand experience in South Vietnam was a helpful factor in speaking about the tragic consequences of the war.

The discussion usually turned to the basic document and to an elaboration of certain sections of it. The international character of the Mennonite family and the distinctive basis of our position were two areas that received considerable attention. We tried to give special emphasis to the fact that Mennonites have been, historically and are today, against all wars and violence and want peace for all men. Secondly, Mennonites seek to operate under the biblical command to help all people who are caught in the sufferings of war.

The representatives always responded by saying that they appreciated very much our interest and concern and that there are many groups throughout the world that are showing sympathy for the people caught in this terrible tragedy. The real problem, they continued, is the American aggression and that if the Americans would leave, they could work out their problems. The bombing, they added, though restricted in some areas geographically, has been intensified in other places and that the best contribution anyone can make is to help stop the war. At this point, the representatives would always say that if the U.S. stops the bombing of all North Vietnam, the peace talks will move to other matters.

The discussion usually moved to relief needs and how Mennonites might help. Medicines and small medical equipment were the two needs most frequently mentioned. They appreciated the things that were sent to the DRVN. As yet, no foreign personnel has been approved for direct relief program participation, because of the complexity and insecurity of the situation. Could periodic visits be made to assess need and to evaluate distribution? Theoretically, they said, this would be possible but practically, no. Some possible relief projects were discussed. Perhaps, they added, the situation will change soon and then MCC personnel could participate. They understand our policy and appear sympathetic to it, but currently conditions simply do not permit foreign personnel to come in. As a general policy, relief supplies are used in the way donors wish them to be used and reports covering distribution and use are given to the donors.

Usually, toward the end of the discussion, we returned to the distinctive purposes of our group. In some cases, they said that we must be like the Quakers but different from many other peace groups. As a policy, they added, their governments try to recognize differences in agency purposes. They usually mentioned, as an illustration of this policy, the Quaker doctor and the International Voluntary Service worker who were taken in protective custody at Hue during Tet and later released.

Sometimes, perhaps most of the time, these men spoke an official language representing an impersonal political position. I presume maybe al political talk has this element in it At other moments, however, these men emerged as persons, and our exchange moved to a very persona level. This was a meaningful and exciting experience. The interviews ended, sometimes after one hour and sometimes after three and a half hours, with a mutually expressed hope that the fighting might soon end and peace return after so many, many years of absence from this land.

Some emerging impressions

I contacted representatives of the National Liberation Front in Algiers Prague, and Phnom Penh; and of the Democratic Republic of Vietnam in Paris, Algiers, New Delhi, and Phnom Penh during my trip. What were the recurring questions, reactions, and themes in my conversations with representatives of the National Liberaiton Front and the Democratic Republic of Vietnam? What is the meaning of the responses? The picture is obviously complex and the operating interlocking forces at work easily may be misread. These forces become visible or remain hidden in varying degrees and patterns, but the following impressions and conclusions are emerging.

1. The DRVN and the NLF, though cooperating closely, are nevertheles two political and social entities. The written program of the NLF and my discussions with their representative confirm that the NLF program is different from the DRVN at three points The NLF invites participation of a broad spectrum of individuals and groups, including noncommunists (the top representative in one of the NLF offices with whom I talked is not a communist), makes some room fo private enterprise in the economy and recommends that unification of Vietnam take place over a period of time rather than immediately. The offices of the DRVN always had a large picture of Ho Chi Minh while the NLF offices had a large picture of Nguyen

ıu Tho, the Chairman of the Nation- Liberation Front. It is, of course, fficult to assess if the two are movg toward closer cooperation and tegration but there are no clearly ;ible signs of this, except the appart increasing participation of North etnamese in military action in the uth. It appears as if the NLF wishes be recognized as a separate entity, ther than as a subgroup of the DRVN.

2. We cannot fully comprehend the ıgic suffering and disruption in all Vietnam caused by the bombing, Tet offensive, and the response to the shelling by off-shore ships, and surprise attacks and ground action.

3. The DRVN and the NLF see themves in a relatively strong political d military position in regard to etnam and believe their position ıst be recognized in this perspective the United States. They are, hower, concerned about their image in world—in the United States—and ınt their goals and programs to be derstood more clearly.

4. The DRVN seems adamant that the U.S. stop all bombing in the North as a condition for discussion of other subjects, but states with equal vigor that if this condition is met, the talks will move to a more fruitful level. They do not recognize the reciprocal argument. "We're not bombing your cities and have no plans to," they say. They also appear uneasy about claims that the U.S. is cutting back its military preparation and activity. They cite increased sorties and tonnage on the so-called restricted bombing areas as evidence. These representatives imply that the U.S. could read the current military situation in such a way as to have a reason for stopping all of the bombing in the North, if officials really wished to do so.

5. The NLF sees itself as the legitimate government in the South and views the Paris talks with measured aloofness. These representatives feel they are crucially involved in the issues and yet are not represented. They believe they will join when the talks are moved to another level.

6. The DRVN and the NLF see the Saigon Government as a puppet government, kept in power by the U.S. and as a group of privileged-class persons making money out of the war. They have no respect for them as Vietnamese. They see themselves (DRVN and NLF) as the true carriers of nationalism. I believe this motivating force of seeing Vietnam free from all foreign domination remains the single most powerful dynamic operating in Vietnam. The intense commitment to this ideal and the desire to be as free as possible from obligations to other governments has kept the DRVN and the NLF from accepting combat volunteers from other countries.

7. The representatives of the DRVN and the NLF believe world opinion and substantial U.S. opinion is against U.S. policy in Vietnam. They believe there has been some crystallization of this opinion in the U.S. during the past six months, but they also seem to have some realism about the strength of the forces who support the war.

8. The DRVN and the NLF representatives state that the Vietnamese people do not see the American people as their enemies and they believe that many, if not most, Americans want to be friends of the Vietnamese. The war seems to be interpreted as President Johnson's and the militarists' war. A new committee called "Vietnam Committee for Solidarity With the American People" has been formed recently.

9. Foreign welfare personnel are not invited into the areas controlled by their governments, because of the complexity and insecurity of the current situation. If and when peace comes, much help will be needed to rebuild the country. Individuals, groups, and governments will be welcome to help in the rebuilding, as long as the assistance has no strings attached.

10. The NLF sees the newly-formed "Alliance of National, Democratic, and Peace Forces" as a hopeful nationalistic movement, separate from

ental health scholarships

e Mennonite Church first became are of the problems in the field mental health during World War II, ıen their conscientious objectors re working in large state hospitals. that time, it became clear that a at need existed in the areas of ntal health.

In answer to that need came Brooke Psychiatric Center, the first Mennite Mental Health hospital, establed in 1949. In the following years, ır additional hospitals: Prairie View ntal Health Center, Newton, Kan.; ıgs View Hospital, Reedley, Calif.; klawn Psychiatric Center, Elkhart, l.; and Kern View Hospital, Bakersd, Calif., were built.

Last year, in recognition of the ıtinual need for personnel and imvement in the field of mental lth, the voluntary services and ntal health services of the Menno Central Committee offered two nnonite mental health scholarships of $500 to individuals planning to enter the mental health field. Applications for these scholarships are now being accepted. Four scholarships will be awarded in 1969. Candidates must be classified as a college junior or senior or a graduate student, have a declared major, and maintain a *C*-plus average.

Other factors taken into consideration in awarding the scholarships include the candidate's financial need, previous service experience, attendance at a church-related college (undergraduates) and membership in a Mennonite, Brethren in Christ, or Brethren congregation.

Application forms are available from: Director, Mennonite Mental Health Services, 1105 North Wishon Ave., Fresno, Calif. 93762. The completed forms, together with all supporting data, must be received by Apr. 1, 1969. The winners will be announced on May 1.

the NLF but having overlapping goals. The NLF would have been ready to cooperate with this group which has, however, now been dispersed and driven underground by the Saigon Government.

11. The possibilities of Mennonite personnel visiting either DRVN or NLF areas at this time appear marginal. Things may change soon. Many individuals and agencies are making requests for such visits, particularly to the DRVN. I have the distinct impression that the particular nationality of the person applying is not a primary factor. The kind of person, the group he represents, the purpose of the visit, are the deciding current factors. I sensed a mood that if the talks break into more fruitful discussions, individuals and groups would be welcome, on a selective basis.

12. The representatives of both governments said they knew about Mennonite work in the South, with the NLF representatives appearing to have greater knowledge about the program than the DRVN representatives. They did not seem to view our participation there as a negative factor. The fact that the Mennonite Central Committee is currently working in thirty-five countries, including Algeria, carried considerable weight about our concern for suffering people.

13. The next months may bring further disintegration in the general and in the military situation. Our workers will remain under considerable pressure in South Vietnam. Continued interpretations of our purposes and program to all governments involved, including the DRVN and the NLF, are, therefore, important. Representatives of both groups stated their governments do make distinctions between agencies who have humanitarian and religious purposes and others. One representative said, however, that even humanitarian agencies may sometimes have individuals who are spies or who work at cross purposes to the stated goals of the agency. There is also a problem, at times, of local military field commanders not knowing or always following the stated government policy. The representatives also emphasized that the official policy of their governments is to give good treatment to prisoners and others who may be taken into custody.

14. The persons representing the DRVN and the NLF were able, articulate, and dedicated to their cause. They were not all communists. They were all nationalists. Sometimes, perhaps most of the time, they spoke an official language, representing an official political position. In some instances, they emerged as persons and our exchange took on a personal character. In all instances, I was received in a friendly and courteous manner.

This was an appropriate time to make these contacts. I believe these exchanges will help define the Mennonite peace witness and the Mennonite approach to the caring and reconciling ministry. They also should be helpful in building necessary relationships for Mennonite involvement in relief activities later. Even if this should not develop, I believe it is urgent to register with Democratic Republic of Vietnam and National Liberation Front representatives our concerns for peace, for the suffering of all of the Vietnamese, and our interest in finding ways to help their people. Our faith demands such a response; in addition, we must follow this course for the sake of our own spiritual health.

Unusual opportunities have been placed before the Mennonite Church. Pray that we may have vision to see these opportunities and the wisdom and courage to be faithful in our response.

The past weeks have been very interesting and demanding. I felt the sustaining and guilding presence of God's Spirit in the carrying-out of this assignment.

Words and deeds

Prairie View Mental Health Center, Newton, Kan., received the top gold award of the American Psychiatric Association Hospital and Community Psychiatry Achievement Awards for its creative collaborative work with the local community.

RECORD

Deaths

John H. Androes, First Church, Newton, Kan., was born Dec. 13, 1903 and died Oct. 1.

Helena Franz, Clearbrook (B.C.) Church, was born Nov. 14, 1884 and died Oct. 1.

Bruce Randall Koller, son of Mr and Mrs. Robert Koller, Zion Church Donnellson, Iowa, was born Oct. 2 1968, and died Oct. 4.

Harry M. Langen, Sr., Herefor Church, Bally, Pa., was born Apr.1 1901, and died Sept. 29.

Peter S. Lehrman, Spring Valle Church, Newport, Wash., was bor Mar. 10, 1902, and died Sept. 30.

Lena Kaufman Miller, Salen Church, Freeman, S.D., was bor Mar. 23, 1892, and died Sept. 24.

Eva Schierling Neufeld, Bethe Church, Inman, Kan., was born Nov 17, 1890, at Bradshaw, Neb., an died Oct. 43.

Margaret Wiens Ratzlaff, Bethe Church, Inman, Kan., was born Feb 20, 1900, and died Sept. 15.

Louise Ries Voran (Mrs. John A.) Bethel College Church, North Newton Kan., was born June 3, 1881, an died Oct. 3.

Calendar

Oct. 27—Reformation Sunday.

Nov. 10—Stewardship Day/Peac Sunday.

Dec. 4-6—Newton, Kan., Counc of Boards.

Central

Nov. 2, 3—Smithville, Ohio, inter Mennonite meetings, David Wieb Bernard Wiebe.

Nov. 4, 5—Elkhart, Ind., Mennonit Biblical Seminary, pastoral workshop David Wiebe.

Pacific

Nov. 13, 14—Portland, Conferenc midyear meeting.

Western

Oct. 23-27—Pretty Prairie, Kan First Church, evangelistic service Levi Keidel.

College football

Sterling 13—Bethel 6

Findlay 14—Bluffton 7

Marriages

avid Agatstein, Community Church, ew York City, and *Norma Woelk,* ethel College Church, North Newton, an., on Sept. 6.

Robert L. Anderson, First Church, ewton, Kan., and *Bette Jeanne Roth,* hitewater, Kan., on Oct. 4.

Leland Crouse, Methodist Church, da, Ohio, and *Constance Brauen,* rst Church, Bluffton, Ohio, Sept. 29.

Roger Eckenwiler, Methodist hurch, Beaverdam, Ohio, and *Karyl ratz,* First Church, Bluffton, Ohio, Oct. 3.

Bryce Gilbough, United Methodist hurch, Fairmont, Minn., and *Laerne Pankratz,* Bethel Church, ountain Lake, Minn., on Sept. 4.

James Gillette, Lutheran Church, oodstock, Minn., and *Carolyn Waltr,* Salem Church, Freeman, S.D., Sept. 14.

Tim Mierau and *Melvah Doell* on t. 12, at Bethesda Church, Hendern, Neb.

Gaylen Preheim, Salem Church, eeman, S.D., and *Jo Anne Kraus,* shen (Ind.) College Church, on pt. 21.

Jerry Regier, Comins (Mich.) urch, and *Sharyn Martin,* Berean urch, Central City, Neb., on Aug.

Bryce Sleeta, First Reformed urch, and *Artis Richert,* Good epherd Church, both of Sioux Falls, ., on Sept. 21.

William James Steiner, Ebenezer urch, Bluffton, Ohio, and *Joan aine Kilper,* Trinity Lutheran urch, on Aug. 24.

Michael Waltz, Methodist Church, . Cory, Ohio, and *Mary Reichench,* First Church, Bluffton, Ohio, Oct. 5.

Bruce Wedel, First Church of Chrisn, and *Suzette Goering,* Eden urch, both of Moundridge, Kan., Aug. 31.

inisters

lter H. Regier, who has served the mins (Mich.) Church since 1956, accepted the pastorate of Gospel urch, Peoria, Ill., and began serving Oct. 15.

Baptisms

Salem Church, Freeman, S.D., on Sept. 29: James Albrecht, Frederick Graber, Brenda Jorgensen, Judith Kaufman, Anita Kramer, Norris Kramer, Douglas Merk, Lyle Penner, Connie Preheim, Kirk Preheim, Murray Preheim, Oren Preheim, Patricia Preheim, Loren Waltner.

Workers

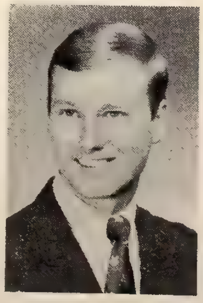
Mary Epp, Hanley, Sask., has returned to Congo for a third term of service as a teacher. She was scheduled to arrive in Congo on Sept. 25, after a stop in Brussels. She has been on an extended furlough, during which time she received her master's degree at Kansas State Teachers College, Emporia, Kan.

Steven L. Goering, Eden Church, Moundridge, Kan., is serving a two-year assignment with the Woodlawn Service Unit, Chicago. He will be at Billings Hospital, Chicago, for his first year of service. His parents are Mr. and Mrs. Victor Goering.

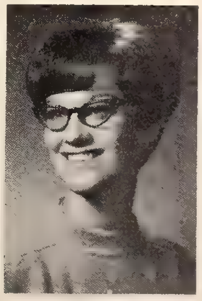
Gerhard James Koop, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at General Rose Hospital, Denver. His parents are Mr. and Mrs. C. C. Koop.

Jerry and Sharyn Regier, Comins (Mich.) Church, are serving on the staff of Campus Crusade for Christ International.

Tina Warkentin, Ebenfeld Church, Superb, Sask., has returned to Kimpese in the Congo. She spent the past seven months on furlough, following nearly four years of administrative work at the medical institutions at Kimpese. She will resume the same assignment.



J. Regier



S. Regier

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LETTERS

Dancing in the Bible

The poem discussed below appeared in Lesson 2, Youth Bible Study Guide *for January 1968.*

The volume of response to the current youth quarterly leads me to deal with this question in a more general way, for it is impossible to respond to each person individually.

I must begin with an apology, for it seems clear that many people did not understand the point of Sydney Carter's poem, "Lord of the Dance," and I take responsibility for this misunderstanding. It was my responsibility, as a teacher, to interpret this poem more fully than I did. I am truly sorry that some people have been offended by this poem, but I regret even more that many people did not understand its significance.

Anyone who studies the Old Testament knows that dancing there is a quite natural way to express exuberance of spirit, bodily health, and conscious, devoted joy before God. The dance had a place in Israelite life and worship as is seen in 2 Samuel 14 and 16. Thus, the Hebrew could leap in dancing, whirl, or writhe, and the dance is for him the joyous opposite of mourning (Ps. 30:12). The Hebrew people are called upon to praise the Lord, sing a new song to him, "Let Israel be glad in his Maker, let the sons of Zion rejoice in their King! Let them praise his name with dancing, making melody to him with timbrel and lyre!" (Ps. 149:3). Again in Psalm 150 we are urged to praise the Lord with timbrel and dance (v. 4). The dance is seen as graceful and beautiful (Song of Sol. 7:1), but, like all of human activity, it can also become idolatrous (Ex. 32:19). When, however, we read in 2 Samuel 6:5 that David and all the house of Israel were making merry before the Lord "with all their might," we can be sure that they were dancing in the presence of the ark. Other passages, like Judges 16:15, 2 Samuel 18:7, 1 Chronicles 13:8, show the place of the dance in Hebrew religion. In 2 Samuel 6:21, when David danced before the Lord with all his might (2 Sam. 6:14), Michal was offended at his action not because he danced but because he was not properly attired in doing so. There is no condemnation of dancing in the Bible, as far as I am aware.

We could conclude from this that dancing was a prominent feature of the religious feasts of the Hebrews. Religion in those days was joyous and the places where God's people met were the scenes and festivals of rejoicing before God, so that dancing would be an inevitable and normal part of worship. The fact that dancing is not mentioned more often in the Bible is probably to be explained by the fact that it was an activity so common as not to require special mention. Yet we know that one dance that was mentioned took place at the deliverance at the Red Sea, which was celebrated by dancing with singing and instruments (Ex. 15:20, Is. 30:29). Dancing was also a part of the victory celebration after a battle (1 Sam. 18:6). It is also possible that during the passover ceremony a dance was performed and at the annual feast at Shiloh in honor of Jahweh, the maidens had a special vineyard dance (Judg. 21:16-24).

It was in this spirit that reference was made, in the Sunday school lesson, to the dance. No reference is there made to the use of the dance in modern times where it has become, in many places, a means of erotic stimulation. For the Hebrews, the dance was a rhythmic exercise expressing great joy to God. Religion for the Hebrew was a carrier of joy and, therefore, the dance was a familiar part of religious worship. For us, however, religion has become a kind of depressing exercise and, particularly to our young people, we are reluctant to indicate that religion can demonstrate itself with the lack of inhibitions and rhythm of the bodily movement found so clearly in the dance.

No attempt was made in the Sunday school lesson to discuss the issue about whether dancing is today an acceptable form of recreation for young people. That is an entirely different question, which deserves discussion in its own right, but which is not really pertinent to the lesson under discussion. That lesson focused o Christ's lordship and the way in whic men could not tie up His freedom He was spontaneous and continue freely to express His joy in God' creation and even when men tied Him on the cross and tried to cut Him dow in that way, the uninhibited joy tha He had in creation broke away from all the ropes and restrictions tha men sought to tie upon Him.

When Carter says, "Dance, ther wherever you may be, 'I am the Lor of the Dance,' says he," he is no inviting people to dance in a contex where they will become eroticall stimulated to act beyond their contro Rather, he is saying that we shoul use every means at our disposal t express our great joy in the Lord. Fo the young person, this will be differen than for the older person. They ma do it through games of various kinds but for *all* of us, *all* of our activit must be an expression of Christ's lordship. He is Lord over all that we do and all that we do must express t others our commitment to Him and t His lordship. *William Klassen.*

Leave race out of picture

To the Editfr: I like to ask mysel this question: when I meet Chris face to face, will I feel I have done al I could for His kingdom? Or wil Christ say, "Mrs. Plett, you have fed clothed, and been friendly to all people, but not once did you tell peopl of my salvation and the blessings i gives"?

How many are in our Mennonit churches without a Mennonite name We have handed down our faith t our children but what about others "By their fruit ye shall know them." Is our giving of food, shelter, an clothing really saving the poor people

We Mennonites say we need t change! You're right, we need t change and start preaching the gospel and leave race out of the picture Sure, we need to help people bu aren't we putting works first and over stressing and forgetting the real purpose of the church to begin with *Mrs. Vernon Plett, 416 SE 11 St Newton, Kan. 67114.*

MEN

Men's work

he Western District, we men have
nd the monthly insert in *The Men-*
ite to be a good channel for get-
out information to the men of
district. As the new officers begin
r period of service, we hope to
this page not only to tell you
ut the conference organization, but
et the districts, individual brother-
ds, and even groups of men tell
r story.

ecent discussions question whether
day of men's brotherhoods is not
. One might ask whether the day isn't still coming! In a rural setting men did not have as great a need to get together in a special way, since there were many other opportunities for contact. In the urban setting, and especially in the larger church, men don't know each other and have little opportunity to share concerns of particular interest to them. It is argued that the entire congregation ought to be organized to do what men's groups are trying to do. Ideally, I believe this is so, and I congratulate the congregation that has been able to accomplish it. But where the pattern is not that way, I feel, a men's brotherhood can satisfy a real need in the church and larger community.

What are some of these needs that bind the men together? I will list several that come to mind.

Except for those who are retired, we have the common task of being breadwinners in today's society. Little has been said about the various pressures bearing down on us, and what our Christian response ought to be. Our secular and competitive society makes inroads on us and our family at many places. We need the knowledge that others face the same problems. We need the combined wisdom and determination of the whole group in finding solutions.

We need fellowship across various age groups. I believe, in many churches, it is the older men who are most active in men's brotherhood, but all ages need the others, and we are the poorer because we are separated.

We need the combined fellowship of the men, to be a witness to our sons. Where is the group that has bridged the generation gap with more than an annual father-son banquet? We can suffer only loss if we do not pass on to our children the Christian heritage that has benefited us so richly.

When Kiwanis, Rotary, Lions, and similar groups begin declining, it will be time to phase out men's brotherhoods. Our lack has been in not giving the same devotion and energy to the church and each other as do those who are members of service organizations.

"So I send you" needs to be burned into the consciousness of us all. Recent revelations of poverty and discrimination in our country show by contrast how much we Mennonites own. When we think about how the Father sent Jesus into the world penniless and without political or social influence, it gives us an uneasy feeling. I believe the day is here when we need to take those words seriously. While others are hungry is not the time to go moonlighting, so we can feast on steak. While others live in hovels is not the time to drive ourselves harder in our jobs, so we can surround ourselves with greater luxury. The day is here when we shall either hear the cry of the poor to deny ourselves or close our ears, and be in danger of losing our wealth against our wills. Just recently it was reported that, because of rioting and unrest, insurance for some merchants is becoming prohibitive. And if we go the route of keeping peace with greater police force, won't we also pay that bill?

But men with a Christian concern can be a constructive force. We know how to build houses, how to improve old ones by repairing plumbing and heating and painting, how to get loans, and handle money. We may have to miss a few ball games or hunting trips, but we can do it.

The deeper issues of life are not met by providing full stomachs and nice homes, but when we identify ourselves with the problems of those less fortunate in the physical areas, the doors to the areas of the real meaning of life will be opened.

We all need to become aware of the thrill of fulfillment that comes to the Christian through serving. Jesus could not accomplish His mission without serving, even including death, yet He did it "for the joy that was set before him" (Heb. 12:2). I wonder if there is not a completeness, reserved only for those who serve.

We hope these pages will be a source of mutual stimulation and help. Your contributions will be welcomed. *Willard Unruh, president.*

Editor, Willard Unruh, North Newton, Kan.

THE condensed GENERAL CONFERENCE

19 FRIDAY

continued

EDUCATION AND PUBLICATION *(cont.)*

Melvin Schmidt. I have an uneasy feeling about the new hymnal which I would like to share with you. I sense we are on the threshold of a real breakthrough in our renewal of worship forms. And the feeling I have is the printing of a hymnal at this time in our history might be a way of trying to bring back the forms of worship which have lost their meaning, especially for the younger generation. There's a real explosion in folk singing going on in our churches. A new hymnal can't take this into account adequately. Maybe it could, I don't know, but perhaps it has to be a loose-leaf hymnal or something else. One writer familiar in the mass media these days says that by 1975 or 1980 our churches won't have any hymnals. We'll just have a copying machine and we'll print up the hymns for the day on the copying machine. We might have one master hymnal somewhere. So if this hymnal is supposed to last twenty-five years, I'm very uneasy about that. I wonder whether it is going to last five.

Hostetler. My prediction is that after all this copy music is used and forgotten, the hymnal will still be used for many, many years. [Applause.]

Willard Unruh. I think that maybe I ought to say something representing the man in the pew who provides the money, and the students that go to our institutions of higher learning. The question I want to raise is, Why shouldn't the church college be under the direction of the church, similarly as the commissions on education, and home and overseas ministries? It seems to me that if the church is to move forward, the aims of our schools should be under some kind of overall direction similar to the rest of the conference.

Then there's the matter of finances. Do we really expect the man in the pew to take his pocketbook out if, in the final analysis, he has very little to say about where the school goes? And it seems to me that now this is the condition. There are many people who are not even concerned about coming to the conference to listen. There are many people who are not even concerned about coming to church when the church-school representative comes. And these are the people to whom we are going to have to appeal if, in the end, we are going to make a go, both of our schools and of our conference.

David Schroeder. I think there is no reason why the church colleges could not be related to the church conference. But this is not a decision that can be made by the conference, when you have independent boards in control. I think the statement would be true, however, that the college boards, themselves, have made moves to be more closely related to the dirtrict conferences. So I think, at this point, it would be a question of furthering that interest on both sides. I think where the real problem has been, in the preceding years, is that we have not had a commission on higher education which has been delimited in the area in which it works, to such an extent that it could be the arm through which the conference conducts dialogue with the colleges. I think once we correct that situation and we would be able to communicate the integrity of the conference to the colleges so that there would be a movement that could be predicted how we would do it from one situation to a new one, so that it would serve not only the colleges better but also the conference. There is, in my mind, nothing to prevent us from moving closer together. But this would have to be studied and it would have to be done both on the part of the colleges and on the part of the conference. And it would be the college boards that would need to take the initiative.

Floyd Bartel. I'd like to come back just a moment to the new hymnal, and share with the conference my own personal disappointment at the choice of name for the hymnal. I recognize that if we work with the Old Mennonites on this, it is impossible for us to just consider ourselves. But it seems to me that it would have been wiser, for a number of reasons, to select a name that was much more ecumenical than Mennonite. First of all, there are almost no hymns, perhaps just a few, that really come out of Mennonite and Anabaptist background, or from Mennonite-Anabaptist composers and authors.

Secondly, this hymnal would have wider usage and wider possible future cooperation with other than Mennonite groups such as Church of the Brethren and so on, which seems to be a possibility in the future. I realize that this is late to bring this kind of concern up again, but as long as this book is not off the press, it's still possible to change the title, like publishers sometimes change the title at the last minute. And so I'd like to throw this in once more and ask whether it is not possible for us to give this some more consideration?

Vernon Neufeld. This is a knotty question that was raised very early in the work of the committee, the joint committee that worked on the hymnbook. And it was decided in the joint committee that worked on the hymnbook, that we couldn't come up with a good idea as to a name e question was raised in the Board Education and Publication at one int, they couldn't come up with name. The joint committee took it again, they couldn't come up with name. It was referred to the joint blishers, that is the Old Mennonite- C joint publishers, they couldn't ne up with a name. So if you have name, suggest it. I don't know if too late or not. I don't think the ver has been printed. Maybe it ıld still be put in.

CK-COFFIN GREETING

identified speaker. I think part of problem here is that people have ervations against supporting the aking of laws, such as burning ft cards. I would like to remind m that the reason that Mennonites take an antiwar position in the ıntry, at this time, without break- a law, that we do have a legal nnel, was due to what was, at the e, unlawful effort of Mennonite ıng men during World War I. And ny of these men were sentenced to son just as Spock and Coffin are at time. And I hope we don't forget ctly why we enjoy the privileges do now. Sometimes it is necessary break the laws of the land in lieu higher law.

rnest Neufeld. My father was one those prisoners at Fort Leaven- rth in the first World War. Yet I feel that, as a conference, to have say that we support him entirely his stand would be an error. I say t kindly and I myself would have vote against this, because I feel t even though I agree that he ock], in principle, is against the in Vietnam, I feel that certain ics which are used and certain ıciples which he has followed, are in keeping with which my father ıld have kept when he opposed the . We do have a lot to stand for in country. I'm a pacifist; I've always n a pacifist. And, yet, I think we netimes step beyond our bounds as what we as a church really do nd for. And if a man breaks the , as my father broke the law in 7, he went to prison. His sentence was fifteen years. He never overcame that experience in Fort Leavenworth Penitentiary. And yet I feel that maybe we, as a conference, cannot simply blindly say that we support this or that individual who may be in difficulty. I do support his stand on Vietnam, but cannot [but] vote against this proposal.

Menno Schrag. I have a great sympathy for the position of Spock. He has spoken very effectively against the Vietnam war. He has demonstrated great courage. I think there are some implications here that we want to be aware of. I think we ought to be fully apprised of all the implications. Spock has followed, if you have followed this carefully from the very beginning as I have, he has made it very clear that he is not against war. He has made a statement that he supported the Korean war, and that he would support other wars. So I think we ought to be aware of that. I think the Mennonite church has a clear testimony against violence and all wars, which is a position that Spock would hardly take.

EVANGELISM

William Keeney. In the preliminary paragraph in this resolution on evangelism, it says that man is essentially a spiritual being. If I understand the biblical record correctly, man is both made of the earth and breathed into by the Spirit of God, that we have affirmed the resurrection body. It seems to me that this suggests he is essentially a spiritual being, and puts us on the side of the gnostics. I would propose that we drop this phrase and simply say "Man apart from the rebirth of Jesus Christ is dead in trespasses and sin."

Donald Nester. It seems to me this resolution simply reflects our vagueness of what we mean by evangelism. It seems, at one time, we say specifically, speak the Word to people about their souls. Then, the next time, we say it involves all aspects of Christian mission. And I wonder whether we aren't muddying the waters about what we mean by evangelism.

Curtis Burrell. It's because of the errors which have been pointed out by Bill Keeney and Don Nester which, to me, reflect the fact that the church does not adequately know what the gospel is, that I would suggest that we do not adopt the resolution, that we would even call a moratorium on evangelism, for a year or more, concentrating during that time on coming to an understanding on what the gospel is, and then, perhaps, after we have come to an understanding of what the gospel is, so that these kinds of errors will not be made, so that we will not continue to do disservice to Jesus Christ and blaspheme and drag His name through the mud, that I would suggest that we would call this moratorium and concentrate in our churches on a true understanding of the meaning of the gospel of Jesus Christ and even, to help us to do that, to call in those from minority groups, even to call those in from the African churches, from the other Asian churches, and from some of our black ghettos in the city, who themselves are Christians. They may not necessarily be of the Mennonite persuasion.

Elmer Richert. Well, I couldn't go along that we declare a moratorium on the work of evangelism for a year. I just wonder why we have to have a resolution like this every three years, when the words are just the same as we had three years ago. It's just as if we want to pass this kind of resolution each year. We might as well pass a resolution each year that we are going to publish again, or do mission work again, or that we are going to do this thing or that thing again. Our constitution accurately spells out what the work of our General Conference is. An integral part of this work is evangelism. I don't know what we're trying to prove by putting a resolution like this from the floor, where we pick out one part and put it over against the total function of General Conference. We spent a long time on our constitution which spells out our total work. Let's go home and do that total work. I just can't—I don't know what more a resolution can do.

Marvin H. Ewert. I have no quarrel with the resolution which is printed in italics. It seems to me that the comments which preceded and which followed it are, to say the least, heretical, in terms of my understanding of evangelism as it creates a dichotomy between the spoken witness and the witness of deed. And I wondered if it would be appropriate to call upon the resolutions committee to define for us what the word evangelism means in this resolution, so that we might know exactly what we're dealing with.

Floyd Bartel. One of our reasons for submitting this resolution was not to try to set evangelism in opposition to the social concerns that we have, but to recognize, as Dale Brown did for us in one of his messages, that when we get involved with the needs of people, as a church, in the name of Christ, we are involved in a different way and with different motivations and with a different ultimate purpose than governmental agencies might be. And also evangelism is uniquely the task of the church, whereas many of these social concerns and social problems that we share with others, concern for which we share with others, we will want to participate in meeting these needs, too. But when it comes to evangelism, this seems to be peculiarly the task of the church. And if we do not concern ourselves with evangelism, nobody else will. It seemed to us that we were getting a good strong thrust on social concerns this conference, which is good, but some of us feel it's not enough. We felt to keep this in perspective it was well for us, simply as a reminder, to remind ourselves that we are engaged in this task with a unique purpose in mind.

MINORITY GROUP EDUCATION

Ken Goertz. This morning we had a conflict-management session, I guess you would call it, that is what it was called in youth conference, which revolved about the problems of the urban crisis. And in our session we worked, narrowed down all the broad topics, and finally, came up with this statement which we feel is an important, specific act that the General Conference, as a whole, could take to help alleviate, or help understand, the problems of urban crisis. And the statement reads as follows: "We propose that the General Conference of the Mennonite Church hire resource personnel to educate the Mennonite community on problems on minority groups in the urban crisis. We would suggest that such personnel include members of the white, black, and Indian communities. We would further suggest that such personnel be appointed by, and work with, the Commission on Home Missions, ministries, correction." The reason we made this statement, that we felt would be our project, is that self-education was given to us as part of our responsibility by the Revelators on their program Wednesday evening. And we feel that we need not only to look within our own community, necessarily, but we must also look throughout the broad spectrum of what's available to us in order to get or in order to be aided in this problem of self-education. We feel that a practical and a good method of doing this would be to hire resource personnel to aid us in the education of ourselves.

Albert Gaeddert. I like this proposa very much. I'm not sure that it would be necessary, perhaps, to engage personnel for this, or hire personnel. I'm thinking, for example, we would lik very much to have such a group com to our church and so would, likely many others. Might it be more feasibl to not bind ourselves by hiring personnel for it, but to just make thi available. I think this has some ver good potential which, it seems to me we're all interested in, but we aren quite close enough to the problem really.

Arnold Regier. Recently we hav heard and seen the CBS documentar on hunger in America. I think one o the things that stood out in our thinking after seeing this, is that this problem is not only an urban problem. also is a rural problem. And I thin this needs some very serious consideration by our Mennonite people, because I think we have some very fin resource people available in this whole this total problem, not just urban.

L. L. Ramseyer. I'm wholehearted

favor of the purpose of this and I n't care to propose an amendment. t I just wonder if the maker of the olution would object if we would ert a few words, and yet it's difficult do because we don't have it in hand. t I would suggest that we say "hire otherwise make available."

TESTIMONY

rs. Henry Dirks. During the course this conference, many times we ve been met by friends as well as folks who are total strangers to us, o have told us that they have been ying for us and for our son, Joel. d I thought this would be a won- ful opportunity to thank you all for ur prayers and to tell you of the velopments—what has happened to l. He has not had surgery for his e of hydrocephalus. He was admit- to the hospital, to the Sick Chil- n's Hospital in Toronto for a week, nt after our arrival in Canada. The tors did X rays and tests on him. ey found he had hydrocephalus, the doctors in Congo told us. But he time of the X rays, the blockage gone and the fluid was draining in. They debated for a few days ether they should do surgery or and decided not to operate, and erve him for a number of months. has been several months now and l has been back for checkups and doctor is very pleased with his dition. Joel has had no treatments no surgery. The doctor says that y 10 percent of these cases get by hout surgery and Joel is one of m. Shortly after we left the Congo n Joel, a special prayer service was l in the Congo by fellow mission- s of different denominations. We that the Lord has wonderfully wered our prayers, prayers of mis- friends there, and your prayers, yers of our friends and families Canada, and we praise the Lord this. We know that He does not ays answer our prayers this way. netimes we have to accept the ler way, but we are very thankful the way He has answered our yers. And we thank you for it.

BUSINESS ADMINISTRATION

Carl Lehman. I would like to reflect a question that came to us directly. This may be of general concern to others. In our report, on page 77 of the report, a list of treasury bill investments in the trust fund, $52,000, and again on page 81, $19,000 investment in U.S. Treasury bills for Church Extension Services. The question has been raised, Is this consistent with the investment policies of the General Conference Mennonite Church and what military significance might this have? I'm sure that the Board of Business Administration, the new division of administration, and Church Extension Services will want to be very sensitive to what the thinking and feeling of the conference is in connection with an investment of this kind. Our board has not, generally, considered treasury bills as having any particular significance at this time. They're not, particularly, promoted with that in mind by the government. Treasury bills are bills issued, whether during wartime or not during wartime, and they do happen to be peculiarly well adapted to temporary investment for funds of this sort, with a favorable return at this time. I might also add that we did have a considerable amount of money or assets in mutual funds contributed to the Church Extension services and being held there for a number of years and, quite recently, the question was raised in Church Extension board as to whether mutual funds that invest in all kinds of common stock, many of which are from corporations which are engaged in military production, whether this was appropriate. And the decision of the board at that time was to dispose of those stocks, even though it was not a very favorable time to do it, being sensitive to that concern.

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COVER

This is the revolutionary mood. These people have become painfully aware of their need by seeing in the newspapers in which their miserable purchases are wrapped. Can the expectations of these tragically poor Latin Americans be fulfilled.

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Chicago as an act of God

CHICAGO HAS BECOME a legend in its own time. The name of this prairie town has been made synonymous with despair for the past and hope for the future because of the events that took place in its streets during the last week of August.

I visited Chicago twice in the last six weeks. And I walked through Grant Park and looked across to the Conrad Hilton Hotel. I saw no signs of the battle of Chicago. A narrow strip of turf on the edge of the park nearest to the hotel had been plowed up, apparently for reseeding. Perhaps the sod had been worn thin at this point by the trampling of many feet. But the remainder of the lawn in the park showed no greater weariness than the grass in any other city.

So the casual visitor sees Chicago only as the teeming midwestern metropolis it has always been. But as the giant steamer crossing the ocean leaves no trail in the water, so a social upheaval may not mar the stony face of America; yet deep below the surface, the churning set in motion still goes on.

It goes on because Chicago in August 1968 was America beginning the last third of the twentieth century. Though angry and frustrated, young America is determined that the next thirty-three years shall not repeat the failures of the last sixty-six.

The day that people will be content to let others decide their fate without the sound of their voice being heard has passed. The day when people could vote for the bread of peace as they thought they did in 1964 and may be given the stone of war has also passed.

Chicago marks the end of that era. This itself means hope. But we do not have to look at Chicago alone. In our October 8 issue, we published a report on the political opinions of Mennonites in the United States and Canada. That a representative group of our people said they would vote for one presidential candidate rather than the second or third choices was significant. But I found even more significant the things that were not said. And when asked what concerns the Christian should have for the political life, no one said that these things were outside the faith-life of a Christian. Sixty-six years ago, the protests against discussion of political issues would have been strong, but times have changed because we have changed. Praise God, for He has opened our eyes. Having done that, He can and will use us.

And so we can say that Chicago was an act of God in history. God was pulling us along toward the kingdom of God that is already in our midst.

If we have not understood the parable of Chicago, we will have a repeat performance in the ballot box of November 5. One political party will be crushed and broken, probably mortally wounded; not because it deserves punishment more than do others, but because it has fallen first beneath the millstones of judgment.

The birth of a new order is not guaranteed, but surely it is within the will of God that war should cease and that racism should wither away. And He wants us to proclaim release to the captives of the ghettos and to those who languish in prisons and mental hospitals.

This does not mean that we approve of the actions of every person in the Chicago demonstrations as we do not approve of the conduct of every policeman who acted or overacted. Certainly, opportunists and anarchists participated and tried to use the moment for their own cause. But the complaint of the majority was valid: the call for repentance and a new order of politics had not been heard.

The problems that face the world in the declining years of the twentieth century tower over us. They seem large and insoluble. But we believe that Christ can solve the problems of our personal lives and that God is working through us in our everyday activity. And we live in a world of which Christ is Lord and as He works in our personal lives, He is indeed working in the world just as surely and just as effectively.

Let us only pray that when He calls us to go, that we will work for Him; for the new world He is creating will be much better.

THE MENNONITE

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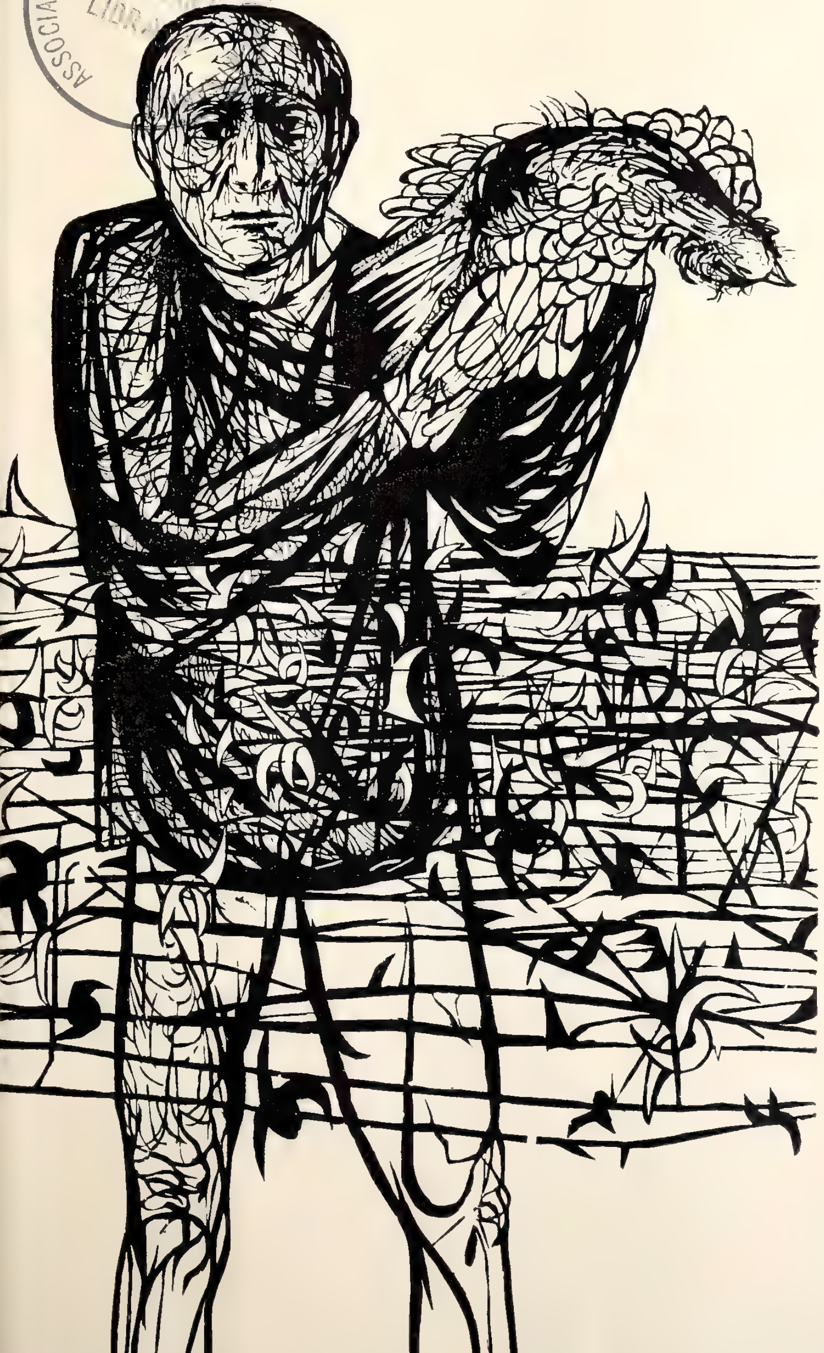


SO THIS IS WAR

So this is war.
Newspaper blankets
Amputees
Scorched bodies
Armless children
Seared by fire
Mother's dead
Father, too.
Little child
You know more
of life and death
Than I do.

Sue Wilch

Coal mine air-raid shelter

Darkness dwells in the coal mine all the time.
Small groups scatter here and there, and
People are warming themselves around
A few, feeble gaslights.

Chill drops of water drip
Drip
Drip down
Like snakes from rocks
Round and above,
Wetting blankets and dresses.

They never move, they never talk,
But are squatting down like turtles,
Eating food as big as a fist.

Yorifumi Yaguchi

In the war memorial in Rothenburg

The stone bench is cold beneath me
As I sit and wonder
But no colder than my heart
Which quickly turns to ice
As I read their names.

Erika Mannerheim 1938-45
In my aloneness I see her
Flaxen braids bouncing
As she rolls a hoop
Along these cobbled streets.

Erika is born to laugh
But bombs dropped on a town
Know no difference between a soldier
And a child rolling a hoop
Along these cobbled streets.

The sun filters warm above me
As I sit and ponder
But no warmer than my tears
Which slowly melt the ice
As I read their names.

Edythe Eymann

June 6, 1968

Bang bang
and a good man dies
or boom
and the world goes de
or i
am sniped by words
repeated till i bleed

all day all night
and who knows
or cares to aid
or stanch the wound
with love?

Bang bang
we're dead.

Lois Rensberger

BELIEF IS SAYING YES

Belief
is saying
Yes. I do. I will.
and repeating it at every corner.

Belief
is saying
Yes. I do. I will.
without reneging before
the shells and mortar of the enemy.

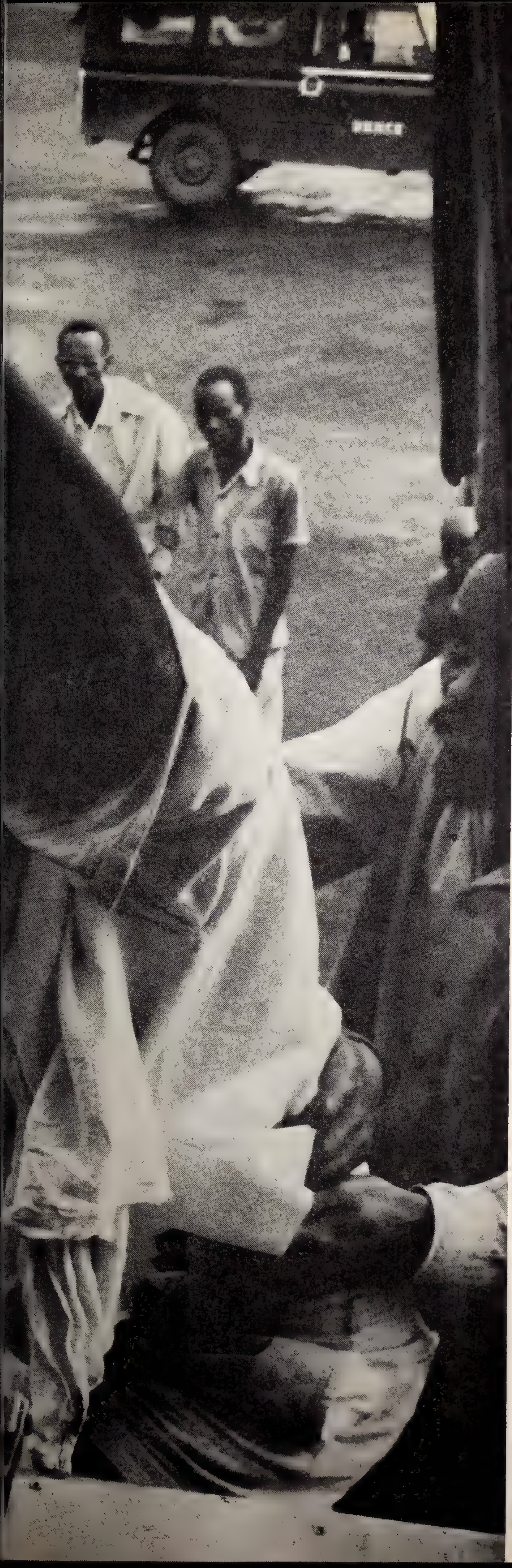
Belief
is saying
Yes. I do. I will.
doggedly despite
moods and treacherous feelings.

Homes
built on this belief
instead of emotion and passion
endure.
Faith
built on this belief
instead of experiential ecstasy
endures.

Passionate responses
to the qualitative belief of
Yes. I do. I will.
are sources of illumination
but are not essential.

Pollyanna Sedziol

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.



A thing called Pax

And so he went;
Bravely, of course,
To conquer all of Asia,
If necessary.
To fight for his country
In a new way
Which our military officials
Say is like
One small, lonely boy pounding away
At the Great Wall of China
With one relatively small
Hammer.
But envision with me whole
Legions of these
Small boys
With hammers.
Sledge hammers.
Dynamite.
Nitro.
Pounding, slowly, at first.
But working for the
Day when the
Great Wall of China
Is no more and
They have
Proved themselves
Men.

Diana Stucky

Am I listening?

I heard the panic in your voice
But I took no time to stop.
I heard the fright beneath the words
But I thought I couldn't wait.
I heard the utter loneliness
But I held myself aloof.

God, forgive my unconcern.

Hope F. Wyant

Throngs visit Kansas fair exhibit

Some 30,000 to 40,000 persons walked through a Mennonite exhibit at the Kansas State Fair in Hutchinson, Kan., September 14 to 19. Of these, about six hundred persons contributed written reactions to the exhibit.

The Mennonite exhibit, sponsored by General Conference Mennonites, Mennonite Brethren, and Old Mennonites in Kansas, was a separate building with a theme sign: "Are You With It?" Inside, a *U*-shaped traffic flow passed six booths on various aspects of the main theme: Am I With It? (How do I relate to myself?); Are We With It? (How do I relate, one-to-one, with persons of the opposite sex?); Are We With It Together? (What kind of family relationships do I have?); Am I With It in Human Relationships? (What is my attitude to persons of other races?); Am I With It for Peace? (How do I relate to people on an international basis?); How Do I Get With It? (Suggestion that each person must find himself and God.)

Each booth showed a three-dimensional object relating to its subject, surrounded by thought-provoking photographs.

A tract titled "Do you want to get with it?" treated the same areas of concern as the booths and ended with an invitation to commitment to Jesus Christ. In one corner of the building writing materials were provided, with the question "What's your answer?" The six hundred contributions ranged from positive to negative, from put-ons to indifference. Following are selections from some of the written responses.

Many persons simply answered the theme question "Are You With It?" saying: "Yes. . . . No. . . . No one is with it. . . . I'm a Christian and trying. . . . No, I don't have a car. . . . I am an American Indian. Are you 'with it' enough to give back our lands? . . . I'm with it but not with you. . . . Not in your way, stupids! . . . Yes, most of us are with it, but each in his own way. . . . I am with it and God is the answer. . . . Maybe, but why get all up tight about it? . . . My parents always say, 'Get with it,' so I guess I am. . . . I am but no one else is. . . . I hope so but I must try harder. . . . I'm with it when I'm with my girl. . . . I don't think we are with it as a nation but some of us are as individuals. . . . Yes, I'm with it! I'm in the 'in' crowd! . . . I'm not with it. . . . Half and half. . . . It's not a matter if I'm with it. Because it takes more than just me. If all could be with it, then we'd be better off."

On war and peace, there were fewer responses: "I'm for peace. . . . We want peace quickly, please. . . . Withdraw from Vietnam. . . . Ban the bomb. . . . Drop the bomb. . . . Blow the whole damn world up. . . . We kill. . . . Support our fighting men in Vietnam." One person wrote at length that peace now in Vietnam would mean forfeiting world freedom.

More persons responded to the race question: "Love one another and respect each other. . . . Black and white should live together in unity. Just because a person's skin is black or his hair a bit different doesn't mean he's any different. Let's do something about it! Okay. . . . Every person should be proud of his birth. . . . I'm with them if they are willing to help themselves first. . . . They should be treated equal. . . . I'm white and I'm lucky. . . . Shoot some shifty niggers (signed 'KKK'). . . . Kill civil rights bill. . . . What do Negroes want to be called? [Black, Negro, or?]. . . . Since God created man in His image, man should treat all his neighbors, regardless of color, creed, or religion, with the love and respect he would treat the Lord. . . . We should help all races to live together. . . . No one, black or white, is better than the other. . . . We will have to integrate with the black race or all will go down to destruction. Christianity is the answer. . . . One-man-to-one-man meetings and relationships. Churches must lead the way. What would happen if you invited a Negro to your church?"

Though many fair goers undoubtedly favor segregation, few comments suggest this. The average fair goer is probably in more of a mood for festivity than dialogue and may tend to avoid areas of disagreement. (Similarly, fair goers passing political booths often accept literature handouts passively and discard them later rather than involve themselves further.) The fair-going mood is reflected in a large number of contributions which were put-ons and attempts by passing youths to be funny or saucy.

Numerous fair goers took the exhibit seriously and in response to "What's your answer?" contributed their own solutions. Frequently they simply wrote, "Christ." Others said: "What the people need today is 'God Power'. . . . Love, peace, unity. . . . They should be given the Word of God. Nothing else will help. No Christian should march. . . . More religious training and Bible reading and Sunday school, put religion back in government and school. . . . Love and discipline in the home. . . . A real love for God. . . . Accept Jesus Christ as your Lord and Savior and get with it . . . The key word is love from God to man, man to man. How do we cultivate that? . . . Peace is an answer to all men's and women's problems. . . . To join Christ in a 'revolution'. . . . Jesus Christ is the answer. Compassion and dedication to changing our world is the way. Everyone must realize it is up to him. What we can't do individually we can do collectively."

Some said: "There will never be an answer to any of these problems for history will repeat itself as it has in the past. . . . I don't believe there is one answer. The right answer is not the same for every person. Each must find and seek his own. . . . Man can help himself and is one to answer for himself. Selfishness and greed must be done away. . . . Human relationships, in the future, will have to [be] based on our population explosion—creation of new jobs and opportunities but retaining the deep family relationships, discipline, and religion."

Numerous contributions were reactions to the exhibit itself: "Groovy . . . Best display at the fair! . . . A timely exhibit. . . . Well done and to the point. . . . It deals quite well with the problems of today. . . . Drop dead . . . I think you are crazy . . . This is great. Keep it up. . . . It's a good thing o have things to show people what hey look like to someone else. . . . They make us stop and think. . . . t all helps me see and realize some hings I should be concerned with. . . . Do you do lab work on your human elations exhibit? . . . Your problems resented are very real, however, most eople are aware of them. Next year, would like to see your display de-oted to the answers of the already vident problems. I'm sure it will be task worth trying."

Moro tribe hears gospel 10 years after Isaak death

The Book said I must go. I couldn't sten to people. I had to go, to obey he call," said Cornelius, the Lengua ndian, ten years after Kornelius Isaak was fatally stabbed by a Moro Indian n the Chaco, Paraguay.

Mary Isaak, the widow of Kornelius aak, recalls the day her husband sked for her willingness that he go o make contact with the Moro In-ians. Her struggle was very real, for hey were parents of three preschool-ge children and expecting a fourth, ut their wedding text, "but the great-st of these is love" helped her to a ctorious acquiescence.

Kornelius Isaak, at the time of his eath, was successfully serving the hulupie Indians, who loved and re-pected him, but the command to ake Christ known to every creature cluded, for him, the wild Moro ibe. The only contact with the Moros us far had been several savage at-cks upon Mennonites in some vil-ges. The Moros were feared, not nly by the white man but, also by e Chulupie and Lengua Indians liv-g near the Mennonite colonies.

On September 10, 1958, Cornelius, e Lengua, together with Kornelius aak and others, set out by jeep with any gifts to try to establish friendly ntact with the tribe. At one point, ey saw a feathered spear stuck rough a type of purse and so, pinned the ground. The Indian interpreted is to the others as a sure sign of nger. The purse, representing stran-rs, and the stab through it could mean "death here." They replaced the Moros' articles with gifts, a friendly token.

Shortly before they reached the Moros, the group stopped for prayer for strength and guidance. They overtook the Moros in their jeep. The Moros came very close, yelling, not singing, not friendly. Cornelius, the Lengua, recalls how afraid he had been several nights ago but now, surrounded by this tribe, there was no time to give way to fear. They gave them gifts, but they couldn't give them fast enough and the Indians simply grabbed everything. Cornelius, the Lengua, glanced at Isaak just as a Moro was stabbing Isaak in the side with his spear. Isaak took the spear out himself and handed it to his friend, the Lengua, who put it in the jeep. The Lengua was seized but managed to pull away. At about that time, missionary David Hein lifted the rifle from the jeep high in the air because the Moros were grabbing for it. This frightened them away and they faded back into the bush.

Kornelius Isaak was badly injured, internally, and was flown to Filadelfia hospital by plane. But, for him, there was no hope. His wife Mary recalls how afraid she became, but he said, "All will be well, and if not, as the Lord feeds the sparrows, so also He can feed you." Later, shortly before Isaak died, he regained consciousness and prayed for his wife, for his children, and for the Moros. These were his last words.

When Cornelius, the Lengua, was told of Isaak's death he said, *"Miena mucho schoad,"* a Low German and Spanish mixture meaning "I have much sadness." Recently, when he was asked by Mennonite Brethren missionary Lucille Wiens, Coaldale, Alta., a nurse to the Indians in the Chaco, what he thought his work had accomplished, he said: "I think if the missionary hadn't gone, the Moros would be bad today. Isaak died and the Moros know it. They also know Jesus died. Some are saved. My wife, my children, and other Lenguas know that all people are to hear the gospel. We know what the Word says."

Mary Isaak continues to live in Filadelphia with her four children, as vitally interested in the mission work today as she was ten years ago. The work did not die with Cornelius Isaak. Others have shouldered it, among them the New Tribes Mission. The Mennonites in Filadelphia have given them a house and financed the digging of a well. Clothing, peanuts, and other items have been given by the Mennonites to lend support to the work.

[For further information on the Moro Indians, see *The Mennonite*, Sept. 23, 1958, p. 592; Nov. 14, 1961, p. 723; Aug. 6, 1963, p. 486; May 30, 1967, p. 360.]

Several hundred Moros have laid down their spears. They are beginning to understand the message of peace, of forgiveness, which is replacing their eye-for-an-eye way of life. In their creed, one life always had to pay off for another life. The dawn of understanding came when they realized that Christ was the life laid down for all of us. *Marion W. Kliewer.*

Seminary choir tour

The seminary choir of the Mennonite Seminary, Montevideo, will tour Brazil and Paraguay, November 18 to December 12. Director Sara Ann Claassen says the program will include contemporary religious numbers by Sydney Carter, translated into Spanish, and similar contemporary religious songs from Germany for programs in the German colonies. In these numbers, the choir will be accompanied by guitars and tambourine.

Fort Wayne homes rebuilt
Aim to save neighborhood

The rapid expansion and success of the Fort Wayne housing project and the volunteer work of Henry Yoder, Fort Wayne, are reported in the autumn 1968 issue of *Faith at Work*, a thirty-two-page religious bimonthly.

In "How to Save a Neighborhood," Walden Howard tells how the concern of persons in the deteriorating East Central area of Fort Wayne and the concern of persons in a few churches developed over the years into an enterprising operation that is becoming an example to other congregations and cities.

The Lincoln National Life Insurance Company, with home offices in Fort Wayne, has loaned $50,000, interest free, to the East Central Improvement Corporation, the organization formed to rehabilitate housing. With this capital, the corporation has been able to expand its work of buying run-down East Central homes, remodeling them with some help from volunteer workers, and selling them at attractively low prices to disadvantaged persons, who would not otherwise be able to own a good home.

Instrumental in formation of the project were Mennonite volunteers serving the East Wayne Street Center, the East Wayne Street Center Council, the local neighborhood association and its chairman, Wilbur Biggs; Leonard Wiebe, pastor of the Maplewood Church; and building contractor A. D. Delagrange. Henry Yoder, Fort Wayne developer and builder, is giving a year of voluntary service to supervise the project—a year, he says, that he had promised the Lord, ten years ago, that he would sometime give. "Don't ever make a promise to God if you don't intend to keep it," he says, "because He'll take you up on it"!

Henry Yoder began his year of volunteer work last March. Two homes are completed and work is progressing on two others. The corporation pays a thousand dollars for each home, spends about four thousand on materials and another two to three thousand on labor to be done by licensed plumbers and electricians.

Local Negroes do as much of the paid work as possible, and volunteers do much of the painting, putting up new doors, windows, sheetrock, and siding; and making cement porches and steps. The finished houses are sold at cost, with a small down payment of $250. Other East Wayne churches are also becoming interested, and some homeowners in the area are painting and improving, so that it is hoped the whole East Central neighborhood can be saved, if enough churches and persons get involved.

Leonard Wiebe sees the housing project as a part of the church's dual mission: "I see no dichotomy between kneeling with a person in prayer, helping him as he makes his commitment to Christ; and kneeling in some ghetto house, laying floor tile so that someone may have a decent place to live."

School enrollments climb

Over two thousand students are attending General Conference schools in the United States and Canada. The total for the ten schools is 2271.

The schools include Mennonite Biblical Seminary, Elkhart, Ind., the conference's theological school, four colleges, and five secondary schools.

College enrollments have increased by 27 percent during the last five years. Bluffton College, Bluffton, Ohio, has made the strongest long-range gain, 38 percent over the last five years.

Bethel College, North Newton, Kan., has made a 24 percent gain over the same period. Winnipeg's Canadian Mennonite Bible College has added 20 percent in five years, recovering from two dips in enrollment since 1963.

Freeman Junior College, Freeman, S.D., has also faced irregular enrollments, but in 1968 has been able to return to about the same level as it was five years ago.

Compared to enrollments in 1967, Freeman Academy is the only one of the five secondary schools to show a decline in enrollment. The other four schools, all located in Canada, show marked increases.

Mennonite Collegiate Institute, Gretna, Man., is up 42 percent over last year. Westgate Mennonite Collegiate, Winnipeg, shows a 24 percent gain.

United Mennonite Collegiate Institute, Leamington, Ont., registers a 7 percent increase, followed by Rosthern Junior College with a one percent increase.

Mennonite Biblical Seminary's total enrollment this year is the same as it was two years ago, forty. Last year, enrollment was forty-four. However, included in these figures is the part-time enrollment which has increased from four in 1966 to fourteen this fall.

(For full figures on enrollments last year, see our issue of Oct. 24, 1967.)

	Full-time	**Part-time**	**Entering class**	**Full-time 1967**
Seminary enrollment, 1968				
Mennonite Biblical Seminary	26	14	16	34
College enrollments, 1968				
Bethel College	540	41	179	512
Bluffton College	722	34	224	701
Canadian Mennonite Bible College	107	11	62	95
Freeman Junior College	70	2	33	72
	1439	88	498	1380
Academy enrollments, 1968				
Freeman Academy	76			85
Mennonite Collegiate Institute	205			144
Rosthern Junior College	175			173
United Mennonite Educational Institute	94			88
Westgate Mennonite Collegiate	154			124
	704			614

RECORD

ax work leads to missions ouples go to Congo

verseas service in Pax drew two
ung men into full-time mission work
Africa.
As they were accepted for service
the Congo Inland Mission in Octo-
r, both indicated that their periods
overseas service were central in
eir decisions to enter mission careers.
Arnold Harder, Mountain Lake,
inn., had decided in high school
at if drafted, he would enter military
rvice.
But almost unconsciously, he made
different choice when he registered
r the draft. "When the papers were
fore me, my hand decided other-
se," he told the CIM board at its
cent meeting in Chicago.
Thus he chose alternative service
d in 1960, found himself in West
kistan beginning a three-year period
service for the Mennonite Central
mmittee. "When I left," he said,
knew I had to return."
And he is returning to mission serv-
, but in Africa, not Asia. After his
ort-trem experience, he studied for
degree in agricultural education at
University of Minnesota and later
Mennonite Biblical Seminary.
When plans to serve in India could
t be completed, he and his wife
re accepted for service by CIM.
ey will become part of the Congo
nnonite Agriculture Service pro-
m, directed by Fremont Regier.
this program, they will be conserv-
and extending the Christian com-
nity by improving the farming prac-
es of Congolese villagers.
Donovan Unruh and his wife will
returning to do evangelistic work
Congo, possibly in Mukedi, where
began his Pax service in 1959.
ter he left Mukedi, the mission
tion was destroyed in the rebellion
ich disrupted the central Congo
many years. After being vacated
a number of years, the station
y soon be reoccupied.
n the meantime, Don completed his
lege work at Bethel College, and
urned to Kinshasa with his wife
another period of short-term serv-
1963-65. This was followed by
other period of training at Scarritt
llege, Nashville.

In casting about for an assignment, the Unruhs discovered that the Congo Inland Mission needed workers to assist in the Christ-for-All campaign of evangelism and church growth. "Here was a place where I could work," said Don when reporting on his first Pax service. And now he has found a place for the third time in the Congo.

The Congo Inland Mission has transferred the guidance of the spiritual and educational program to the Mennonite Church of the Congo. The transfer of property and policy-making from mission to church has gone smoothly, according to observations made by the mission board at its recent meeting.

Words and deeds

Law & Order is the title of a one-issue magazine produced by volunteer writers and photographers for the Illinonis Division of the American Civil Liberties Union. It is being sold for one dollar. The publication tells the story of the Chicago events during the Democratic Convention in August in terms of their meaning for civil liberties. The contents, say the sponsors, are expected to raise a storm of controversy between the law-and-order and civil-libertarian factions of American society.

Robert L. Stuhr, a member of a Chicago-based firm of educational consultants, has been retained by Bethel College for a three-year period. He will visit the campus two days each month to aid programs of public relations, student recruitment, and financial growth.

Singapore Congress on evangelism meets Nov. 5-13 for the churches of Asia and the South Pacific. An outgrowth of the 1966 Berlin Congress on Evangelism, the meeting is expected to draw one thousand delegates from twenty-four countries.

Six television spot announcements on family relationships will be produced by the General Conference and Old Mennonite Church in 1969.

Calendar

Nov. 10—Stewardship Day/Peace Sunday.

Nov. 28—Thanksgiving (U.S.)

Dec. 4-6—Newton, Kan., Council of Boards.

Dec. 28-30—Michigan, Mennonite Graduate Fellowship.

Central

Nov. 2, 3—Smithville, Ohio, inter-Mennonite meetings, David Wiebe, Bernard Wiebe.

Nov. 4, 5—Elkhart, Ind., Mennonite Biblical Seminary, pastoral workshops, David Wiebe.

Nov. 12, 13—Bluffton, Ohio, ministers and Christian workers conference.

Nov. 17-24—Meadows, Ill., inter-Mennonite team ministry, David Wiebe.

Eastern

Nov. 27-Dec. 8—Quakertown, Pa., East Swamp Church, evangelistic crusade, John Boehr.

Pacific

Nov. 13, 14—Portland, Conference, midyear meeting.

Western

Nov. 17—Hutchinson, Kan., First Church, mission festival.

Nov. 2, 3—Turpin (Okla.) Church, harvest mission festival, Harry Martens.

Nov. 3-8—Turpin (Okla.) Church, special meetings, Don McNell.

Ministers

David Adrian, Pincher Creek, Alta., accepted a call to serve First Church, Burns, Kan., this coming year, beginning in October. He is a senior at Bethel College, North Newton, Kan., with a bachelor of Christian education degree from Canadian Mennonite Bible College. He has previously had two years of pastoral experience at the Springridge Church, Pincher Creek, Alta.

Walter H. Regier began a new pastorate at Gospel Church, Peoria, Ill., in October. Formerly, he served the Comins (Mich.) Church. Previous pastorates were Friedenstal, Tampa, Kan.; Eicher Emmanuel, Wayland, Iowa; Meadow, Colby, Kan.; and First, Clinton, Okla.

Baptisms

East Swamp Church, Quakertown, Pa.: Lawrence Smith, Mr. and Mrs. Charles Schlegel, Deanna Schlegel, Robert Schlegel.

Oak Grove Church, Smithville, Ohio, on June 11: Dan Jaquet, Elaine Mumaw, Beth Ramseyer; on Sept. 29: Hendrick Beun, Hubrecht Beun, Robert Krabill, Jane Krabill, Duane Plesinger, Donald Ramseyer, Dale Richard.

Marriages

James Buller, New Hopedale Church, Meno, Okla., and *Lyndel Haynes,* Baptist Church, Seiling, Okla., on Oct. 11.

Wayne Derstine, Deep Run Church (East), and *Charlotte Yost,* Deep Run Church (West), Bedminster, Pa., on Oct. 12.

Verlin K. Koehn, New Hopedale Church, Meno, Okla., and *Velma Schmidt,* Herold Church, Cordell, Okla., on Oct. 12.

Willard Swavely and *Susan Ruth,* both of East Swamp Church, Quakertown, Pa., on Sept. 21.

Workers

Stanley W. Claassen, First Church, Beatrice, Neb., has been assigned to Mennonite Nursing Homes, Rosthern, Sask., for two years of voluntary service. He is the son of Mr. and Mrs. Willard Claassen, Beatrice.

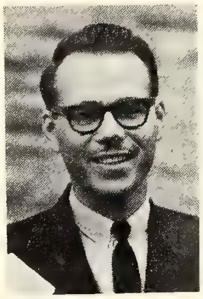
Arnold and Grace Harder, First Church, Mountain Lake, Minn., will spend a year in language study in Brussels, prior to service in the Congo. He was a student at Freeman Junior College, Freeman, S.D., and at the University of Minnesota, where he received a bachelor of science degree in agricultural education. He studied at Mennonite Biblical Seminary, Elkhart, Ind., and spent three years in Pax service in West Pakistan 1960-63. She is a former student of Grace Bible Institute, Omaha, Neb.

David Landis, East Swamp Church, Quakertown, Pa., is serving a 1-W assignment at Aspen Valley Hospital, Aspen, Colo.

James Parker, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment in Houston, Tex.

A. Harder

G. Harder



D. Unruh

N. Unruh

Kenneth Shaffer, East Swamp Church, Quakertown, Pa., is serving a 1-W assignment in a hospital in Colorado Springs.

Benjamin Shapiro was recently appointed to the Kings View Community Health Center, Reedley, Calif., to work at the Tulare County Mental Health Clinic as a psychiatric social worker.

Donovan and Naomi Unruh, of Pawnee Rock, Kan., were commissioned for service in the Congo Oct. 13 at the First Church, Beatrice, Neb., of which they are members. They plan to go to Brussels for a year of language study. They will then do evangelistic work in Congo. Both are acquainted with the Congo, he as a former Paxman at Mukedi and through two years of service at Kinshasa, and she as a schoolteacher for one year in Kinshasa.

College football

College of Emporia 44—Bethel 33
Bluffton 20—Anderson 12
Tabor (varsity) 35—Bethel (jr. var.) 0

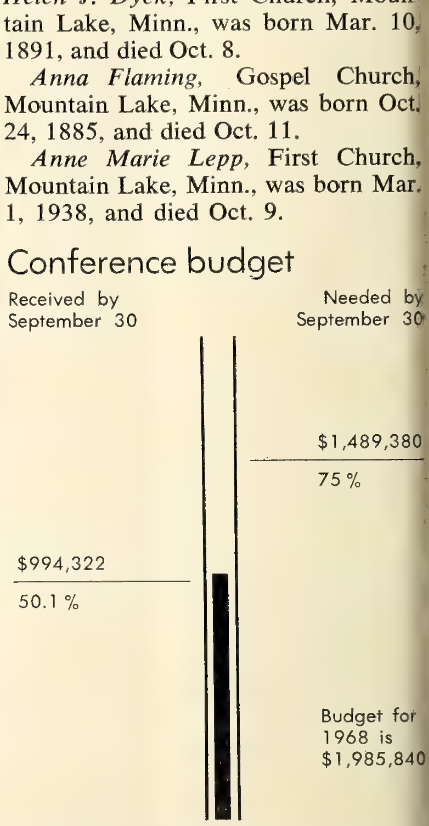
Deaths

Helen J. Dyck, First Church, Mountain Lake, Minn., was born Mar. 10, 1891, and died Oct. 8.

Anna Flaming, Gospel Church, Mountain Lake, Minn., was born Oct. 24, 1885, and died Oct. 11.

Anne Marie Lepp, First Church, Mountain Lake, Minn., was born Mar. 1, 1938, and died Oct. 9.

Conference budget



September receipts were very disappointing. Only the Board of Christian Service received more in September this year than in September last year. Overall, we are over 5 percent behind last year in terms of meeting the budget. Dollarwise, we are almost $64,000 behind last year for the first nine months. Unless receipts pick up very materially in the remaining months, programs will have to be greatly curtailed, as far as planning for 1969 is concerned. The accompanying chart gives the details. *Wm. L. Friesen, Conference Treasurer.*

		Receipts to September 30		
	Budget	1967	1968	%
Missions	$1,306,000	$ 679,200	$637,260	48.8
Christian Service	357,040	213,500	217,643	61.0
Education and Publication	129,600	45,036	42,959	33.1
Seminary	193,200	91,135	73,762	38.2
Where most needed*		29,177	22,698	
	$1,985,840	$1,058,048	$994,322	50.1

*To be distributed at the end of the year.

LETTERS

olitics of fear

EAR EDITOR: The present strength at George Wallace and the ideas dvocated by him are showing in merica should call for a serious ause on the part of all Christians. hat we are viewing in the 1968 esidential race, embodied primarily Wallace, points up the fact that ere is a grave spiritual crisis in the ry soul of the American body poli- c. Wallace has built and continues build his strength by aiming at e darkest fears of the American eople. . . . It is obvious that America realizing that it is not and never as a nation with only minor regional d political differences.

These differences are easily seen by ost. Neither the differences in race or the varying levels of economic atus around us all can be hid. One es not have to go to New York ity to view the differences in cul- ral background—Newton will do. r what of Vietnam, are there not idely held differences? It is to the idst of this onslaught of differences at the Wallace phenomenon has peared. A phenomenon that cries t against national division and finds symbol of unity in the call for w and order, that is a *politics of fear.*

The politics of fear is not what has ven America its soul. But the poli- s of fear could be what will cause merica to lose the soul she has. e, as a nation, are faced with fan- stically deep, difficult, and complex oblems which threaten the very undation of our society. But the final uth is that these problems can never solved if we respond out of fear.

Ultimately, there can be no true ity through force or through na- nal conformity, which is where our ars would lead us. True unity can ly come through the acceptance of r differences—in fact, through the ebration of our differences—which ds to diversity within unity. Only people who are not afraid can get this goal. And, to be unafraid, we ust trust in that which alone is able overcome our fear. And only the e of God can do that, for is it t love which can only cast out fear? *n Koehn, 4 rue do Conseil, Brussels.*

Breaking out of isolation

TO THE EDITOR: I suppose it depends upon where one sits, whether or not the resolution on poverty passed at Estes last summer looks like a return to isolationism. Howard Habegger, sitting with poverty-ridden Latin America at his doorstep, looks through the eyes of one who, himself, has broken out of Mennonite isolationism. But most of us in the United States and Canada still sit in comfortable Mennonite surroundings, unaware, in a concerned way at least, of the poverty on *our* doorstep.

I am grateful to God for the tremendous work He is doing through us in our missions, relief, and service programs around the world. But for most of us these are still expressions of our Mennonite isolationism. By these we are compassionate by proxy—we send our representatives and our dollars to do the work for us. We aren't really on mission ourselves. Far too few of us are concerned about or involved with ministries in the name of Christ beyond the confines of our own church membership.

This is changing, though. Just a few years ago the Western District's home missions committee work was largely with small, rural Mennonite churches seeking to maintain themselves. Now it is almost exclusively in establishing city churches, with tremendous outreach potential and with problems of poverty and race at their doorsteps.

It is of no small significance that the resolution on poverty came from one of these churches. It is of equal significance that it came, not from 722 Main or from one of the conference boards, but from a congregation that can speak firsthand of doorstep needs. This is not a retreat to isolationism; it is another breaking out from it.

Several generations of Mennonites have been deeply concerned about Jerusalem and the end of the earth. Now we are becoming concerned about Judea and Samaria as well. God be praised. *Lamont A. Woelk, 2644 Michigan Ave., Topeka, Kan. 66605.*

Pray awful hard

DEAR EDITOR: After reading the comments from readers on the 1968 elections in the October 8 issue of *The Mennonite,* I couldn't help but feel the uselessness of the election. No matter who is elected to the office of President, the present policies of the United States will not change significantly. What we have to do is find a way to remove some of the situations that have developed over the years in our political system, such as: control of parties by party bosses, seniority rule in Congress, the Electoral College, and party conventions.

Our government has become so complex that the only way to change seems to be to start over with a new government. One thing that might help would be the development of a third party, but not Wallace's, that would eventually take the place of one of the two present parties. History has shown that a two-party system is the most stable, but we really have no real difference between the parties. A third party that would push one of the present parties out, would add new vigor to our political system.

I have one other comment to make. and I address it to the reader who said, "I believe a Christian should not criticize the government, but pray for it." They would have had to pray awful hard in Germany thirty years ago. *Jonathan S. Esh, Friends Hospital, Philadelphia, Pa. 19124.*

Read the news

DEAR EDITOR: I have questions to Anna Goering's letter in *The Mennonite* of Oct. 15, entitled "Waste no time on plays.'" This author says we should waste no time on books or listen to plays written by atheists or agnostics to find out what black power is. She says we should read the Word of God. I would like to inform her the Bible does not give us the minute details of current events, like black power and its leaders. If we want to be informed about present-day news, we have to read present-day news. I, however, agree with her that the Word of God is true. *Dan W. Goering, Rt. 1, Box 22, McPherson, Kan.*

THE condensed GENERAL CONFERENCE

19 FRIDAY

continued

POVERTY RESOLUTION

Lester Janzen. I would speak to two points in regard to the million-dollar fund. Number one, when it was being discussed by the staff in Newton, which was really a relatively short time before the conference was to begin, the thought was that it would include special projects, not only in North America, but also overseas.

Secondly, I would like to speak to the feasibility of a special fund such as this. You may question whether it is possible to raise, say a million dollars, over and above regular budgets over a three-year period. There are programs like this in other denominations, not particularly in regard to poverty, but the United Presbyterian Church has just finished a $50 million fund, it's a denomination of three million members, which was oversubscribed and did not cut into their budget.

It is true that a special fund such as this needs special promotion and handling in a separate way.

Gerald Stucky. Having been out of this country for, more or less, twenty years, and having seen poverty in other parts of the world, it appears to me that this, in a sense, shows our self-centeredness for the poor *only* who live in the United States; who, in many respects, are not nearly as poor as other people of this world, where they are dying of hunger right now and are starving, and where we are not able to raise funds to support the MCC program adequately, now, to help those who are without food, without clothing; neither, apparently, in Jordan nor in India nor in other parts.

It baffles me, somewhat, when here, in the United States, we have the best welfare program in the world. And people here are receiving some help; not adequate help, to be sure. But I think that people of the world see us and they feel that everything that we have is for us. Actually, the amount that we are giving for the world is not very great. The mission program of our church is doing exactly this, we are trying to alleviate the social needs of the world: in India, South America, and in other parts of the world. And we can't get enough money to do it, even in those parts where the people are dying— actually dying. I'm in favor of this [million-dollar fund]. I'm in favor that we raise a million dollars and I think it should be 10 million dollars, and I think we can do it.

David Janzen. Certainly, the need in the world is great, and we've been aware of this need and we have participated in MCC's program. But as I read this resolution I think it is an attempt to draw our attention to the crisis in which we're living and the big gulf that exists between what we have and those who live next to us don't have. And so I think we should . . . really try to exercise this resolution; and, above that, attempt to do away with tokenism; and continue in all our own communities where we have our churches and where people live in poverty, that we do actively try to help to change the situation; not in a paternalistic way, but in a way of identifying with them in love and fellowship in Jesus Christ.

Melvin Schmidt. I want to heartily endorse what has just been said by Brother Janzen. And I say that as one who has spent nearly four years in MCC work in Asia and Indonesia trying to alleviate hunger in that area of southeast Asia. I think it's about time we put our house in order. I think it's time that we let the world know that we are serious about this business, because I think our mission programs, relief programs, and every other program we have overseas is weakened by the hypocrisy of these programs. At least, I felt like a hypocrite over there. And I think I would feel much more like a hypocrite now than I did back in those days, because the situation in our country hadn't reached, nearly, the critical proportion that it has now.

Larry Friesen. I think the proposal's purpose was to focus on problems in America which we haven't focused on enough. First of all, we don't have a good welfare system in America. It doesn't compare with the welfare system in the European countries. I worked in the welfare department this year, and even in Colorado, which has one of the better levies for welfare, I found eight people who were living on ninety cents per day for their total needs. And if this isn't poverty, I don't know what is. And I've also seen people starving. We have people, right in Denver, starving. So I think that it is wise for us to focus on hunger in the world, but it is also wise to set things in order at home.

Arnold Funk. I didn't think that I'd ever come before this body to speak in the vein that I'm going to speak. But some of us have been placed in situations where we're a bit uncomfortable. I know that we can get very enthusiastic in a group like this, especially in a conference like this. But all of us also know that we have budgets to meet and we've never met the budgets. We have commitments that we have not met. And, here, we're adding another million dollars to this, and we're doing it by an acclamation. I like your enusiasm, but we need to be real. I sh, somehow, along with this reso- ion that we add a million dollars our budget, we could also add that ch one of us will rededicate our- ves to the cause of stewardship, rsonally, and we'll work for this our own churches. Otherwise, I nk this is an empty resolution.

OJECT EQUALITY

in Bohn. You have in your packets rather long—two- or three-page de- iption of what Project Equality is. you recall, in 1959, this same body ssed a resolution on race relations, a position statement, and this is an empt to take the next step; to give the kind of machinery to follow up at we asked ourselves to do, at that ie. If you've read the background ormation, you've noticed that it o calls for some self-examination on r own part; our own policies, our n conference institutions; and our irches; as well as trying to work h those we deal with in business, l asking them to use fair employ- nt practices.

Elmer Ediger. In this situation, I'm aking as an employer — Prairie w Mental Health Center — and as who has done some work with oject Equality. I want to speak y much in favor of this motion. hink it begins to give us the type prodding that we need; those, par- ilarly, who are in employing situa- ns. Most of us, as employers, though may have signed a nondiscrimina- y type of clause, we can still be te passive about it. It simply means t when somebody comes to you employment, you don't discrimi- e against him.

What we need here are employers will go out of their way to look persons of minority groups. We e found that—we are deeply ap- ciative of the fact that someone prod us. In our case, a local nan relations fellowship prodded us. y offered to help us. Over a period several years, we have filled six, it, ten positions with people from ority groups. We found it to be not a good thing for the individuals (Negroes, in this case) who were employed, it did give them good positions, but it's also a good thing for us. This was a way to fill positions with good people. In our case, we now have two departmental heads from these who were employed thus.

Even so send I you.

I think the main gain that can come from this is that which we take, as individual congregations. Take any Sunday school class. It can set up a committee, saying we want to implement it and we will approach every employer in our congregation and raise this question: Is there some way that we can help you employ people of minority races?

O'Ray Graber. The churches and synagogues in the aggregate in our nation rank second only to the federal government in the total amount of goods and services purchased annually. In an age when the Negro-white unemployment rate is two and a half to one, Project Equality was born out of conviction that church dollars cannot be neutral. Project Equality is a positive effort, on the part of churchmen, to implement their religious convictions by action to the world. It is not a boycott. The participating suppliers and agencies will have their names listed in a catalog. It is no different than *Consumers Reports* testing the quality and price of products and listing their findings. We make our decisions on contacts we make with buyers and certain agencies, at present, on the basis of price, quality of product, and service rendered. Project Equality is adding another factor to that equation and it is a question on whether or not the suppliers engaged in fair employment practices.

HUNGER

Jacob Letkemann. I heartily endorse this resolution. I did not vote for the other resolution on poverty, not because I was not in favor of trying to eliminate poverty, but I feel that the two countries represented here enjoy the highest standard of living in the world. Therefore, it is easier to find public funds to correct the poverty in our own country than it is to get public funds to eliminate the hunger and poverty in other countries. Consequently, I feel that we should exert much effort in using the special funds that we contribute as churches who are eliminating hunger in countries other than our own.

BERGTHALER CHURCHES

Henry J. Gerbrandt. Mr. Chairman, this is not new business, but I would like to say something in appreciation. Last Saturday, ten of our Manitoba Bergthaler churches became members of this conference. One hundred and thirty-two years ago, we separated from the other Russian Mennonites when the Bergthal Colony was established. Ninety-four years ago, our delegates traveled together to Manitoba. We separated once more. Some of you settled in the United States; the rest of us settled in Canada. Now, from 1890 to the present time, we have been negotiating. Very often, your people have come, members of the conference have come and worked in our churches. Up to the year 1929, people from our church voted at General Conference sessions. The Ewert brothers, Bishop Funk, Bishop Heppner came here as delegates. Now, once more, we have come together and we find that we will not only be using your worship materials, your Sunday school materials, your hymnbooks, your missionaries, and all the other facilities, but we feel that we are one. Sometime this afternoon, I began to fear that Canadian and American nationalism might interfere with this working together. However, I do believe that all of us will be mature enough to look forward and accept the challenge of building together the church of Jesus Christ. [Applause.]

THE ACTS OF GOD

Gordon R. Dyck. It is our belief that Almighty God is a God who when He speaks, He performs mighty acts, both within and without the community of the faithful. It is our faith, isn't it, our belief, that this God has spoken to us in mighty acts this week? In my preparation for these reflections, I have asked about fifteen of you what you think has happened here this past week. And I have incorporated these thoughts into the thoughts of mine.

Well, what happened this week among us? And what is the Holy Spirit endeavoring to say to us in these happenings? Well, the Holy Spirit has led us to exciting discovery and growth. We ate bread and drank the cup Sunday evening, in groups small enough to give new reality to barrier-breaking communion.

What else happened? Well, we passed many resolutions. But, likely, the spirit has spoken more vigorously through thinking, and life that has been influenced or changed among us. The surprising intimacy of a small-group fellowship, we experienced this week, is a way of allowing the Holy Spirit to dispel our fear and distrust of each other, and thus making it possible for us to really believe that the debate on the conference floor was a vehicle of the leading of God's Spirit, and not merely numerous persons grasping for power or for influence.

The Spirit of God has also spoken through the agonizing struggle of open and honest debate, which expresses an Anabaptist and brotherhood confidence that the Spirit of God leads us more clearly through patient trust in the disciplines of consensus, rather than by quickly closing our eyes and voting. This is evidence of growth in the spirit, I believe, and shows promise for the future of our conference.

The Spirit has led us through the fresh vigor and dedication of the Pepsi generation, who prod us, who are often of slower feet and duller vision. We have been surprisingly rewarded by listening to our young people, who are really very much on top of the issues of our world today.

Many of those whom I polled today and yesterday about what happened in our conference feel that this intergenerational communication and confidence may be one of the most significant happenings of this conference.

And the Spirit of God has also led us in very disturbing ways. The Spirit has acted among us by helping us to sit still long enough for the sharp pierce of blackness to get under our white skin, to puncture our white self-image. And it produced in us a muddled mixture of anger and guilt and frustration; but, also, flashes of repentance and understanding.

The Spirit has also spoken to us when we allowed ourselves to listen to the world, to the hopeless world of those who do not know Christ, to the coarseness of the world of the ghetto, to the pain of the world of poverty and hunger, worlds which for us are very hard to digest. And we were surprised by our response. We spoke in tongues; in tongues of anger, tongues more angry than those who spoke to us.

The Spirit of God has also led us, through able conference leadership which are given the gift, which were given the gift to guide our life together, meeting tension and conflict in our sessions with the grace of fairness and humor.

And we have been thrilled by the happenings of creative and contemporary worship; the kind which illustrates that worship can be deeply related to our real lives. In these and other exciting, disturbing happenings, some of which you may add to what I have said, the Spirit of God has been seeking to penetrate our conference community, to penetrate it on behalf of a world which He loves.

In response to these happenings of God here this week, we have spoken many words, many right words, many Christian words. But as we pull up the stakes of our tents and we pack the trunks of our cars to return to our local communities and our local churches, where the real battles of the kingdom are fought, we must seriously ask ourselves if we and our words have been motivated by the same Spirit of God that motivates Christian action in the world.

INSTALLATION OF PRESIDENT

Walter Gering. Henry, we have come to this moment, in which the Spirit of God is speaking to you. It has been a period of great inspiration which has been mine. For I have held in my hand the [gavel] which was given to our conference sixty years ago, made out of the wood of the first Mennonite Church in America, given to our conference by one of our old veterans, N. B. Grubb, sixty years ago. Since that day, it has been in the possession of faithful workers, one after another. Unto each, God has given grace for the task. Unto each, God has given wisdom and courage and strength. And, now, we go forth into the world, the eyes of the whole world are upon us, as a conference; they look to us to see what we intend to do in this world. May you, indeed, as the one who leads us, climb the high way,

›nstantly seeking to lead all of us ıto the great heights of dedication ıd service in God's kingdom. May I ve you one word of encouragement? Trust in the Lord with all thine ›art and lean not unto thine own ıderstanding. In all thy ways acıowledge Him and he shall direct y paths."

May I give to you the symbol, toght, of the work of our conference, ith a prayer that God may lead you ıd bless you as we labor together. od bless you, Henry.

Henry Poettcker. What are appro›iate words for a newly elected chairan in the closing moments of conrence? A conference that has been ng, at times; that has been tedious; at has been inspiring; and that has ›en challenging. Tonight, I'm not sure at I can say thank you for your ıving elected me. But I can express ıcere words of appreciation for the any words of encouragement and e many promises of prayerful sup›rt.

This evening, I am challenged by number of things. I am challenged many whose faith in God is strong, ıose faith continues to grow, whose ›sire it is to walk the way of our od and to carry on His work. Toght, I'm thrilled because, though ere comes to me a grave respon›ility, and I have no illusions about e romantic nature of this task, nevereless, there are some fifty-seven ousand of you who are going to lp along. And I say, this is encouring.

I think there are two things that I ›uld like to leave with us as we part. One is that we need each ıer. We need each other for enuragement, for strength, for admoion, and for challenging one anıer to live up to the best that is ›re through God's grace.

And the other thing is that you and ıeed God. For, without Him, we will t walk as we ought. Nor will we ‹e up our task as we should. Toght, I'm thrilled, because this God ıom we need is there to meet us every turn of the road. His proms are there for us to claim. We want to claim them. We want to know that our God supplies our every need, according to His riches in glory, by Christ Jesus. And, knowing that, we would walk accordingly.

With the sound of the gavel, I declare the thirty-eighth session of the General Conference Mennonite Church adjourned.

PRAYER

Henry Poettcker. Dear God, we pause once more to acknowledge Thee as our Lord. In this hour, we have made our commitment anew to Thee. We thank Thee for the opportunities we have had to learn and to share together in these days. You have held before us the results of Your great working in the world, through Your children. We have seen Your hand working in Asia and Africa and South America and Pennsylvania and Chicago and Kansas, in Canada and here in Colorado. And we have also seen again the needs; the needs of people who are destitute, who are homeless, and who are in despair, whose life is torn and incomplete. Help us to meet that challenge. God, let us see our brothers anew; those whose culture is different from ours, whose race is different from ours, whose associations are different from ours. We bring our individual congregations and our individual members to You. Supply the needs of each one. Grant to us the unity of purpose and dedication which will allow us, truly, to be the church. Grant to each of us, those who have left and those who will be leaving, journeying mercies and protection. Grant to each of us grace for the day and strength for the task. Our Lord, in the anticipation of your strength made perfect in our weakness, we bring Thee our thanks. In the name of Christ. Amen.

Orlando Waltner. We have worshipped the Lord. Let us now move into His world as a servant people, servants of His Word and servants in His world. And may He grant us the grace to hear what we are called to be and do. Go forth in the name of the Father, and the Son, and the Holy Spirit. Amen.

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The game called rover

Sylvia G. Bubalo

There is no screen in our front window. Temperature is in the low nineties. Two months ago they shot him at midnight out in California. He was heading for the kitchen after winning the beginning of The Game. He lay there with his head in a frame of wet blood.

They shot him a few months before that, down deep in the south. Someone held a white, white cloth over one side of his beautiful black king's head and they laid him amongst the flowers. Then the world started to march with the mules, down the narrow country roads, in the deserts and the prisons, in the valleys and up the high mountains of the Andes.

They *really* hit him one autumn, in the very middle of the day. He had the same sea-colored eyes as when they hit him in California. While moving along on the four wheels of Dallas, he had been ambushed.

Then, oh, God, I heard the voice of a woman who'd lived through the edge of hell when we dropped that Thing on the city crammed with people, and babies. Hiroshima. Hiroshima.

Someone had taped her voice while she told in Japanese about That Morning and how *it* began. I didn't need a translation when she shrieked and shrieked and shrieked in that high-pitched staccato pain running through my whole body like maybe lightning had struck me into the torturous unending end of the world.

If I knew—and I do—a Priest, I would seek him out and if he could stand it, I would pour myself out in his presence so I'd finally be free of the fat that weighs down our heavy legs and keeps us from walking into the heart of hell as Jesus did, fully courageous, and finding God there ahead of us, saying:

Well, I'm glad you made the move. I've been waiting a long, long time! When enough of you join me here, we can cool it off to save the seeds. We'll water them and this can be a real blooming field of food and flowers. We can build nice places for all to live in and make music and heal the ones spilled out all over themselves.

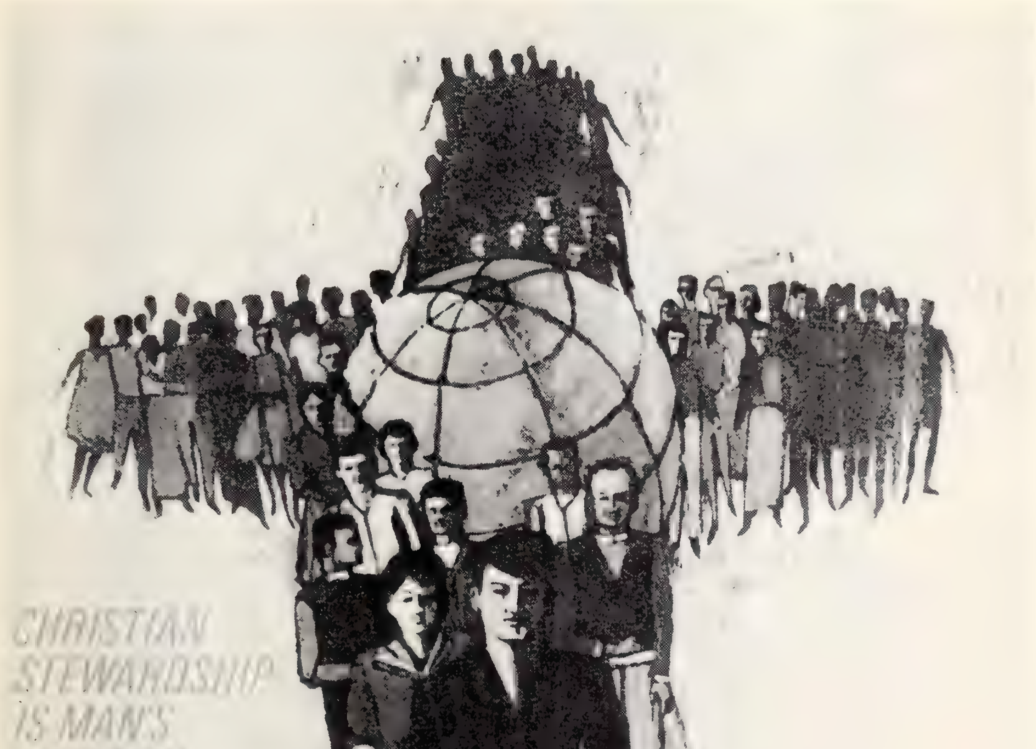
Remember when we used to play Statue and Rover? For Statue you couldn't move unless the leader called out the proper words. And with Rover one would say: Rover, let Rosie come over.

It was as though Rover was the body and Rosie was the soul. We kept coaxing the body to let the Spirit take over. Maybe that game rightly stops when we ask Rosie: Spirit, Spirit, come over to Rover! Our birth pains have been deeper than we believed.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

83:40 NOVEMBER 5, 1968


CHRISTIAN
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FOR THE
FULFILLMENT OF
CHRIST'S MISSION
IN THE WORLD

Südamerikaniſche Verſion

1. Szene

Geber: Hier habe ich Ihnen ein paar Butterbrote gebracht!

Nehmer: Ich danke Ihnen. Wie kommen Sie eigentlich auf die Idee?

Geber: Wir bekamen ſie einfach nicht auf, und Sie haben ja eine Menge kleiner Kinder und oft nicht genug zu eſſen.

Nehmer: Das iſt ſchön, daß Sie an uns gedacht haben, und ich nehme die Butterbrote umſo lieber, weil ich weiß, daß es für Sie praktiſch kein Opfer bedeutet.

Geber: Nun, etwas hat es mich ſchon gekoſtet; Zeit und ein ſchönes Stück Fahrgeld, weil wir ja ganz am anderen Ende der Stadt wohnen.

Nehmer: Aber bei Ihrem Reichtum kann man das wohl kaum als ein Opfer anſehen.

Geber: Ich möchte Sie auch bitten, die Butterbrote nicht als ein Opfer, ſondern als ein Symbol der Menſchlichkeit zu betrachten.

Nehmer: Das will ich gerne tun. Mir ſind Geſchenke, die aus Menſchlichkeit gegeben werden, immer die liebſten.

Geber: Und noch eine kleine Formalität. Damit beim Verteilen der Brote alles gerecht und ordentlich zugeht, habe ich Ihnen hier einen Plan aufgeſtellt, nach welchem Sie ſich richten könnten.

Nehmer: Sie denken aber wirklich an alles. Ich werde verſuchen, mich nach dem Plan zu richten.

2. Szene

Sohn des Gebers: (Unterſucht Eisſchrank des Nehmers)

Nehmer: (Kommt herein) Junge, was haſt du deine Naſe in meinen Eisſchrank zu ſtecken?

Sohn d. Gebers: Mein Papa ſchickt mich. Ich ſoll mal nachſchauen, ob Sie die Butterbrote auch vorſchriftsmäßig eſſen. Wie ich ſehe, haben Sie hier ein Dutzend Schnitten liegen, während Sie nur noch ſechs haben ſollten. Wie können Sie mir dieſe Unregelmäßigkeit erklären? Ihnen ſchmecken die Brote wohl nicht?

Nehmer: Einige von den Kindern mögen ſie wirklich nicht ſehr gern. Aber das iſt nicht der Grund. Ein paar von ihnen ſind nämlich bei meinem Bruder zu Beſuch, und ſobald ſie zurückkommen, erhält jeder ſeine Schnitte.

Sohn d. Gebers: So etwas darf nicht vorkommen. Die Butterbrote werden ſchlecht, wenn ſie zu lange liegen. An einem Ende fängt das Brot ſchon an zu ſchimmeln.

Nehmer: Mit kleinen Kindern iſt es nicht immer leicht, ſich nach einem Plan zu richten.

Sohn des Gebers: Sie ſollten doch in ihrem Haus für Ordnung ſorgen können. Ja, und dann ſah ich eben, wie Ihr älteſter Sohn vorne im Laden die Tüte von den Butterbroten als Verpackung für ſeine Apfelſinen gebrauchte. Alſo, das hätte ich Ihnen nicht zugetraut, daß Sie mit unſeren Geſchenken auch noch Geſchäfte machen würden. Wenn mein Papa das alles erfährt, wird er ſich das noch ſehr überlegen, ob er Ihnen jemals wieder Butterbrote ſchenkt. Aufwiederhören!

3. Szene

Geber: Mein Sohn hat mir da ſchöne Sachen von Ihnen erzählt. Was haben Sie dazu zu ſagen?

Nehmer: Ich kann es nicht glauben, daß Sie ſo kleinlich ſind. Wahrſcheinlich habe ich mich Ihnen gegenüber nur nicht dankbar genug erwieſen. Und dabei haben uns Ihre Butterbrote wirklich ſehr viel geholfen, und ich möchte mich hiermit nochmals herzlich dafür bedanken.

Geber: Darum geht es jetzt nicht, ſondern allein um Ordnung und eine richtige Entwicklung und Erziehung Ihrer Familie.

Nehmer: Wenn das ſo gemeint iſt, dann geht mir das aber entſchieden zu weit. Ich weiß nicht, ob ich Ihnen meine Verantwortung für die Erziehung meiner Familie für ein Butterbrot verkaufen will. Das ähnelt mir zu ſehr nach Eſaus würdeloſem Handel mit dem Linſengericht

Geber: Regen Sie ſich nicht auf! Das hört ſich ja faſt ſo an, als ob ich Ihnen durch mein Geſchenk mehr nehme als gebe. Dann ſagen Sie doch mal, wie es nach Ihrer Meinung gemacht werden ſollte.

Nehmer: Ich hätte ſchon einen Vorſchlag, aber ich möchte auch nicht unverſchämt erſcheinen.

Geber: Nur immer heraus mit der Sprache Wir ſind doch für Demokratie und Redefreiheit!

Nehmer: Alſo, wenn Sie mir wirklich nur ein Geſchenk machen möchten . . .

Geber: Ja, ſicher!

Nehmer: So geben Sie mir doch einfach die Butterbrote, und dann laſſen Sie mich in Ruh.

Geber: Ich glaube nicht, daß das eine Löſung wäre. Damit würde ich Sie nur verwöhnen.

Nehmer: Vielleicht haben Sie recht. Am beſten wäre es natürlich, wenn ich überhaupt keine Geſchenke mehr anzunehmen brauchte. Und dafür will ich arbeiten und ſparen, ſoviel ich kann.

Lotte Braun

From Mennoblatt,
June 16, 1967

Pieman revisited

aynard Shelly

IX YEARS AGO, I wrote a meditation n the problems of giving and re-eiving. To analyze the ideas, I tried put into words some of the un-onscious feelings that many of us ust feel when we are either receiv-g or giving gifts.

In illustrating the point, I invented simplified illustration of a man who as delivering a pie to a needy neigh-or. They banter about the meaning f the pie and expose their feelings bout the situation in which they find emselves. While they learn some ings from each other, they arrive t no final answers, unless they have directly suggested that it takes as uch (if not more) grace to receive s to give.

During the several years following is publication, the meditation was eprinted in several other magazines nd found its way into a program ooklet. I was happy that a small pie ould serve so many.

I thought I had seen its last crumbs hen late one evening as I was climb-g my way through a stack of un-ead periodicals, I found something in South American newspaper that oked familiar.

Here were my two friends haggling bout that old pie and now they were lking German. I laughed to myself. or my proverbial bread cast upon e waters had returned to me after any days; only this time it was a pie.

But, I discovered, that the pie had eturned with bread and butter and a tory all its own.

Lottie Braun, the translator of my editation, wrote a version of her wn for *Mennoblatt,* a publication of ne of the Mennonite Colonies in araguay.

While I had written in generalities, soon discovered that she had a spe-ific situation in mind. Her parable an be read as a response of South merican Mennonites to the gifts

EDITORIAL

GIVER (*holding something in a brown paper sack*): I brought something for you.

RECEIVER: What is it?

GIVER (*still holding sack*): Oh, it's just a pie.

RECEIVER: It is? Why?

GIVER (*s. h. s.*): Well, I just thought you'd like to have a pie. So I brought you one.

RECEIVER: That's nice—I guess. And I guess I should just take it and say thank you. But why be cut and dried? I wonder if we might not talk about this pie just a bit?

GIVER (*s. h. s.*): You don't like my pies?

RECEIVER: Frankly, I've had better. But that's not the point. Even if your pie were a good pie, I wonder why you want to give me a pie?

GIVER (*s. h. s.*): I just felt I ought to help you over this rough spot. You have your troubles. And besides you are always helping people too.

RECEIVER: This is a way of paying me back?

GIVER (*s. h. s.*): That's putting it rather bluntly.

RECEIVER: Well, shall we say you feel indebted to me and since you would rather have me indebted to you than you be indebted to me, you're trying to get ahead of me?

GIVER (*s. h. s.*): You've said it again, but I don't understand you quite as well.

RECEIVER: I liked it better the other way.

GIVER (*s. h. s.*): Are you trying to infer that I'm trying to better myself by giving you this pie?

RECEIVER: Yes, I sure do. The moral of our little conversation is just this: Your need to give is bigger than my need to receive.

GIVER (*s. h. s.*): It is?

RECEIVER: Yes. Even though my children are sick, the water has been shut off by the water company, I got my last unemployment check last month, and we haven't had bread for two days—the answer is still yes.

GIVER (*s. h. s.*): For a hungry person, you're sure philosophical.

RECEIVER: It helps to be hungry.

GIVER (*s. h. s.*): You don't think it is wrong for me to be giving you this pie?

RECEIVER: Certaintly not, and especially not if it's rhubarb.

GIVER (*s. h. s.*): Well, let's see how did this pie idea come to me? Oh, yes, I just noticed that we had two pies and then I remembered that you probably had none. It just didn't seem right.

RECEIVER: You felt guilty about having so many pies? If you give me one, you won't feel so guilty about still having one pie plus one cake, three boxes of assorted crackers and cookies, a gallon of ice cream, and an ice box full of left overs?

GIVER (*s. h. s.*): You're drooling on the sack.

RECEIVER: You're avoiding the question.

GIVER (*s. h. s.*): You're not my psychiatrist, either.

RECEIVER: Sorry.

GIVER (*s. h. s.*): Don't you believe it's more blessed to give than to receive? That's what it says in the Bible. Acts 20:35.

RECEIVER: Perhaps so, but we receivers need a lot of grace. It's not easy to take all this stuff and keep your self-respect. But it helps me to remember that I'm giving you givers something by taking what you offer.

GIVER (*s. h. s.*): You'll take the pie?

RECEIVER: Did you ever doubt it? But let's go one more round.

GIVER (*s. h. s.*): The pie is getting heavy.

RECEIVER: I suspect that you want me to come to your church.

GIVER (*s. h. s.*): Well, yes.

RECEIVER: I don't know whether I like being bribed with a crummy old pie.

GIVER (*s. h. s.*): It's cherry.

RECEIVER: That's the best kind of a bribe, except for rhubarb.

GIVER (*s. h. s.*): Sure, I want you to come to our church. But whether you ever do or not, I want to give you this pie.

RECEIVER: I like you. Your'e kind of honest.

GIVER (*s. h. s.*): You've driven me to it.

RECEIVER: You've made me feel like somebody. Not just a pie-taker.

GIVER (*holding out the sack*): Can I ask you to do something for me? Next time—

RECEIVER (*taking the brown paper sack:*) Yes?

GIVER: Just say thank you and shut up.

From The Mennonite,
November 20, 1962

South American Version

Lottie Braun

which they have received from their kinsmen and fellow believers in North America.

Her meditation may be interpreted in various ways, and comment from me may be uncalled for. But again we must recognize that special burdens are borne by people who receive aid. If the tension is felt when Christian gives to Christian, how much heavier must it be when cultural lines are crossed?

In order to discover other meanings, we asked several church leaders to comment on this renewed meditation.

Following is that old meditation on the pie and the fragments (greater than the sum of the original) which it returned.

SCENE ONE

Giver: I brought some bread and butter for you.

Receiver: Thank you. But why are you giving this to me?

Giver: We just could not eat all of it. And you, after all, have a number of little children and often do not have enough to eat.

Rec: It is nice of you to think of us, and I accept your bread and butter gladly, because I know that it hardly means any sacrifice for you.

Giver: Well, it has already cost me something—my time and a tidy little fare, because we live way on the other side of the city.

Rec: But in your condition, that's really not a sacrifice.

Giver: No, don't look on this bread and butter as a sacrifice. Consider it a symbol of human kindness.

Rec: I'm glad to do that. To me, gifts given out of human kindness are always worth more.

Giver: Just one little detail: so that the distribution of the bread will be fair and proper, I have worked out a plan for you to follow.

Rec: You really think of everything. I'll try to follow your suggestions.

SCENE TWO

The son of the Giver is inspecting the refrigerator of the Receiver.

Rec (*Entering*): Boy, what business have you sticking your nose into my refrigerator?

Son: My father sent me. He wants me to see whether you are eating our bread according to his plan. Now I see that you have a dozen slices here, when you should have only six. How can you explain this irregularity? Don't you like the bread?

Rec: Well, some of the children actually don't like it very much. But that's not the real reason. Several of the children are visiting my brother, and as soon as they return, each will get his share.

Son: Something like this really shouldn't happen. The bread gets old if it lies around too long. In fact, it is already mouldy at one end.

Rec: It's not always easy to follow a plan when little children are involved.

Son: You should be able to manage your household better. For example, when I came through your shop, I saw that your oldest son was using the paper bags from our bread to wrap up the apricots. We had not intended that you would use our gifts in your business. When my father finds out about this, he will think a long time before he gives you any more bread. You will hear from us again!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

SCENE THREE

ver: My son has been telling me
ne interesting things about you.
nat do you have to say for yourself?
Rec: I'm surprised that you're so
sy. Didn't I say I was thankful? I
nt to repeat that your bread really
ped us very much, and I would
ce more like to thank you very
dly.
Giver: That's not the point. I'm
ly concerned about orderliness, and
proper development and upbring-
; of your family.
Rec: If that's what you're after,
n this has gone too far for me. I'm
t ready to sell my responsibility for
upbringing of my family to you
a bit of bread. That's too much
e Esau's mess with his pottage.
Giver: Don't get excited. Would I
to get more from you than I am
ing to you? If you were in my
ice, how would you go about it?
Rec: Well, I have an idea, but I
n't feel it is proper for me to speak
t.
Giver: Out with it! After all, don't
believe in democracy and freedom
speech?
Rec: All right. If you really want
only give me a gift . . .
Giver: Yes, yes!
Rec: . . . then simply give me your
ead and leave me in peace.
Giver: That's no solution! I would
ly be spoiling you.
Rec: Maybe you are right. Natur-
y, it would be best if I no longer
d to accept any gifts at all. And to
at end I will work and save as much
I can.

ranslation from *Mennoblatt,* June
, 1967.)

Helping redemptively

It is wholesome and humbling to confess that in all of our stumbling efforts to be helpful we are always more or less selfishly motivated.

Let's face it! No human being is ever wholly unselfish. Even the purest love of which a Christian is capable falls far short of God's love. God is perfect love. "The works of His hands are faithful and just; all His precepts are trustworthy . . . He sent redemption to His people" (Ps. 111:7, 9).

How *do* we help people? Always with mixed motives. How *should* we help people? Always in more purely motivated ways. "A pure eye lets sunshine into your soul" (Lk. 11:34, *Living Gospels*).

When I give in *my* name, I tend to get proud of my abilities, my frugality, and my generosity. But sharing in a brother's need "in the name of Christ" permits the Lord to get the credit; provided, of course, I don't ask for an accounting on whether the brother ate the bread with or without gravy.

I am determined not to lie awake over my inability to give from a pure motive. I want to do better. Just let me work from day to day in such a self-forgetful way, that even when I kneel to pray, my prayer may be for others. *Walter H. Dyck, Henderson, Neb.*

Listen and learn

God is at work in the world, long before we get out there where He is acting. Our job in trying to help people is to find out what God is doing out there and to join Him in the action. That means we need to be there awhile to listen and learn *before* we concoct solutions to anyone's problems. We have no right to tell others what they need. As we learn to listen and hear the poor (receiver) we can let him tell us what, if anything, we can do with him. It gets even tougher when we realize that we do have a lot of tribal customs, mores, and rituals that get in the way of helping people. We can share what we know only as we learn to listen and learn from the poor.

We have not learned well the truth that helping depends very much on whether the people we work with have an authentic share in initiating and shaping what might be done. When we do things for others, it often goes down the drain. When we enable others to do it for themselves, that's when helping begins.

Helping may also mean choosing sides: choosing to be on the side of the oppressed rather than the oppressor; choosing to open up conflicts so that they can be healed. God did not make us Christians to be referees; we are to be cross-bearers. God is on the side of the oppressed. *Fred Unruh, Newton, Kan.*

Crises harden U.S. Congress

THE SECOND SESSION of the ninetieth congress is history. This congress has been tested by a series of events and crises: two assassinations of national leaders, major riots, release of the Kerner Commission report (findings indicate U.S. is moving toward two separate societies, one black and one white), a racially divided society, the Poor People's campaign, and an intensified war in Vietnam.

In the wake of these crises—whether out of fear, appeasement, or goodwill—congress *did* introduce limited legislation to alleviate some of the pressing needs here at home. An open-housing bill and another bill providing better housing for low-income families has cleared most of the legislative hurdles. An expanded food-stamp program will assist a greater number of the hungry and malnourished people who have been made jobless by the agricultural revolution and the rapid changes of industry.

Though Congress, slowly and painfully, passed some bills that will help the poor and disadvantaged, its mood moves in another direction.

The shift has been to the right. Congress has been more of a mind to tighten its fist than to extend its hand, as the following five responses to the various crises would indicate:

Anti-riot legislation represents the concern of Congress to control disturbances more than on finding ways to increase opportunities for the distressed.

The failure of the military approach to bring peace in Southeast Asia has not deterred Congress from voting huge sums for war and the most limited sums for peace. Nonmilitary aid to developing nations will be the smallest in recent history. And this at a time when the U.S. gross national product is the largest in history.

The House of Representatives approved a $21-billion-defense budget, after only two hours of discussion. This most amazing but little noticed vote passed in record time and without any real challenge. At the same time, Congress was severely trimming funds for schools, antipoverty programs, and city slums.

Ratification of the nuclear nonproliferation treaty was blocked in a Senate committee. Thus another step toward peace is hindered, while the spread of nuclear weapons is allowed to continue unchecked.

The recent resistance to the nomination of Supreme Court Justice Abe Fortas represents increased opposition to continuing the thrust of the Supreme Court during the last decade and a half in such things as racial integration and process of law.

These reactions in Congress are all shifts to the right. They represent a defensive stance concerned to "hold the line" (economically, militarily, socially) rather than to move into broader policies.

"Law and order" is more than a campaign slogan. It is a frame of mind which characterizes the change in the mood of Congress and a growing cleavage within the Congress. Middle ground between those who advocate harsher law enforcement as an answer to the unrest and those who urge adequate employment opportunities and job training must yet be found. This division has led a growing number of congressmen to positions which are illogical in practice and questionable from a Christian viewpoint.

The self-contradicting character of these hard-line positions are exemplified by those who stridently call for law and order and, at the same time, oppose stricter gun controls, thus increasing the prospects of violence and crime. The law-and-order reaction in Congress has been building up for a long time. Violence, abroad and at home, has created an alarming sense of insecurity and an impassioned call for order at almost any price.

Similarly, the majority of Americans, according to recent polls, are anxious for the U.S. to end the war in Vietnam. Yet the trend to a tighened-fist policy continues as the apparent cultivation of future Vietnams unfolds. The buildup of bases in Laos, Cambodia, and Thailand, account in part for the spiraling military budget. Opposition voiced to congressmen by citizens opposing the massive military budget has been ver limited. The silence of citizens su gests consent, and encourages Co gress to move still further in relianc upon military and police force.

Congress shows evidence of a kin of new isolationism. In part, th could suggest a growing recognitio of the impossibility of America tryin to be the world's policeman. On th other hand, the disenchantment wit our foreign relations could result i a kind of self-centered thrust.

The direction to be taken by th forthcoming ninety-first Congress ca not be predicted with certainty. If th shift in mood of the ninetieth Congre is a reflection of the shift in moo of the country, the next session wi probably reflect an even greater r straint in economic and social pro grams.

In spite of this shift in mood, it important to note that some of th country's most sensitive and concerne leaders are numbered among our co gressmen who are seeking an end t the war, poverty, and injustice.

The clear witness of Christian cit zens is needed at such a time as thi Our legislators must be encourage to seek moderation in the relianc upon force and balance in response t the disadvantaged at home and th needy abroad. The United States ha received much. It has much to giv *Delton Franz,* MCC *Washington offic*

Sunday legislation

The Lord's Day was the subject a conference held at Valley Forge, Pa in October. Said W. Hubert Porte a Baptist church officer, "As Christia citizens, we may properly encourag the State to take such legislative actio as it deems appropriate to the safe guarding of Sunday as a civil inst tution devoted to the welfare of soci ty as a whole; but as disciples Jesus Christ we may more fittingl appeal to enlightened minds and se sitive consciences within the househol of faith to maintain reverence fo Sunday as the Lord's Day, remen bering the obligation from time memo rial to keep it holy."

oncerned churchmen meet o test church witness

pastor returning from the meeting the General Conference Mennonite hurch in Colorado in July was dis- ırbed. He was concerned about the ends that he observed and so, after eeks of deliberation, he wrote a let- r to a number of other ministers. He ggested that those who shared his elings might meet in Omaha in Oc- ber.

A letter received by *The Mennonite* nnounced the results of that meet- g. Thirty-nine people from twenty- ree different congregations attended d decided to organize as the Com- ittee of Christian Concerns.

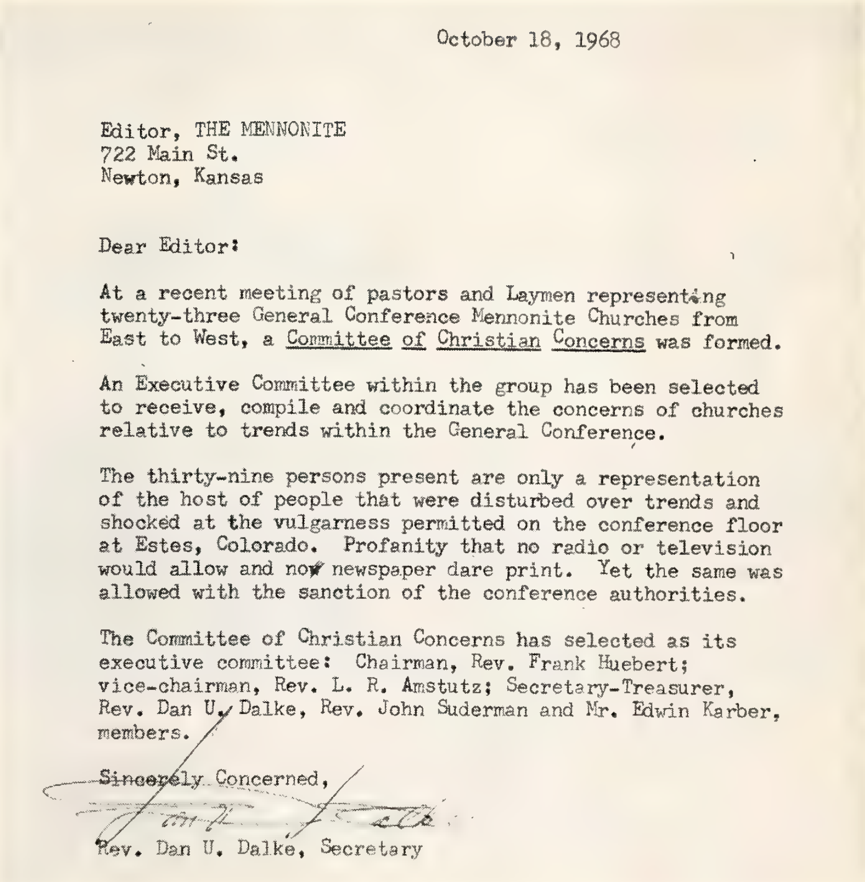
Frank Huebert, Orienta, Okla., the astor who wrote the letter, was cho- n chairman of the group.

The public statement issued by the ommittee referred indirectly to only ne concern. Members of the group id they were "shocked at the vul- arness permitted on the conference oor."

The reference was to the program resented by the Revelators, a youth oup sponsored by the Woodlawn lennonite Church of Chicago. hrough a compilation of poems and adings, the group attempted to give impression of Negro history in merica. Several readings included ılgar words which the Committee escribed as "profanity that no radio r television would allow and no ewspaper dare print" and accused onference officers of sanctioning the se.

Huebert's original letter included mong its concerns ecumenical rela- ons, proposed efforts to work in Viet- am in areas controlled by the Na- onal Liberation Front, social rules n Mennonite college campuses, and *he Mennonite.*

In a telephone interview on October 5, Huebert said that the Committee n Christian Concerns would send a tter to every General Conference ongregation in the United States in few weeks. This would be a part of e Committee's announced intention "receive, compile, and coordinate e concerns of churches relative to ends within the General Confer- nce."



October 18, 1968

Editor, THE MENNONITE
722 Main St.
Newton, Kansas

Dear Editor:

At a recent meeting of pastors and Laymen representing twenty-three General Conference Mennonite Churches from East to West, a Committee of Christian Concerns was formed.

An Executive Committee within the group has been selected to receive, compile and coordinate the concerns of churches relative to trends within the General Conference.

The thirty-nine persons present are only a representation of the host of people that were disturbed over trends and shocked at the vulgarness permitted on the conference floor at Estes, Colorado. Profanity that no radio or television would allow and no newspaper dare print. Yet the same was allowed with the sanction of the conference authorities.

The Committee of Christian Concerns has selected as its executive committee: Chairman, Rev. Frank Huebert; vice-chairman, Rev. L. R. Amstutz; Secretary-Treasurer, Rev. Dan U. Dalke, Rev. John Suderman and Mr. Edwin Karber, members.

Sincerely Concerned,

Rev. Dan U. Dalke, Secretary

Asked whether the Committee would be willing to meet with representatives of the General Conference to discuss the various problems, Huebert said that he expected that this would happen.

"I would think that as this progresses," he said, "that in the future, that would be the thing to do."

He indicated that first of all his group wanted to consider the response to their proposed letter to all the congregations.

Dan Dalke, Bluffton, Ohio, secretary of the Committee, reported that the group had been in informal contact with the General Conference's Committee on Church Unity. A member of the latter committee attended a meeting of the concerned pastors and laymen before the Committee was organized.

"We want to be open and above board," said Dalke.

He added, "We're not threatening to start a new denomination at this point." However, he felt that there should be an "element of restraint" and an "element of conservatism" in the conference program.

The executive secretaries of the General Conference have taken note of the formation of the Committee on Christian Concerns and have discussed procedures for entering dialogue with the group. Orlando A. Waltner, executive secretary of the Conference, reported that the staff was agreed that the Committee on Christian Concerns should be given a courteous hearing and that the issues raised be discussed in a spirit of Christian and brotherly concern.

While the presentation of the Revelators at the General Conference sessions was controversial, a majority of the reports from the conference discussion groups were generally in favor of the principle of giving the group an opportunity to be heard.

In commenting on the Revelators' presentation and the discussion that followed, Dale Brown, Church of the Brethren theologian, who lectured to the Conference, said, "I believe it was a great meeting that we had here and I stayed to the very end: black people and white people telling it really like they feel."

The weeks preceding the Conference were marked by a heated debate between conference officials and the youth group concerning the offensive words. The staff asked that the words be omitted. A deadlock developed with frustrating conversations and deeper misunderstanding between white and black.

Having made their objections as clear as possible, the staff gave permission to present the play as the Revelators felt necessary. However, a public notice of the staff's objections was given in the printed programs of the evening.

The statement in the program said, "During the process of scheduling the Revelators for this conference, the executive secretaries experienced some difficulty with the realistic language. Newton representatives expressed their concern to the Revelators, who were somewhat hurt and baffled to find that Christians had difficulty accepting them. The Revelators have held to the position that the language in the play is not overdone—that it is an important part of the total reality which they are trying to share.

"The Newton office staff was just as offended by what both admitted was a small amount of profanity in the play. The staff felt that the three words in question would be an obstacle to accepting the point of the presentation. A deadlock occurred with frustrating conversations, deeper misunderstanding between white and black, and a great deal of agonizing on the part of the Revelators and the Newton staff. The final result was to present the play as the Revelators felt necessary. The staff and the Revelators expect the audience to be mature enough to listen to voices that ought to be heard, without asking that the voice be made more pleasant."

On the morning following the presentation of the Revelators at the July conference, Delton Franz, former pastor of the Woodlawn Church, indicated both the values and problems of the experience.

He said, "I am sure that much on the minds of all of us since last night has been the presentation that was made by a group of young people from Chicago's Southside. I think we should understand that these were young people (with the exception of the one girl) who were literally brought in and off the streets.

"And that presentation that they made—as difficult as it was for you, as well as for me, to hear it—was an honest and deeply-felt kind of emerging and surfacing of their frustrations; yes, and some of their bitterness and of their deeply-felt questions about whether the Christian church can really understand.

"And it is in the face of this that we are taken back to the New Testament. We, as a Christian church attempting to be true and obedient to the mission of Christ in our day, are being asked some heart-searching and pressing questions. Are we able to be the faithful church of Jesus Christ in the midst of revolution? And will we, like Jesus Christ, be able, instead of hardening our hearts to the militants of our day, like Him, be able to work with the revolutionaries and zealots?

"You know, it's a very striking thing that Jesus consciously chose, to be among His band of disciples, some of the militants of His day, the zealots. And it must have been a very trying experience through those three years for Him to attempt to make real to them the redeeming word of love, for they were an impatient lot."

Franz concluded his remarks by saying, "Christ calls us, also, to a healing and to a reconciling ministry. And, yet, this is not a popular part of the church's mission.

"For when Jesus returned to His own home congregation in Nazareth and spoke of bringing relief to the captives and freedom to the oppressed and spoke on the need to bring God's love to all men on an equal basis, His own home congregation was so incensed, so indignant, that they rose up to throw Him over the brow of the hill, and had He not escaped, He would, as it were, have been lynched."

Four report on migrants Contribute to magazine

Four persons associated with Bluffton College contributed material published in the September issue of *HERE and NOW*: a Christian Journal of Opinion.

Ronald Conrad, former instructor in English, submitted an article entitled *"Nosotros Venceremos: Ohio* Migrants Seek Power." This work dealt with the organization and development of FLOC (Farm Labor Organizing Committee) by Baldemar Velasquez, a Bluffton student.

From Conrad's view, "Baldemar . . . is fast becoming a Mexican-American folk hero." His desire for nonviolence shows that "having guts doesn't require physical action." FLOC is dealing with the total situation and "gives migrants a sense of worth."

Conrad and his wife worked with the FLOC organization this past summer before moving to Spain where he plans to free-lance.

John M. Mecartney, in the same issue, points out the responsibilities of the Christian toward the migrant worker, "Grapes of Wrath Revisited."

Mecartney, chairman of the sociology department at Bluffton and a Methodist minister, served as executive secretary for the Ohio Citizens for Farm Labor this summer, as well as working with FLOC. Mecartney, Conrad, and Andrew Nimmo are co-authoring a book on migrants in Ohio.

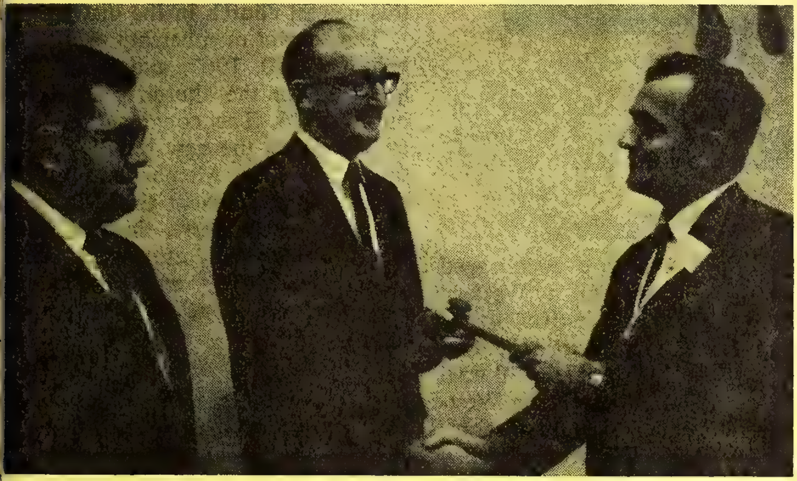
Photographs for these articles were supplied Conrad and Lyle Henry, a 1968 Bluffton College graduate. Henry has been the FLOC photographer.

The final page of the magazine contains a song, *"Los Pobrecitos"* written by the controversial Baldemar Velasquez. The song, previously performed on the Bluffton campus by its composer, deals with the plight of the migrant worker.

WESTERN DISTRICT NEWS

ovember 5, 1968 WESTERN DISTRICT EDITION

onference challenged in seventy-seventh



aul Isaak, secretary; Myron Schrag, new president; Leo Miller. J. Hobart oering, vice-president, not on picture.

CAPACITY CROWD attended every ssion of the Western District Confer- ice when it convened at the Baker otel in Hutchinson, Kan., Oct. 18-20. he conference speaker, Gene Herr, iallenged the delegates and visitors share themselves with others and accept people for what they are. 'e need to be concerned about every irt of a person's life which is not ved under the lordship of Christ id to find among one another the ealing of our spirits by being honest ith ourselves and with others. Pri- ity in our churches should be given that which does the job, and we ed to be willing to venture out in ying new ways to achieve our mis- on.

The conference was intergeneration- , with some young people attending id taking part in discussion groups. he program committee had asked at churches include delegates from nong their younger members, and is was followed in some churches. oung people also made up half of e panel on Sunday afternoon, which scussed the convention theme, "Finding Life Together." Forty discussion groups were formed after two of the conference messages, in which the participants shared with each other their concerns about how to find new life in our churches and communities.

Much interest was expressed in the Saturday afternoon meetings dealing with concerns of individual committees and institutions. People were given opportunity to ask questions of committee members, and to become better informed on the work and plans of that committee which they chose to attend.

A budget of $110,845 was adopted by the conference delegates. Much concern was expressed by the committees and conference officers that it seems to be increasingly difficult to raise the amount needed to carry on conference work. A recommendation was passed that the executive committee present a proposed allocation for each church for Western District Conference support in terms of underwriting the conference budget.

The concluding session was on Sunday afternoon. An invitation was extended by the Lorraine Avenue Church, Wichita, Kan., to hold the 1969 session there. Host for the conference this year was First Church, Hutchinson, Kan., whose pastor is Richard Ratzlaff. A word of appreciation is extended to them for the work which went into planning and carrying out this conference which, for the first time in its history, was held in a city hotel.

Conference discussion group.

Sunday School Convention

Mrs. Bob Goering teaches a session for teachers of primary-age children.

The Western District Sunday School Convention was held Sept. 29, at First Church, Pretty Prairie, Kan., with over four hundred in attendance. The convention voted to contribute $1000 to the education committee budget of the district, and to have a committee appointed to study the possibility of dissolving the convention, and asking the education committee to assume the work that the convention had been doing.

The convention divided into sectional groups for a leadership-training session, which was helpful and thought provoking for all who attended.

Officers were elected as follows: Bill Voth, Walton, Kan., president; Melvin Flickinger, Pretty Prairie, Kan., vice-president; Mrs. John Balzer, Inman, Kan., treasurer; Mrs. Verne Graber, Hutchinson, Kan., secretary; Mrs. Arlin Claassen, McPherson, Kan., Otto Schmidt, Buhler, Kan., and Victor Martens, Halstead, Kan., board of directors.

Resolutions presented Peace and social concerns

The peace and social concerns committee presented several resolutions, which were carried by the conference body. One of them appears below and we hope to print the others in coming issues of the *Western District News.*

WHEREAS, The manufacture, sale, and distribution of war toys tends to create a climate of acceptance of violence, destruction, and brutality; therefore, be it *Resolved,* That we commend Sears, Roebuck, and Co.; Montgomery Ward, and any other firms that have withdrawn war toys from their shelves and catalogs, and further, that we release this resolution to the communication media.

Men's chorus festival

Men's choral groups are encouraged to plan participation in a Western District men's chorus festival to be held in Memorial Hall, North Newton, Kan., on Sunday Mar. 16, at 2:30 P.M. The program, sponsored by the Western District music and worship committee, will include individual selections by the choirs and several massed-choir numbers. The committee plans to sponsor one festival a year for varied types of church choral groups. In the past three years, festivals have been for adult, junior, and high school choirs. The next junior choir festival will be in May 1970.

Houston, Texas, church Joins conference

The Houston (Tex.) Church, "The Church of the Sermon on the Mount," was received into the membership of the Western District at its first session on Oct. 18. Elmer Friesen, pastor of the congregation, gave a few words of response and information about this newest church in the district.

The charter membership service was held Dec. 10, 1967, and the groundbreaking for the church building was on May 26. The congregation hopes to move into the new building within several weeks. Membership of the church at the present time is twenty-two regular members, thirteen associate members, with fifteen children in the church. Four members of this church were present at the conference.

Retired pastor dies

Albert J. Unruh, Enid, Okla., died Oct. 21. He was pastor of the West New Hopedale Church, Ringwood, Okla., until his recent resignation because of his illness. The funeral was held in Grace Church, Enid, Okla., Oct. 23.

Ministers meet with religious life director

On Oct. 15 and 16, a group of seven ministers, the religious life director at Bethel College, Ralph Weber; and the conference minister spent a number of hours together on the college campus.

They shared their concerns about the college, and had discussions with the administration and some faculty members. This was the first attempt to bring ministers to the campus to share, in an informal way, their feelings and concerns about the place of the church in higher education.

Other similar groups will be invited for periods of sharing from time to time.

Those attending this session were John Gaeddert, Marvin Zehr, Myron Schrag, Gary Stenson, Richard Ratzlaff, Melvin Schmidt, and Esko Loewen.

Gary Stenson, Ralph Weber, Marvin Zehr, Elbert Koontz, Melvin Schmidt, Richard Ratzlaff, Esko Loewen, Myron Schrag, John Gaeddert.

fficers and committees lected by conference

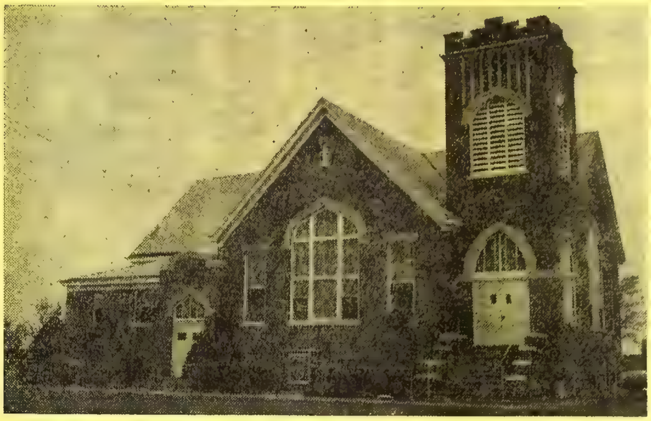
lyron Schrag, pastor of Faith Church, ewton, Kan., was elected to serve as e new conference president. Vice-esident will be J. Hobart Goering, loundridge, Kan.; and Paul Isaak, man, Kan., was elected for his third rm as secretary.

New committee members elected ere the following: trustees: Alvin atzlaff, Meno, Okla.; Robert Unrau, utchinson, Kan.; program: Aaron pp, Goessel, Kan.; home missions: lenno Gaeddert, Arvada, Colo.; Gary chrag, Kansas City, Kan.; Larry Wil-n, Enid, Okla.; peace and social con-rns: Palmer Becker, Clinton, Okla.; avid M. Fretz, ElDorado, Kan.; andall Kaufman, North Newton, an.; education: Mrs. Roland Schmidt, awnee Rock, Kan.; Paul Nachtigal, enver, Colo.; Keith Sprunger, North ewton, Kan.; retreat: Mrs. Wilma lcKee, Hydro, Okla.; Marvin Zehr, loundridge, Kan.; credentials: Mrs. rthur Wedel, Halstead, Kan.; histor-al: Mrs. Novalis Toews; welfare in-itutions: Edwin J. Schrag, Mound-dge, Kan.; ministerial: P. K. Regier, lorth Newton, Kan.; Bethel College oard of Directors: Virgil Flickinger, man, Kan.

avid Adrian serves Burns

avid Adrian, of Pincher Creek, Alta., as accepted a call to serve First hurch, Burns, Kan., this coming ear, beginning in October. He is a nior at Bethel College, North New-n, Kan., with a bachelor of Chris-an education degree from Canadian lennonite Bible College. He has reviously had two years of pastoral xperience at Vauxhall, Alta., and incher Creek, Alta.

Gary Stenson


Bergthal Church, Pawnee Rock, Kan.

CHURCH OF THE MONTH

Pawnee Rock

Pastor—Gary Stenson.

Membership at the present time—224.

Membership ten years ago—239.

Number of ministers or missionaries who have gone out from the church—4.

Number of ministers and missionaries who have gone out or who are in training in the last ten years—2.

People in the congregation actively engaged in various committees, teachers, choir directors, and other church work—69.

Members received through baptism in the last ten years—45.

Young people and children under the age of eighteen in the congregation—109.

Men or women in service: 1-W—4; voluntary service—1; armed forces—1.

What the church is doing in the way of outreach in the community—cooperates in an inter-church community Bible school, in order to reach more children; youth take programs, games, and refreshments to a walk-in building at Larned State Hospital once a month; various groups take turns with programs at a rest home in Kinsley, Kan., once a month; one of the members gives time teaching at Larned State Hospital once a month; the young people are offering to help senior citizens of the community (as well as our church members) to do odd jobs around the house, such as taking down storm windows and putting up screens, washing windows, and other things.

Conference budget adopted

The following budget was adopted at the 1968 conference session, and covers the fiscal year Sept. 1, 1968 to Aug. 31, 1969. The budget will be found in more detail in the *Reports and Minutes Book*, which will be sent to all conference churches as soon as it is printed.

Home missions	$55,680
Education	5,095
Peace and social concerns	5,350
Retreat	16,715
Historical	750
Welfare institutions	250
Trustees	1,275
Executive committee	25,730
Total budget	$110,845

WESTERN DISTRICT NEWS appears in The Mennonite ten times a year. Material for this section should be sent to: Elbert Koontz, Western District Minister, Box 306, North Newton, Kan. 67117.

MINISTER'S DAY WAS a day of relaxation and stimulation for the forty min-ters who were able to attend on Sept. 23, at Camp Mennoscah. Ministers om all areas of the district were there to take part in the discussions and in-rmal time together. Each returned to his place of work with a new sense of lling to his responsibility to the church and to God.

Western District Loan Library

There's something new! And it's for you!

Beginning in November, there will be an exhibit of special interest to children and young people at the Western District Loan Library. This month will feature the author, Marguerite Henry, who has given young people so many interesting stories about horses and other animals. The exhibit will be in place during the whole month of November. Won't you come in and enjoy it?

The Loan Library is open daily, except for Sundays and holidays, from 8:30 A.M. to 5:00 P.M. The welcome mat is out particularly for *you.*

Watch for the announcement about the December exhibit in the next Western District insert in *The Mennonite. Blanche Spaulding, librarian.*

Teachers' class at Bethel

The Bethel College class, "Teaching Children in the Church," has an enrollment this quarter of thirty-three, with fourteen district churches being represented. This is an evening class, taught each fall by Mrs. J. Lloyd Spaulding. The district education committee makes scholarships available each year so that church school teachers may benefit from this training.

Welders needed

Are you a welder looking for a job? Willard Stucky, pastor of Calvary Church, Liberal, Kan., has informed us that one of the industries in that city is looking for twenty-five to thirty more welders. It is a progressive industry, a good place to work, good pay, and other benefits. There would also be an opportunity to help in the work of the church at Liberal. If interested, contact Willard Stucky, 831 South New York, Liberal, Kan. 67901.

Contributions from conference churches

Following is a list of per capita giving for the district and General Conference for the past year. District contributions cover the period Sept. 1, 1967, to Aug. 31, 1968, and include contributions to Mennonite Men and Young People, as well as to the district budget. Houston Church building funds are not included in the per capita giving.

		Per capita contributions	
Church	Membership	W.D.	G.C.
Alexanderwohl, Goessel, Kan.	830	$8.19	$35.98
Arvada (Colo.) Church	77	3.90	9.44
Beatrice (Neb.) Church	139	8.62	40.11
Bergthal, Corn, Okla.	57	—	13.49
Bergthal, Pawnee Rock, Kan.	224	11.17	37.97
Bethany, Kingman, Kan.	153	6.18	14.16
Bethel, Hammon, Okla.	101	—	.73
Bethel, Hydro, Okla.	61	6.49	118.72
Bethel, Inman, Kan.	375	4.82	38.02
Bethel College, N. Newton, Kan.	733	3.87	20.72
Buhler (Kan.) Church	440	5.15	17.30
Burrton (Kan.) Church	137	1.58	8.57
Calvary, Liberal, Kan.	64	3.28	10.99
Deer Creek (Okla.) Church	106	9.46	34.21
Ebenezer, Gotebo, Okla.	23	—	6.50
Eden, Inola, Okla.	162	1.15	22.89
Eden, Moundridge, Kan.	809	7.53	42.20
Emmanuel, Moundridge, Kan.	43	—	13.27
Emmaus, Whitewater, Kan.	392	7.86	80.78
Faith, Newton, Kan.	193	5.30	31.29
First, Beatrice, Neb.	324	6.55	34.45
First, Burns, Kan.	120	.57	10.77
First, Clinton, Okla.	86	.31	10.02
First, Fredonia, Kan.	14	—	—
First, Geary, Okla.	63	1.59	24.56
First, Halstead, Kan.	389	7.33	13.18
First, Hillsboro, Kan	404	5.15	28.21
First, Hutchinson, Kan.	312	4.63	10.49
First, McPherson, Kan.	205	5.72	21.42
First, Newton, Kan.	936	4.35	35.63
First, Pretty Prairie, Kan.	588	9.80	53.21
First, Ransom, Kan.	121	8.44	13.38
First, Moundridge, Kan.	264	5.15	38.78
Friedenstal, Tampa, Kan.	117	.26	8.61
Garden, Hesston, Kan.	102	—	10.96
Gospel Fellowship, Montezuma, Kan.	24	—	2.11
Goessel (Kan.) Church	243	4.65	13.66
Grace, Enid, Okla.	193	1.94	13.13
Grace Hill, Whitewater, Kan.	204	6.58	14.13
Greenfield, Carnegie, Okla.	43	5.82	10.67
Hanston (Kan.) Church	59	10.08	46.41
Hebron, Buhler, Kan.	153	3.86	16.35
Herold, Cordell, Okla.	190	1.44	11.31
*Hesston (Kan.) Inter-Mennonite	37	11.22	90.06
Hoffnungsau, Inman, Kan.	347	7.38	31.65
Hopefield, Moundridge, Kan.	107	4.67	21.43
*Houston (Tex.) Church	17	17.97	—
Koinonia, Clinton, Okla.	71	.35	.77
Inman (Kan.) Church	259	5.51	19.17
Lehigh (Kan.) Church	178	1.29	6.19
Lorraine Ave., Wichita, Kan.	459	3.86	9.56
Meadow, Colby, Kan.	96	—	—
Medford (Okla.) Church	90	4.64	12.92
New Friedensburg, Vona, Colo.	20	—	—
New Hopedale, Meno, Okla.	202	2.87	32.66
Church Center, Okla. City	20	5.18	14.92
Rainbow Blvd., Kansas City, Kan.	136	.09	3.26
Saron, Orienta, Okla.	120	—	13.50
*Seiling (Okla.) Church	59	—	—
Southern Hills, Topeka, Kan.	37	7.00	4.36
Swiss, Whitewater, Kan.	131	—	4.97
Tabor, Newton, Kan.	355	11.97	39.84
Trinity, Hillsboro, Kan.	319	3.71	27.84
Turpin (Okla.) Church	98	9.62	75.04
Walton (Kan.) Church	107	2.55	.96
West New Hopedale, Ringwood, Okla.	52	3.23	18.85
West Zion, Moundridge, Kan.	297	8.77	32.77
*Zion Arapaho, Canton, Okla.	30	—	—
Zion, Elbing, Kan.	157	7.61	46.18
Zion, Kingman, Kan.	45	5.84	5.94

*Not members of district conference.

rgument over cow-killing ndia evangelist replies

ired and thirsty, we crossed the lltop and reached Chhindpali village. vening was upon us, for the sun was st setting. In my gospel team were ur of my Bible school students.

We five headed for the center of e village. Too tired and weary to and, we sat down on a porch and ng a song. In a moment we were rrounded by people, mostly men d children, and the women stood their doorways to listen from a stance.

The villagers sat down around us. stood up to give them a message n the living Christ, the Savior of the orld.

"Dear brothers, and boys and girls, e have come to your village to tell u about the living and loving God."

I was soon rudely interrupted. "You eople come from the missionaries ho come from cow-slaughtering untries," a man said in a loud voice. Because you associate with them, e will not listen to a word you say. o away from our village."

I wanted to explain our position to is man, but he would not listen. then turned to the villagers and said, Friends, I have read the *Mahabharat* nd have studied quite a bit of Hindu hilosophy and religion. Have you ot read, or heard, that King Ratideva ad 2000 cows slaughtered every day? n one occasion, the son of Sankrite, ing Ratideva, had 21,000 cows utchered to feed the multitude of uests he entertained."

This arrested the man's attention. e turned to the village Pundit. "Is is true?" he asked.

The Pundit nodded his head. "What his Christian man has quoted from he *Mahabharat* is true," he said.

With that, the man turned and alked away. The villagers smiled, nd then listened with new respect to he gospel message I was happy to mpart to them. My team then walked hrough the crowd with Gospels to ell and tracts to distribute. The eagerness with which our literature was ccepted was a joy to us. Gone was ur weariness. We left the village with light step and empty hands for all ur Gospels were sold.

We were but one team, of many, who joined in the Gospel distribution program in the Phuljhar area. The program was linked with a three-day retreat held in four different central locations. During the day, a number of gospel teams move from village to village to sell Gospels, talk to small and larger groups, and seek to make Christ known. The larger meetings were held in the evenings when the film *King of Kings* was shown and a gospel message given. Huge crowds turned out. Thousands of Gospels were sold. The Word was given out. May it now do its mighty work in the hearts of men. God has promised that His Word will not return void. *Ibrahim Nand, chaplain, Sewa Bhawan Hospital, Jagdeeshpur, India.*

In Mississippi and Kansas Libraries help children

Two Mennonite libraries continue to serve their communities in special ways.

Beginning in November, the Western District Loan Library will feature a monthly exhibit of special interest to children and young people. This month's exhibit presents children's author Marguerite Henry, who has written many stories about horses and other animals. The library, located in the basement of the Bethel College Library, North Newton, Kan., is open daily except Sundays and holidays, from 8:30 A.M. to 5:00 P.M.

This past summer, the North Gulfport Christian Community Library sponsored a Treasure Hunt Book Club. Children who read and reported on a book received a membership pin, and those reading and reporting on ten or more books were awarded a certificate, at a special ceremony, and invited to a treasure hunt at Camp Landon. Of about thirty-eight enrollees in the program, twelve read ten or more books.

Certificates were awarded August 2 by Amos Croutch, president of the Good Deeds Association. The children, dressed as pirates, bestowed on him the pirate name: Ferocious Mr. Croutch. Dianne Taylor, reader of thirty-four books, was presented with a Treasure Chest. Wayne Spann received honorable mention as reader of twenty-eight books but was unable to be present because he was in Kansas as part of the Fresh Air Program.

Children often waited at the door of the library, which was open from four to six o'clock in the evening, for an hour ahead of time so that they could report on their books first. On Fridays, a story time was held for children not able to read.

Martha Lewis, a Neighborhood Youth Corps employee assigned to Camp Landon, is now serving as librarian and part-time secretary and helper at the Christian Community Center.

TUNED IN

To be
So clearly tuned
To the channels of God
That in this forward thrusting day
By Spirit's power a vibrant gospel preach
And Christ charged love fresh faces, places, reach.
Yet have I even dared to pray,
Afraid I'll feel Your prod,
My life consumed
By me.

Helen C. Coon

RECORD

D. Hildebrandt

M. Hildebrandt

Workers

Harlan Bartel, Alexanderwohl Church, Goessel, Kan., has been commissioned for a Pax assignment in Congo.

James H. Goertz, Hoffnungsau Church, Inman, Kan., will serve a two-year voluntary service assignment as a dairy worker at Mennonite Nursing Homes, Rosthern, Sask. He is the son of Mr. and Mrs. Harold Goertz, Moundridge, Kan.

Dietrich and Margaret Hildebrandt, Prince of Peace Church, Richmond, B.C., were commissioned for service Oct. 27. They left Oct. 31 for Taiwan, where they will study language until he succeeds Loren Reusser as accountant and bookkeeper in the Mennonite mission office next summer. He has had ten years' previous experience in accounting and is skilled in business and bookkeeping. She will serve as hostess in Taipei.

Baptisms

First Church, Berne, Ind., on Oct. 6: Karen Flueckiger, Kenneth Herman, Daniel Liechty, Jeannine Merillat, Rebecca Nagel, Brent Sprunger, Norman Sprunger, Scott Sprunger, James Stauffer, Mari Jo Stucky.

College football

Kansas Wesleyan 42—Bethel 7
Defiance 14—Bluffton 6

Calendar

Nov. 10—Stewardship Day/Peace Sunday.

Nov. 28—Thanksgiving (U.S.)

Dec. 1—First Sunday in Advent.

Dec. 4-6—Newton, Kan., Council of Boards.

Dec. 28-30—Michigan, Mennonite Graduate Fellowship.

Central

Nov. 4, 5—Elkhart, Ind., Mennonite Biblical Seminary, pastoral workshops, David Wiebe.

Nov 12, 13—Bluffton, Ohio, Ministers and Christan workers conference.

Nov. 17-24—Meadows, Ill., inter-Mennonite team, David Wiebe.

Eastern

Nov. 27-Dec. 8—Quakertown, Pa., East Swamp Church, evangelistic crusade, John Boehr.

Pacific

Nov. 13, 14—Portland, Conference, midyear meeting.

Western

Nov. 3-8—Turpin (Okla.) Church, special meetings, Don McNell.

Nov. 10-13—Burrton (Kan.) Church, evangelistic meetings, Richard Ratzlaff.

Nov. 24—Hutchinson, Kan., First Church, mission festival, Peter Voran.

Nov. 29—Burrton (Kan.) Church, mission festival, Leonore Friesen.

Nov. 24-28—Newton, Kan., First Church, congregation, ninetieth anniversary; choir, sixtieth anniversary.

Marriages

Larry Root and *Sharon Klassen,* both of Inman (Kan.) Church, on Oct. 4.

Ken Warkentin, Zion Church, Swift Current, Sask., and *Sigrid Martynes,* First Church, Saskatoon, on Sept. 21.

Deaths

John Becker, First Church, Newton, Kan., was born Mar. 3, 1870, at Gnadenfeld, Molotschna Colonie, South Russia, and died Oct. 14.

Anna Bergen, First Church, Saskatoon, Sask., was born in South Russia in 1881, and died Oct. 11.

Max W. Commings, West Swamp Church, Quakertown, Pa., was born Dec. 25, 1910, and died Aug. 16.

Mrs. David B. Duerksen, Alexanderwohl Church, Goessel, Kan., was born Nov. 18, 1882, in Russia, and died Oct. 19.

Peter J. Franz, Alexanderwohl Church, Goessel, Kan., was born Mar. 4, 1882, and died Oct. 13.

Peter Froese, First Church, Saskatoon, Sask., was born in South Russia, Mar. 8, 1887, and died Sept. 16.

Arzula Mae Ramseyer Rudy (Mrs. Doyle), Oak Grove, Smithville, Ohio, was born Dec. 25, 1913, and died Oct. 16.

Belle Rich, Calvary Church, Washington, Ill., was born July 19, 1887, and died Oct. 14.

Margaret Eck Schmidt (Mrs. Eldon), First Church, Newton, Kan., was born Sept. 12, 1918, in Ringwood, Okla., and died Oct. 2.

Susanna Schmidt Boese, First Church, Saskatoon, Sask., was born in Muntau, South Russia, in 1881, and died Oct. 5.

Ervin E. Yoder, Bethel Community Church, Santa Fe Springs, Calif., was born Mar. 11, 1893, and died Oct. 10.

Marie von Steen, First Church, Beatrice, Neb., was born Mar. 31, 1886, and died Oct. 16.

Kathryn Buller Willems (Mrs. Jacob T.), First Church, Newton, Kan., was born Dec. 2, 1906, and died Oct. 20.

Arnold Wiebe, First Church, Beatrice, Neb., was born Mar. 12, 1902, and died Sept. 30.

Henry P. Wiens, Bethesda Church, Marion, S.D., was born Feb. 1, 1905, and died Sept. 24.

Mrs. Lee Wingate, First Church, Bluffton, Ohio, was born in 1886, and died Sept. 30.

Audio-visuals

Christian Witness is the title and theme of a new series of six filmstrips by Cathedral Films, Inc. A 33 1/3-rpm record and discussion guide come with each filmstrip, averaging fifteen to twenty minutes.

The first filmstrip, *The World Come of Age,* points out that God desires one life for the world, a combination of the God-life and the good-life, and at the church is His instrument in inging this about. The God-life is hat God wants *with* us, the good- e what He wants *for* us (good-life cludes physical necessities for all rsons). These two, the filmstrip says ongly, cannot be separated in the nd of world God plans for all men.

In *The Church Come of Age,* a ose follow-up of the previous film- ip, the church is urged to hold on the changeless substance of the spel, to shape its changeless gospel ound the changing structures of e world, and to apply the gospel to al issues in every community be- use this is where it hears a daily, ing word from God. Church struc- res may change in the process.

The third filmstrip, *The "I and ıou" of It,* stresses involvement be- een two persons, an involvement be- nning in openness, continuing in k and agony, and issuing in power d witness. Jesus is the perfect exam- e of the love-witness relationship. Thou involvement helps us to know rselves, others, and God better, d is the power of witness to attract en to Christ and send them outward o world-shaping mission.

Room Full of Miracles takes the Thou relationship and carries it to e-They. It does this by asking how church committee can be a vehicle witness and mission for Christ. The swer is an Upper Room atmosphere love, acceptance, and openness in e Church Room.

People Who Like People presents a w perspective on visitation. Through ayer, further preparation, and call- g, visitation dialogue can be used a congregation to reach prospective ult converts.

The sixth and last filmstrip, *Point Contact,* reminds us that evangelism both word and deed, and that wit- ss is both individual and corporate. e need to learn both what it means witness as an individual and what means to witness as the body of rist.

The *Christian Witness* filmstrips ay be ordered from Audio-Visual brary, Box 347, Newton, Kan. 114.

Every Home Plan

We asked a number of people to comment on the positive values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

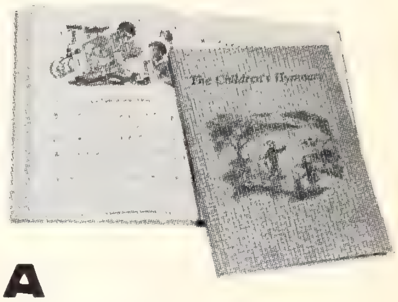
The introduction of the Every Home Plan was a wise move by the General Conference, bringing the conference publications, *Der Bote* and *The Mennonite* into many homes of our churches where otherwise they would not have been read. It has helped to inform our church members on the conference endeavours, achievements and needs in the fields of missions, relief, education, and service, and encouraged their active participation. It is my concern that this plan be continued. *J. J. Thiessen, Saskatoon.*

One dimension of the Every Home Plan which I appreciate is that it makes our conference periodical available to Mennonite students away from their homes and their home churches, who would otherwise, either because of limited funds or insufficient interest, not subscribe. For some of these students this contact is of deep significance. *Erland Waltner, Elkhart, Ind.*

A reading of *The Mennonite* is essential for keeping abreast of the General Conference work in the four corners of the world. It also helps me in opening a window on the larger Christian world of which we are a part. Congregations that are not on the Every Home Plan are missing an opportunity to expand the horizons of their members. *William T. Snyder, Akron, Pa.*

The gospel tells us that in Christ new communities are created. For a community to remain healthy and grow, there must be communication with other communities because the Spirit of God is not limited. This means that brother must listen to brother, congregation to congregation, and conference to conference. Our church papers provide the vehicle for such an interchange to take place. *Elmer Richert, Rosthern, Sask.*

This paper is an avenue for exchange of ideas. The person who is not receiving *The Mennonite* is the loser. *Arthur Rempel, Winnipeg.*



A GREAT MOMENT OF FAMILY LIFE

can be the time spent in singing songs together. As the children learn to worship with singing in Sunday school and church, the experience can be made doubly valuable when the family uses the songs together in worship.

For families with young children, **The Children's Hymnary** can help provide such experience. Planned for kindergarten- and primary-age children, it also has many hymns for the junior age. It is a hymnbook with singable tunes and simple accompaniments. Included are carols, folk tunes, and great hymns of the church. A worship section in **The Children's Hymnary** includes table graces, offertories, closing prayers, and calls to worship.

Edited by Arlene Hartzler and John Gaeddert, the book contains 213 hymns, 20 illustrations in two colors, page size 8 ½ x 11 inches. $3.50 in the U.S.; $3.85 in Canada.

Send orders to:
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Berne, Indiana 46711; Box 347,
Newton, Kansas 67114; Box 430,
Rosthern, Saskatchewan.

LETTERS

New lay evangelism

To the Editor: Of the 987 adults who registered for the twelfth annual midwest Faith at Work Conference, Oct. 4-6, at Detroit, thirty were Mennonites from Indiana, Ohio, and Michigan. For many, it was the first opportunity to hear the authors of several religious best sellers.

Bruce Larson, dynamic executive director of Faith at Work and author of *Dare to Live Now* and *Setting Men Free* led a discussion on "The Adventure of Openness and Honesty" at Covenant Baptist, the host church. Keith Miller, from Austin, Tex., and author of *The Taste of New Wine* and *The Second Touch* provided insights from his own spiritual pilgrimage as he discussed "The Adventure of Witnessing."

Faith at Work can be described as a new form of evangelism where instead of professional evangelists, ordinary men and women from plumbers to PhD's come, as a team, to share honestly what God is doing in their lives. (A PhD was described by one wife as post-hole digger,) During the general sessions, team members shared personal experiences in which broken relationships had been healed, marriages restored, new meaning found in ordinary living.

Those of us not on the team had the opportunity to speak in TOGS (talk it over groups). Participants were asked, "Where is your growing edge?" Where is it we fall flat as Christians? The dozen and a half in our group told of struggles with gambling, smoking, a difficult mate, jealousy, pride, and self-righteousness.

The final session, conducted by warm, personable Bruce Larson, consisted of evaluations of the conference, confessions, expressions of gratitude, and a general sharing period. One could not help but be impressed by the warmth and honest sharing of the group. Some found Christ at the conference, others found renewal in the Christian life. For us Mennonite Christians, the conference was a valuable experience with followers of Christ from many denominational backgrounds. *Marjorie Neufeld, 303 Woodridge, Dr., Elkhart, Ind. 46514.*

Seeds

The following meditation was submitted by Mrs. Herbert C. Stucky, Route 2, Box 13, McPherson, Kan.

You ask me, "Are there miracles today?"
And I say, "Yes, indeed!"
Today I planted tiny seeds
To grow, to feed, I know not how.
From this seed will grow forth
Food for hungry men to eat.
And as I plant, Dear God, grant
That seeds should be planted in my heart,
To grow, to feed, I know not how.
From this life will spring forth,
Food for hungry minds and souls.

Too little for alien poor

Dear Maynard: I just had to respond to Howard Habegger's editorial in the October 8 issue of *The Mennonite*. Basically I agree with him, but I want to comment about his feeling about the apparent lack of concern for the poor of the world.

He says: "By what scale of values, by what measurement in terms of need, can the General Conference Church solicit and distribute one million dollars exclusively for the poor in North America?"

Our overseas personnel in Africa, Asia, and Latin America have a right to ask that question, because they realize that only a limited portion of the mission budget actually reaches the people of the countries in which they work!

Mission, traditionally, carries with it the connotation that the poor in other countries are being helped. Perhaps Mennonites in North America, quite inadvertently, do not understand how nationalistically selfish they are by designating a million dollars in three years for the poor in America, when the Board of Missions will use 4.5 million dollars in that same period of time! Maybe someone who has the financial records should clarify this to the Mennonites of North America who are deeply concerned for the poor both in America and in the other countries of the world. *Esther Mae McDonald, 4010 Springfield, Kansas City, Kan. 66103.*

Agony not enough

Dear Editor: The Oct. 3 issue of *The Mennonite* states "Nixon favored by Mennonites" but does it illustrate adequately that Mennonites have the Christian imperative of an unmistakable call for Christian concern with American society? Periodically, we have had such concern for roads, schools, mental health, physical hunger, and disasters; today's mission includes "cups of cold water" for other legitimate hungers and thirsts.

To implement God's love for people in all of their needs requires laying aside our voting like our fathers did or by tradition, and voting for the man whose past record and present moral disposition reveal taking most seriously the causes of disorder among students and minorities, eradication of poverty, and diplomatic and psychological solutions in Vietnam.

Although agony is reflected in the readers' remarks, is it enough? If we, too, weep over our Jerusalem, shall we decide how to use this one means of serving some, by party affiliation or by analysis of an individual's credentials? *LeRoy Kennel, 545 Killarney Drive, Morgantown, W. Va.*

Words and deeds

Congo Inland Mission has a budget of $344,103 for 1969. Included in this amount is $87,026 for expansion projects which include building a dispensary at Banga, rebuilding Mukedi station (destroyed in 1964), renewing the Tshikapa hospital, investing the Kinshasa Theological School, and opening a nurses-training school. The Congo Inland Mission is an inter-Mennonite agency.

Elkhart County Mennonites in Indiana raised $50,362 for the Mennonite Central Committee in a relief auction and sale this fall. Eighty churches contributed to the sale which was attended by ten thousand persons.

YOUTH

AINLINE PR

n Conrad

E MAN ROSE from his desk and ex- ded a hand. "Scott Donahue," he l cordially, "of Mainline Mfg. Co." Bill Ellis," returned the young n, shaking the hand. "Glad to meet ." They sat down with the glass- ered desk between them. "You're duating this June, is that right?" l Donahue. Ellis nodded. "And you looking for a position in public tions."

Yes. I'm considering journalism, "

Donahue opened a folder and rus- papers, then put on his glasses. e resumé from your university cement service says you're a jour- sm major, and that you have had orial responsibilities on the news- er staff—is that correct?" He ked over his glasses. Ellis agreed. our grade-point average seems ade- te . . . have you done photog- hy?"

I've been working with a Nikon," l Ellis.

"You do your own soup?"

"In the school darkroom, but I do not have equipment."

Donahue looked at the wall, thinking briefly. His pleasant clean-cut face wrinkled. "Have you had public speaking experience? . . . ah, yes, Speech 209 on your transcript." He closed the folder and turned a pleasantly interested expression toward Ellis. "Have a cigarette," he said, producing cigarettes and a match booklet printed in silver letters with MAINLINE MFG. CO.

"No, thanks."

Donahue returned the cigarettes without taking one, and put the Mainline matches by the Mainline ashtray. He turned to Ellis, and said with a look of concern: "You've, no doubt, found that journalism can be exciting at least as a college major. Your newspaper assignments are often good, and because of the turnover in personnel who graduate, you find it easy to advance to a responsible position. Am I right?"

"Right," Ellis smiled.

"The coursework is just like that of any other major: if you don't produce, you'll be graded a bit down, not canned." Ellis listened attentively. "But do you know what professional journalism is like?" asked Donahue.

Ellis leaned back in his chair. "My brother is a reporter," he said. "That's what got me interested."

"Who's he with?"

"A small newspaper in Wyoming; you probably haven't heard of it."

"How long has he been there?"

"Eight or nine years."

"And he's still a reporter?" Donahue looked closely at Ellis. "You see what happens in journalism: you can not get a job on a big city newspaper without experience, so you start on a small paper—maybe even a weekly—to *get* the experience. But by the time you've worked a few years and are qualified to advance, you have a wife and family, and a house in the town where you work, and you don't feel like moving. Plus you've learned the community and gotten to know everyone you need to. That's *security,* and you don't feel like leaving it."

Donahue took off his glasses and ran a hand over his crew cut. "Speaking of security," he said—"are you married?"

"No."

"Are you engaged, or going with anyone?"

"No," smiled Ellis. "I like variety too much. I go with everyone."

"Hm-m-m," said Donahue as his forehead creased. He picked up the Mainline ashtray absently. "We consider Mainline a way of life," he said. "A wife and kids can do a man a lot of good. Keeps his motivation high. Keeps him steady." He looked at Ellis. "Of course you'll get married soon after joining us; you're at about that age." He smiled. Ellis did not smile. Donahue put down the Mainline ashtray.

"It says here," he resumed, pulling a paper from the folder, "that you are interested in *foreign* employment. Have you traveled much?"

"Yes."

"Where?"

"Well I . . . er . . . traveled a year in Europe. Liked it a lot."

"You didn't have a job?"

"It didn't take much money. I had some saved, worked my way across on a freighter, then hitchhiked when I could. Learned a lot."

"Yes, of course." Donahue's thick fingers tapped the glass desk top. A fraternity ring glinted in the light. "We do have European branches, of course. In Germany and Belgium. But we like to send . . . married men to those posts. Just a preference we have. Of course," he smiled, "you can remedy that in short time and we'll be all set.

"Well — going on here," he said, "we've talked about journalism; now let's talk about PR. Do you know much about the job?"

"Not a lot," said Ellis.

"Well, then," smiled Donahue, "we would like to introduce you to the Mainline way. First, when you arrive on the job, we give you a stack of information about Mainline: histories, descriptions of plant facilities, policies, financial growth. You'll do nothing but read these and soak them in for a week or two—at our cost, of course. During this itme, we'll also take you on tours of company facilities and introduce you to the management. What it all amounts to is that you'll be learning the Mainline way of thinking, so that we can work well as a team. This company is one big team, and each player must know not only his own position, but also the relation of his position to those of his teammates. Any questions?"

"Yes," said Ellis. "As a public relations man, what kind of writing would you expect of me?"

"I'm glad you asked that. You'll have a free hand to do feature articles and even editorials. We have a modest little publication," he pulled a magazine out of a drawer, "called *Mainline Monitor.*" He slid the slick magazine over the glass. Ellis picked it up and flipped through the pages. "In less time than you think, you may find yourself editor," added Donahue.

Ellis examined the picture-articles of retiring faithful workers receiving gold watches, and of company vice-presidents smiling by new punch presses. "Where are the editorials?" he asked.

"Toward the front."

Ellis found one, entitled "Proposed Federal Safety Standards Threaten Free Enterprise System." Just below it was another: "Mainline Bids Successful for Giant Defense Contract."

"What defense parts do you make?" asked Ellis.

"Bomb components. Good business, lately." Ellis put the magazine down. "As you can see," said Donahue, "you will be writing about the company: what it is, what it does, and the exciting things that are happening with Mainline all the time. We'll be working together to explain the company to our members and our public. We like to call it 'Mainline thinking.' He smiled.

"Much political writing?" asked Ellis.

"Certainly, especially in an elec tion year like this. Of course, we'r Republican here. I assume you're R publican. Are you?"

"Well, uh. . . ."

"Because it's nice to fit in with th group here. We're big in American ism. And it's conforting to know tha some of our products are helping t hold back the Yellow Peril from over whelming the Free World. By the wa ah . . . , Bill: you've never had beard, have you?"

"No," said Ellis, brushing his uppe lip absently with a finger. "I coul probably grow a mustache, but hav not tried a beard."

"To be sure," agreed Donahu "And now I'd like to say a few wor about benefits at Mainline. We have good retirement policy; it will sta the day you join us. We have espe cially fine insurance benefits — ho pitalization, surgical, life—to pad th harshness of life for our employee With our life insurance, for exampl whether you die on schedule or not— and God forbid that it comes befo the time—your wife will receive monthly dividend for the rest of he life, and your children, also, until th age of nineteen. It makes a man fe good to know that."

The voice persisted. Ellis looked the wall while numbers and percen ages came tumbling forth. "We lik our men to feel *sure* about things concluded Donahue. "If they didn' we'd wonder where we went wrong

Donahue rose. He was tall. "We thank you very much, Mr. Ellis. It been a pleasure talking to you. Here an application you can fill out lat today and return to us. What day it, by the way?" He looked toward Mainline calendar on the wall. "Ye the twenty-fifth. So, before the end the month, we'll have all necessa materials in our hands. Thank yo again." They shook hands.

"You're welcome," said Elli "Good-bye." He left the office an walked down a long green corrido with fluorescent lights end to en above him. The carpet padded h steps. Then, at the end, he pushe open the large glass doors and steppe

EDITATION

e choice and the hope

OOSING BETWEEN THE lesser of two evils is the task for the first esday of November in the United States. I understand why this ase is on so many lips. But I disagree with this note of elessness.

s I write, thirteen days before the election, I have no way of owing the outcome of the voting. But I do know that while many ople will be satisfied, others will be numb or in despair.

o man, of course, is equal to the assignment of leading that large sometimes disorderly country that sprawls across the North erican continent between Canada and Mexico. This has always been case, but perhaps it is more so today. Because the President of the ited States must also give leadership all around the world. Beyond oubt, no one is equal to the challenge.

o the surprising thing is not that men have failed, but that so often eone has succeeded, and often he has been an almost average n. Any of the men who have served as President during recent rs could have been described, at least by their critics, as ordinary n. And for the most part, they were.

et the very greatness of the task raised them above the level of the nmonplace. For a country develops leaders to match its own pur- e and vision. Though we may often differ with our leaders—we e in the past and we will in the future—yet we see that the task s from its servants a measure of greatness.

o out of this understanding of history, we have an assurance. But hope goes beyond seeing events from only a human point of w. For we who have seen the power and coming of our Lord Jesus rist in our own lives know that His lordship extends to the ole world.

ur vision of Christ takes in the total universe, for this is the aning of the Transfiguration. In this experience with Jesus, His ciples saw in Him "the prophetic word made more sure" (2 Pet. 9). And the prophetic word includes the word about God's domin- over the world. That dominion is a present, as well as a future, lity. "We *were* eyewitnesses of his majesty" (1:16). Judgment, of rse, is part of that dominion, as well as the coming new heavens a new earth (3:10-13).

o one really knows the details of the future and so we want to run ay from it and hide in the past. But this is not the direction of faith. look toward the "lamp shining in a dark place, until the day vns and the morning star rises in your hearts" (3:19).

y faith in the present is in the power that I know is in Jesus Christ o moves steadily and surely through the world. This faith does not re me from the suffering which I feel for myself and for my world, it gives me a solid place to stand when I stand in the voting oth and when I hear the results of the election later. For while we re choosing, God was also at work. *Maynard Shelly.*

---

o the sun. It had rained; water lay puddles by the sidewalk. He start- toward the parking lot, along a h wire-link fence protecting the inline grounds. After a time, he oked through the application as he lked. He stopped. Then he crumpled it in both hands and tossed it into the air. It landed in a puddle.

A few days later, a plant employee stabbed the paper with a spiked stick and put it in his refuse bag. And, the next day, it shrank into ashes in the city dump.

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COVER

Stewardship Sunday will be observed on Nov. 10 in many congregations.

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Are we doing too much?

Lester E. Janzen

EITHER WE'RE DOING too much, or giving too little. Maybe we're trying to do things we shouldn't be doing: like teaching Taiwanese or Congolese farmers better methods to increase yields, and bringing them the good news at the same time; or making the lives of Arabs on the west bank of Jordan a little more bearable; or printing materials for our church school classes. Maybe we shouldn't provide for the training of church workers, even though more are needed, especially pastors.

But don't answer until you have replied to: or are we giving too little? Someone says, "I can't do better, with higher taxes and the cost of living going up all the time." Is it really the high cost of living or the cost of living high? In the past ten years, the cost of living rose only one-third as much as incomes, nationally.

How does a person decide how much to give? Do we measure ourselves by the hypothetical "average"? Or the least we can get by with, yet maintain our self-respect? Shouldn't a Christian give out of gratitude to God, according to ability?

John had just been appointed plant superintendent. When he was notified of his promotion, the company president told him, "John, you've got a lot on the ball, more than the foreman's job demanded of you. We'll be expecting a lot more from you." The additional responsibility and the pride of accomplishment, as well as the higher income, caused John to do his best.

A few weeks after school started Miss Howard placed Susan, Joe, and Todd in a separate learning group. She told them, "I will be giving you longer assignments and more difficult work than the rest of the class, because you have more ability." The confidence of their teacher made them want to do as well as they could.

Individual persons join churches because together they can do a job better than each working alone. Churches formed the General Conference Mennonite Church for the same reason. Our forms of ministry are many and varied. They haven't always been carried out perfectly, because imperfect Christians were at the job. But the ministries are relevant; the people dedicated to Christ. Thousands of persons have been helped because the right person was there at the right time. Someone provided the means.

But what is our current situation? We've got the people—and more are applying for church-related service than we can support—but not the money. We need both, not only one or the other, each in its rightful place. That which dollars can buy fills empty stomachs, brings healing of body, mind, and spirit; God becomes relevant as Christians meet human need through a variety of ministries.

Are we doing too much, or giving too little?

Basing their judgment on the participation of members of General Conference in 1967, the Council of Boards approved a program for 1968 costing 4.1 percent more than the year before. Is this too much? At the end of three-fourths of the year, we had given only 50.1 percent of the needed dollars, actually 6 percent fewer dollars than in the comparable period of 1967. Are we giving too little?

Few people would dispute the observation that at least 95 percent of our members of General Conference could tithe. If they did, and the other 5 percent had given at the present rate of one-third of the tithe, General Conference Mennonites would have given nearly 23 million dollars last year instead of approximately 8.3 million dollars. This includes all money given through the church, for both local and world mission. General Conference programs presently receive about one-fifth of all giving through the churches.

We've been given much. We're doing much, though many feel it could be more. Some are giving generously, sacrificially, all they can. Some give not at all, many as it is convenient. Are we doing too much? Or, are we giving too little?

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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On the Christian Krehbiel farm, Halstead, Kansas, c. 1900.

C. E. Krehbiel's appointments from God

La Vernae J. Dick

"If a reputation is to continue to stand, it must ripen into character in every succeeding generation."

C. E. Krehbiel wrote these words as he told how full repayment of loans of Russian Mennonites who had emigrated to America in the 1870's had been a pledge, to the business world, of Mennonite integrity ever since.

He knew from personal experience that one cannot live, without effort, upon the reputation of the past generation. He was the son of the prairie pioneer, Christian Krehbiel, whose benevolence had become known worldwide among Mennonites, for helping the Russian Mennonites as they came to America, the Indian children and orphans who lived on his farm, and the newly organized General Conference Mennonite church. Every son has to live in the light of his father's life and C. E. Krehbiel was no exception, even though following such an illustrious father was not an easy task.

Christian Emmanuel Krehbiel was born September 25, 1869, in Summerfield, Illinois, the seventh of sixteen children. His father wanted his children to grow up to be responsible people and his boys, in particular, to be good farmers. Their training for this began early.

One winter day, when Chris was a small boy, the pigs got out of their pen. So his father took him and together they went to round up the loose pigs. Chris was left to see to it that the pigs did not go beyond the gate and his father went around the barn to drive them in.

However, back of the barn, his father found the hole the pigs had gotten through, so he drove them through it again, patched the fence, and went back to the house, forgetting all about the little boy waiting at the gate.

It was cold. The wind cut through the coat the little boy was wearing. Yet he stood there, just like his father had told him to do, waiting for the pigs to come. He shivered at first. Then his hands and feet began to feel numb. Neither the pigs nor his father came. Finally, as little boys sometimes do, he began to cry, still standing where his father told him to.

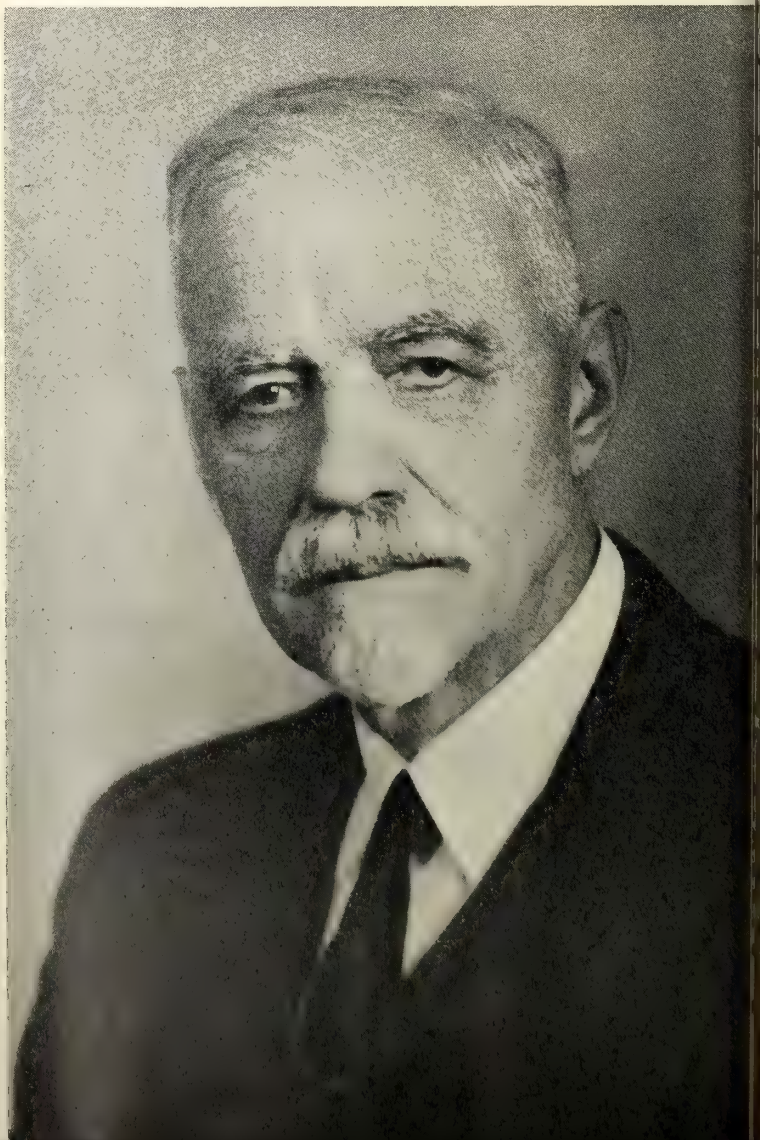
Back at the house, his mother noticed that he wasn't around and asked her husband about it. Then, remembering that he left the boy standing at the gate, he hurried out for him. Chris's feet were frostbitten and had to be thawed out in snow. It hurt!

The skin always peeled from his toes ever after that, to remind him of that cold day when he watched and waited for the pigs to come, which never came.

With the coming of the Russian Mennonites, his father was often gone, helping them to find homes in the newly developing midwest. As h father looked over the prairie, h began to dream of a home there fo his family. When Chris was ten, the moved from Summerfield to a farm Halstead, Kansas.

Chris's father was a man intereste in education. He had been the o who had suggested that the first Me nonite school be established at Wad worth, Ohio. He probably realized t importance of education because had such a limited one himself. Onc while visiting a school for India on the mission field, he remarked ho

C. E. Krehbiel



ohn 1:7—If we walk in the light as he is in the light,
have fellowship with one another, and the blood of Jesus his Son
anses us from all sin.

ch he wished he could sit in the ssroom and learn to improve his glish in the way the Indian children re doing.

However, he was an immensely ctical person. To him, farm work ne before the pleasure of a good ication. His children usually started school term several weeks late be- ıse the fall farm work came first.

One fall, when their father was gone m home, Chris and his brother n approached their mother, saying, "e'd like to start school Monday en the others do."

"You know how your father feels out going to school before the fall rk is finished," she reminded them.

"But, Mother, just once we want start when the rest do. It's no fun always be the last to start school l be behind in everything."

She looked at her sons again and / their longing faces. She shook her id, "Your father won't like it."

"But you can make him understand. ase mother—."

She was quiet for a while. Finally, said, "Well, all right."

The boys were thrilled. Even better n getting to start school on time, s the fact that they were getting : of fall farm work! They had gone school for a week when their father urned home. In the morning, he iced them putting on their school thes. "What's the matter?" he asked skly, "What are you doing? Where you going?"

The two looked at each other and n, knowing that an answer had be given, one of them answered. "e are getting ready to go to school."

"Who said so?" his father demanded.

"Mother," they replied together, ing this would help them out.

"No! You don't!" he shouted, "First, work on the farm must be done. en, comes school!"

However, the Krehbiel farm always l plenty of fun and excitement more than make up for starting ool late in the fall. Numerous its, uncles, and friends visited the m frequently. Part of the farm life lved around the hired men who, erally, never stayed long on one job. Each new one was looked forward to with anticipation because he would be so different from the one before.

Herding cattle on the prairie brought plenty of time to daydream and listen to the birds sing. Chris memorized the tune of a meadowlark who sat on a post near him. Fifty years later, he wrote the music for a song which he hoped Kansas schoolchildren would sing, because the meadowlark was the state bird. The herds of wild ponies driven north by Texas cowboys gave the nine Krehbiel boys opportunities to own their own horses and have the fun of breaking them to ride.

With three of his friends, he formed a male quartet known as the Acme Quartet. Sometimes they practiced at home; other times, they drove their spring wagon down a side road and sang for the rabbits and scattered farmers. Once, they arranged to serenade the "central girls" in Wichita by a long-distance telephone.

Another night, the quartet decided to serenade the Foreign Mission Board of the General Conference, which was meeting at the Krehbiel farm. As the boys waited outside for the adjournment of the meeting, they soon found out that some misunderstanding had arisen among the missionaries and other workers on the Indian mission field. The argument was loud. Once, one board member shouted, *"Wenn ich zu warm werde, dann schuettet einen Eimer Wasser ueber mich!"* (If I get too hot, pour a pail of water over me.)

Chris's father, as he often was, was the mediator. Finally, at one o'clock in the morning, the riled spirits had been calmed enough for an understanding to be reached and the meeting closed with prayer. Then, no doubt, to the amazement of those inside, they heard the quartet sing its favorite song, *"Ist's auch ein Freude, Mensch geboren sein. Darf ich mich auch heute meines Lebens freu'n. . . ."* (Is it a joy for a person to be born? Should I be glad that I am living today?) No sooner had the song been finished, when they heard another, *"Wie lieblich ist's hinieden. . . ."* (How pleasant it is here below when brethren have an attitude of unity/ When in harmony and peace they get together.

Commenting about this incident years later, a mission board member said that the feeling of tranquility and peace settled more firmly over them as they listened to the music and the effect of it was never forgotten.

Just as fun had made the Krehbiel boys' life interesting, so their father had a way of interesting his growing sons in the work of the farm by letting them share in the responsibility and profits of it. Chris and his brother Jake were their father's right hand on the farm for some years. All of the boys shared in the responsibility of the Indian School, which was conducted on their farm. The oldest son at home was assistant to his father who was the superintendent. So it came to be Chris's turn to take this responsibility when he was twenty-four years old.

It wasn't long until he became restless and wanted to continue his education. However, the old rule about fall farm work being done before there was time for school work still held. That meant several weeks of the first semester of Kansas State University would be over before he could enter, so he decided to go to Emporia State Teachers College, which had quarters for terms. His father was not too enthusiastic about this venture, because he really wished that all nine sons would be farmers.

Although he was not a brilliant student, he was still chosen to be valedictorian of his class. After teaching a year at Halstead school, he was asked to become the superintendent. At the same time, he was invited to become an assistant professor in penmanship at Emporia State Teachers College; and the Halstead Mennonite Church asked him to become their minister, as an assistant to his father.

About the decision he had to make, he said, "This was one of the crucial decisions of my life, partly for reasons that no one will ever know but myself. I consulted my mother, but there are times in life when even a devoted mother like mine can't make final decisions, nor give final advice. The Eternal has so ordained and so it is well. I accepted."

Feeling that he was not well enough prepared to enter the ministry, he immediately asked the Halstead Mennonite Church to grant him a three-year leave of absence to prepare himself for this work. He chose to study at the Bloomfield Seminary in New Jersey, which specialized in education of ministers for churches of immigrant origin in the United States.

It was with mixed feelings that he left home. He wrote about these feelings many years later. "There, I had spent my awkward years. Anyone who does not have some pleasant recollections throughout life from that period of growing pains, must have bogged down and never gotten over them. There, I learned to milk; slop pigs; feed, curry, and drive horses; learned to ride and to throw the lariat; learned to butcher hogs; to sow and reap and market; to crack the whip; to shoot with gun and revolver; to yodel, to be quiet; and to dream dreams! I saw how strictness and mildness, properly paired in Christian love, could knit the members of a family so closely together. I experienced in illness how a mother's love could watch in sleepless nights over a child's sickbed. And should one not be attached to and dread to leave an old home?"

With those feelings, he left home for Bloomfield to study theology. Shortly after arriving there, he, along with all of the other students, was asked to sign a statement that he would not take up mission work without the consent of the Presbyterian board. When they were going to insist that he sign the statement, he said he would leave at once rather than sign it. Finally, they relented and he stayed.

Near the end of the first school term, he discovered that it cost no more for him to take a trip to Germany than it would cost to return to Kansas, Adventure and the yearning to see his father's homeland, along with the fact that his friend Dr. Hertzler was studying in Germany, lured him, so he bought the ticket to Germany. He had it in his mind that he would go to summer school at the University of Berlin and return to Bloomfield in time for the fall term.

The one summer turned into three years. He studied theology at Berlin University and went sight-seeing during vactions. Seven years after leaving home, he was returning home eager to begin his life's work, that of serving the Halstead church as their pastor.

He knew, almost immediately, that he had not come back the same as he had left. After seven years away from the Mennonites, he felt strange among them and had to become acquainted all over again. His feelings about the gospel had changed, for during his years in Germany, he had come in contact with higher criticism. He was confused as to what the truth concerning the gospel really was. With this knowledge, even though it was a disappointment to the church, his parents, and himself, he asked to be released from his duties as the minsiter of the Halstead church. This they did graciously without asking why.

And so his life's work was to turn in another direction. Just as C. E.'s father had seen that the best way of interesting his sons in farm work was to share the profits of it with them by letting them rent farmland from him, so he also helped them become independent businessmen by going into partnership with them in business. His brother H. P. was in the book-and-publishing business, and willingly took his brother into partnership with him. He served as secretary to the firm and did editorial work on *Das Kansas Volksblatt*, which later became *Post und Volksblatt*, and still later *Der Herold*.

Soon after he became a partner in the publishing business, he married Mary Wirkler, who had been teaching art at Bethel College. He had corresponded with her during the time he had been away at school in New Jersey and Germany. Two children, Olin and Florence, were born to the youn couple.

Just after the beginning of Worl War I in Europe, a fire which burne a whole city block destroyed th Herold Publishing Company. C. E nearly lost his life in this fire whe trying to save some records and othe valuable things on the second floo The stairwell began to burn and h had to slide down the banister.

Even though he could not serv the church as a minister, he still too an active part in the work of th church. For many years, he was deacon in the Bethel College Mennonite Church. Upon the death of hi father, he became the superintenden of the Leisy Orphan Aid Society whic gave aid to Mennonite orphans an children under fourteen who had onl one parent.

The years went by. Along with hi work in the publishing business, h was also a partner with his brothe in some real estate ventures and h served as a director in the Moundridge Mill and Goerz Flour Mill.

One day, when he was nearly fifty his wife asked him to repair the washing machine which had quit running When he was taking it apart th screwdriver slipped and punctured hi hand. Not thinking too much abou it, he cleansed the wound, dressed i and waited for it to heal. Later i began to be painful, so he soaked it but still did not consult a docto Finally, when red streaks began to g up his arm, he realized the seriousnes of the wound. He was hospitalize and came very near to death. Durin this time, he promised God that i his health was restored, he would qui the business world and give his tim to Christian work, which he did.

Soon after he was well, the Genera Conference, hearing of his decisio asked him to become their field secretary. About this time, word came t America that the Russian Mennonite were starving from the results of wa famine, and drought. C. E. Krehbie

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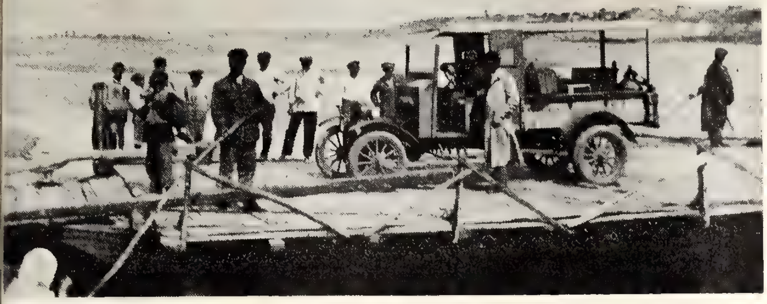

errying a river during
ie trip to Russia.

as then asked by the conference if e would accompany P. C. Hiebert, Mennonite Brethren, to Russia and elp with food and clothing distributions among the needy.

It had always been his father's ream that the various groups of Iennonites be united into one Mennonite church. It never came true in ie way he had hoped it would, but ow his son was to have a part in nifying the Mennonites, as he worked de by side with other kinds of Mennonites in the great common cause of lief of hunger in Russia through the merican Mennonite Relief Administration, which later became known as ie Mennonite Central Committee.

He did not realize how horrible arvation was until he saw it for imself. He saw the huge common raves where the dead were being uried layer upon layer. He heard ttle children, wan and without laughr, cry, "Bread," when there was none give them; and he heard adults join the Lord's Prayer and pray, with tal dependence upon God, for there as no other place to turn, "Give us is day our daily bread." He saw eople without clothes, because they ad none. And he traveled through mpty villages, because all the inabitants had died from hunger tyhus. To these people he, along with ther Mennonites, came to help reeve their hunger and save many from eath.

But they were never able to help veryone who needed help; so they ways had the feeling of helplessness ith them and it overshadowed the ioments of happiness which came in eing able to help someone. One day, he and a companion were traveling irough Russia, trying to decide where ie American Mennonite kitchens ould be most beneficial, they heard from their host about an orphan lying ill in the barn.

Krehbiel went to see if he could help the boy. The child was about eight years old, very feverish, and lying on a small litter of prickly hay with most of his body exposed, because his clothes were tattered and torn. Big black flies kept biting him and he tried unsuccessfully to keep them off. He told Krehbiel that his family had died of hunger typhus and he had wandered into this village, ill and hungry, and he could go no further.

The tears flowed from Krehbiel's eyes, as they often did during those tragic days, as he spread a clean handkerchief across a naked part of the child's body to help keep the flies off of him. It was tragic and difficult to see the innocent suffer, uncared for and unloved by anyone. He had lost fifty pounds, from this sad burden he carried, by the time he returned to Kansas the following year. He never forgot those feelings for, even later when he wrote about them, he mentioned how he repeatedly had to blow his nose and wipe his spectacles when he thought about it.

At home, again, he took up the work of field secretary of the General Conference and immediately made a five-month tour telling Mennonites in America about the relief work which was carried on in Russia.

Through the years of business, work in the local church, his decision to quit the business world and enter the work of the church, and the thirteen months he spent in Russia helping the starving, something else was happening to C. E. Krehbiel. His faith, which had once been so weak that he did not know what the truth of the gospel was, was being transformed into one that was unshakable. He was touched by the reality of a living Savior and his faith had grown strong. So when the General Conference suggested to him that, as field secretary, it would be wise to be ordained, since he was preaching in connection with his work, he was ready for it. On December 2, 1923, at the age of fifty-four, he was ordained into the ministry at the Bethel College Mennonite Church.

While he still was serving as field secretary, he was elected to the position of secretary of the General Conference and served in this joint capacity for four years.

When it became apparent that the *Christlicher Bundesbote* was failing, after he had finished his work as field secretary, he took over the editorship of this paper for the conference and revived it.

He also helped organize the Lorraine Avenue Mennonite Church in Wichita, Kansas. When Arnold Funk, who was in charge of the Sunday school there, was called to serve his home church, Krehbiel helped the group officially organize into a church. At this same time, the Mennonite Charité was being dissolved and as secretary of it, he suggested that the $6000 assets be given to the Lorraine Avenue Mennonite Church to help them begin a building project.

After serving the conference as secretary for a number of years, he was elected to the office of president. Krehbiel was a man who was respected by both the conservative and more liberal elements of the church. His sense of insight and fair play endeared him to all who worked with him. Because of this, he was asked to serve the conference in many other ways.

As his father before him had, near the end of his life, written his memoirs, Krehbiel also ventured out on this task. He died before it was finished. Yet he left, for those who follow after him, a noble example of what life can be. There had been appointments from God for C. E. Krehbiel, even though, at one time, he had been a grievous disappointment to himself, his parents, and others. He truly found that joy came in the morning after the night of weeping.

They'd rather freeze in tents than be burned by napalm.

Cold winter coming to Jordan

TENS OF THOUSANDS of refugees; men, women, and children, on Jordan's east bank are facing the most difficult winter in their twenty-year refugee experience. Ever since the partition of Palestine in 1948, when this inhuman and seemingly never-ending refugee problem had its beginning, they always had the opportunity to stake their tents in the warm Jordan Valley. Largely below sea level, the valley made tent life at least tolerable, in spite of some heavy rainstorms and wind. Even this past winter, the refugees who fled to the east bank as a result of the June 1967 conflict and had to resort to tent living, largely settled in this warm valley.

Because of the persistent shelling, serious bombing, and Israeli attacks on the valley, family life had become intolerable and over one hundred thousand fled inland. The reason for the grim outlook is that these tents are now staked on higher ground, where temperatures are much colder and rain turns into snow. Because of fear and anxiety, they cannot return to the warm valley.

Said one refugee, "I'd rather see my family freeze to death in the highands than to have them live in daily fear of being killed by shells or burned to death by the fire (napalm) bombs." This refugee speaks for more than 80,000 refugees living in more than 14,000 tents. How can they survive in the hills of Amman, where often the temperatures are below freezing and, at times, the snowfall is heavy? This question remains unanswered.

Since it is clear, now, that they cannot or will not go back to the valley, the local government, the United Nations, and voluntary agencies are frantically building as many temporary shelters to replace the tents as funds will allow and time will permit.

"The number of shelters built is dependent on the money available. Unfortunately, there will not be enough money to give every family a decent shelter. Many people will suffer from the wet, cold weather this

NEWS

nter. Who will God hold responsi-
for this tragedy? I have already
rned to love these people and I
pe that I may be able to help allevi-
some of the misery that is so prev-
nt here. May God have mercy on
complacent Christian of our day."
writes Virgil Claassen, MCC direc-
, east bank, Jordan, in his first re-
rt, a few weeks after his arrival
Amman, Jordan.

The average American or Canadian
mily lives in a house that is well in-
lated against the cold, rain, or snow
at may be anticipated in the months
t ahead. Very likely, they have
ntral heating with thermostatic con-
l or, at least, the full confidence
at the fuel needed, whether it be
al, oil, gas, or wood, will be avail-
le.

Such comfortable Christians must
challenged to share some of their
mfort with refugee families in Jor-
n. It is not possible at this time to
lp Arab families with any kind of
at for this winter, but one can help
m to a one-room, approximately
rteen- by fourteen-foot shelter made
waterproof composition. A protec-
n against wind, storm, rain, and
ow, the shelter costs approximately
50.

We are approaching the Thanksgiv-
g and Christmas season, a special
ason for sharing our many blessings
th others, in gratitude for what
d, through Jesus Christ, has made
ssible for us. American families
uld adopt one or even more Arab
ugee families by helping to provide
nporary shelters as a protection
ainst the cold winter storms ahead.
her people could encourage their
al congregation or some organiza-
n within their church to sponsor
o, three, or more families.

The Mennonite Central Committee
s designated $50,000 for this pur-
se, in the faith that our people will
p to meet this need. In coopera-
n with the Near East Christian
uncil, the MCC funds will provide
lters for approximately two hun-
d of the sixteen families of Souf
mp. Some assistance for this proj-
is also received from UNRWA, the United Nations relief agency which has responsibility for overall coordination of temporary housing for refugee camps.

This winter season, when the cold winds blow, the ground freezes, the snow covers the field, and North American Christians enjoy the comforts of their homes, they can experience an added comfort in their hearts if they have helped to provide some comfort to a homeless refugee family in Jordan. This writer can repeat, with some special feeling and conviction, Jesus' words, when He said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Yes, He meant for us to believe it and to take it seriously. *Harry E. Martens, former* MCC *director in Jordan.*

Clothing goes to Vietnam From Akron to Dak To

Have you wondered what actually became of the clothing you sent to Vietnam? Perhaps you bought some new outfits for a child, a man, or a woman in this far-away country, or selected the best from your own wardrobe, things you yourself did not wear any longer. You washed and cleaned the clothing, packed them, and thought with concern about the people who would be wearing these clothes. The package was sent off, or you saw the big bales being filled at the church center. And that is all you know about the procedure.

It is a long way from Pennsylvania or Maryland to Dak To, Nhatrang, or Saigon in Vietnam. Any shipment from the U.S. to Saigon takes months; much money is involved and a number of people. To ship the items over here is one thing, to distribute the right items to the right places is another. If it does not help the recipients to help themselves, this kind of aid may, in the end, prove only destructive.

Material aid is an important department in any voluntary agency. Jim Bowman, a Mennonite from Harrisonburg, Va., is in charge of material aid at Vietnam Christian Service. His work puts him in contact with a complex of persons and institutions: schools, orphanages, and prisons, bakers, government representatives, school principals, and juvenile delinquents. It also means close cooperation with his Vietnamese coworker, Mr. Xuan Quang. The two of them have developed the best teamwork any American in Vietnam could wish for.

VNCS regularly receives shipments of clothing, soap, medicine, health kits, school kits, and other items to use in the various projects that are run in Saigon and the other eight places in south Vietnam where VNCS is at work. It takes about one year, from the time the order is placed with the MCC in Akron, Pa., until the things arrived at the Saigon warehouse.

In Akron, after the final packing in the local storehouse, there may be some time before a ship can load it. The shipping is provided and paid for by the U.S. Government. Once aboard the ship, it takes two months from Philadelphia to Vung Tau in South Vietnam, where all ships have to wait in line to get up the channel to Saigon. In 1966, ships sometimes sat in Vung Tau three or four months. Today, the situation is much better.

In Saigon, the Army or a government agency unloads everything. The government provides the warehouse and it remains for VNCS to withdraw what it wants. To send material aid up-country, VNCS requests space with Air America, which is part of an agreement between the agency and USAID. Air America calls when they have worked out a schedule, and if possible, one of the VNCS staff goes with the shipment to keep an eye on it and do some of the work.

"Our one big problem in this connection is the warehouse situation," Jim states. "Too many things disappear. All agencies have losses from their warehouse, and there seems to be no way of keeping long-fingered persons out, no matter how well we try to lock and guard the place."

In reply to the question of what kind of clothes are most needed, Jim said: "We need light clothing. Remember, it is hot and humid in Vietnam. Also, only things of quality should be sent out. Often, the shipments must be stored for quite some time. The Vietnamese way of dressing is not the same as the American and their sizes are smaller. Besides clothing, we get school kits, toilet kits, health kits, bedding, commercial soap, and laundry soap, which is homemade of pig fat and very good.

Most of the material aid is distributed to refugee camps in Saigon as well as up-country. The various VNCS units that work with both Montagnards and Vietnamese use the kits and clothing in their regular programs, while nurses and doctors distribute soap and medicine at the clinics. A bar of good soap means so much for a mother with small children who need special care.

About thirty institutions are served by the material-aid program. Jim Bowman, Quang, and the two other boys who help handle the goods, work long hours in Saigon, travel extensively in the country, get to study the need, and see the joy over whatever VNCS may be able to offer.

No wonder Jim enjoys his job. *Aase Dybing.*

Friends oppose draft

The Society of Friends in a recent national conference on the draft and conscription said, "We call for the abolition of the Selective Service System and commit ourselves to work with renewed dedication to abolish it. We shall oppose attempts to perpetuate or extend conscription, however constructive the alleged purpose, by such a system as national service. We do not support efforts at draft reform; the issue is not equal treatment under compulsion, but freedom from compulsion." Their statement also said, "We recognize the evil nature of all forms of conscription, and its inconsistency with the teachings and examples of Christ. Military conscription in the United States today undergirds the aggressive foreign policies and oppressive domestic policies which rely on easy availability of military manpower."

Vote on Academy's future Freeman school to continue

Freeman Academy will continue on its course in Freeman, S.D. With a vote of 915 to 512, nearly two-thirds of votes cast, the Freeman Junior College Corporation voted in favor of the continued operation of the Academy.

Approximately 200 Corporation members were present for the important decision-making meeting concerning the sixty-five-year-old Academy. The vote also included a mail-in vote by members who could not be present.

The question of whether the Academy should continue to operate was presented to the Corporation, because of the many problems facing the Mennonite church-related institution; namely, the increasing costs of the program, declining enrollment, the difficulty of securing faculty, and the higher educational standards required.

The difficult school situation was discussed at a special informational meeting of the Corporation in June and in area meetings. Therefore, when the Academy issue was brought before the annual meeting, little discussion took place. The members had come to the meeting with minds made up.

A few voiced sentiments such as: "It seems unthinkable to me that the Academy should close."

"I am looking forward to having my children attend the Academy."

"The financial report is encouraging. We must renew our vision and reaffirm our strong loyalty to Christian education."

One member took an opposing view: "We must face the broader basic issues of the future economic problems of the community," and continued by making a statement about the increasing decline of the rural population. The vote, however, reflected a mor divided opinion on the issue tha the brief discussion indicated. One third said "no" (mail-in vote included)

Some opinion was voiced agains the Corporation's ruling that boar members be limited to two three-yea terms. It was also suggested that th board of directors draw up a set o qualifications for board membership Also suggested was expansion of th board. "So long as we have a loca board, we will remain a local school, said one of the school's supporters

Howard D. Raid, upon fulfilling hi two-year term as president of Freema Junior College in June, will return t Bluffton College, where he will continue as professor of economics an business administration. He has bee on a two-year leave from Blufft College, in order to serve as Freema Jnuior College president and, durin this time, has guided the college in a extensive institutional self-study, a specific task asked of him by the colleg board. A standing vote of appreciatio was given to him for the invaluabl service he has rendered for Freema

Persist in prayers for peace

The Mennonite Central Committee sent a telegram to President Johnson o November 1, the text of which reads as follows:

We are grateful for your decision to cease all air, naval, and military bon bardment of North Vietnam. We believe this decision can lead to a restoratic of peace in Vietnam. The Mennonite Central Committee has spoken often the need for a negotiated settlement. We commend your decision.

Because of our involvement in relief and rehabilitation programs in Vietna since 1954, we are aware of the complexities of this conflict. Peace will n come easily at the conference table in Paris, but we hope that the Unite States will take additional steps for peace.

We are calling upon our constituent churches to persist in their prayers f peace.

H. ERNEST BENNETT, Chairman
Mennonite Central Committee

A MENNONITE MISSION and information center will eventually be located in a three-story apartment building purchased recently by the Germantown (Pa.) Mennonite Church Corporation. The building, which needs remodeling and renovation, is located next to the historic Germantown Church and site where the first Mennonites in North America worshiped after their arrival from Crefeld, Germany, in 1683. Viewing the property from the church's cemetery, whose old gravestones date back to 1730, are (l. to r.) Cornelius Krahn, North Newton, Kan.; John A. Hostetler (partially hidden), Willow Grove, Pa.; John C. Wenger, Goshen, Ind.; David Nyce, Lansdale, Pa.; Melvin Gingerich, Goshen, Ind.; Walter H. Temple, Allentown, Pa.; Thomas Valleau, executive director of Colonial Germantown Association; Stanley R. Fretz, Lansdale, Pa.; and Earl B. Groff, Lancaster, Pa. The present stone meetinghouse (extreme right of the picture) built in 1770 is the oldest Mennonite church in America. An inter-Mennonite service was held in the church on Oct. 13, commemorating the 285th anniversary of the landing of the first thirteen families.

/ords and deeds

e Mennonite Central Committee re- ived over half of the designated nds collected from last year's CROP mmunity Hunger Appeal cam- igns. Out of a total of $180,072, cc, as one of ten voluntary relief encies, received $113,853. As the blic hunger appeal of Church World rvice, CROP allows donors to select her agencies. Undesignated funds are ed in Church World Service pro- ams.

John Stott, senior minister at All uls Church, London, and a con- rvative spokesman, has written: "It ems certain that at Uppsala, the angelical voice was heard more ticulately and listened to more atten- ely than at previous Assemblies of e World Council of Churches."

Paul S. Rees, editor of World Vision agazine, critical of a proposed state- ent on missions prepared by the orld Council of Churches, found at theological clarity and evangelistic gency were added to the document ring the Assembly at Uppsala. He id, "How do we account for this ange in the mood, the language, and e thrust of the document? As one ho witnessed the process of altera- on *from within,* I can testify that it as due to the combined influence of any persons drawn from many oups. One of the Roman Catholic eologians made a perceptive con- ibution. Church of South India bis- op, Lesslie Newbigin, was wisely d persuasively influential. Methodist stor-evangelist of Australia, Alan alker, put in some effective strokes. vangelical anglicans such as John . Taylor, of the Church Missionary ociety, Douglas Webster, a professor missions at Selly Oak College in ngland, Archbishop Sabiti of Uganda, d . . . John Stott rendered informed d fruitful service. Leighton Ford d David Hubbard were listened to ith obvious respect."

Dwight L. Wilbur, president of the merican Medical Association, told e International Congress on Alcohol d Alcoholism, on Sept. 15, "If al- oholic beverages were invented today, ey would be outlawed, just as this ation has outlawed marijuana, LSD, and other dangerous drugs."

If You Want to Give Up Cigarettes is a twenty-eight-page publication of the American Cancer Society available from the society's local offices and from doctor's offices. The pamphlet points out that each person must approach the problem in his own way. Case histories highlight the fact that there are some nineteen million ex-cigarette smokers in the United States.

One hundred and fifty pints of blood were donated by Swiss Mennonite young people for aiding relief efforts in Nigeria and Biafra. They also donated $2000 for the same cause.

David Shank, a missionary in Belgium for the Mennonite Board of Missions, Elkhart, Ind., speaking to a group of European workers, said, "The social revolution that Jesus preached involves the destruction of traditional tyrannies such as family ties, nationalism, racial superiority, even religion, for these are things which can hamper real discipleship."

Gordon D. Kaufman, Harvard Divinity School, is the author of *Systematic Theology: a Historicist Perspective* which will be published this month by Scribners.

Christmas bundles received by MCC for relief distribution this year totaled 52,000, an increase of 4000 over last year. They will be distributed in Haiti, British Honduras, Hong Kong, Tanzania, India, Jordan, Korea, and Paraguay.

Fifteen college students took part in this past summer's Appalachian Service-Study Seminar sponsored by MCC and the Council of Mennonite Colleges. In the poverty-stricken, culturally-different areas, each student found he had the opportunity to study and to attempt to understand the causes, complexities, and results of poverty and economic instability.

RECORD

Workers

Jacob S. Harder, First Church, Mountain Lake, Minn., is serving a Pax assignment in Congo.

La Donna Loewen, First Church, Mountain Lake, Minn., is serving as a missionary in South America.

Gary Mierau, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at a children's hospital in Denver.

Calendar

Nov. 28—Thanksgiving (U.S.).

Dec. 1—First Sunday in Advent.

Dec. 4-6—Newton, Kan., Council of Boards.

Dec. 28-30—Michigan, Mennonite Graduate Fellowship.

Central

Nov. 12, 13—Bluffton, Ohio, ministers and Christian workers conference.

Nov. 17-24—Meadows, Ill., inter-Mennonite team ministry, David Wiebe.

Eastern

Nov. 27-Dec. 8—Quakertown, Pa., East Swamp Church, evangelistic crusade, John Boehr.

Northern

Nov. 24 - 28 — Henderson, Neb., Bethesda Church, Thanksgiving festival, the Howard Habeggers, Andrew Shelly.

Pacific

Nov. 13, 14—Portland, Conference, midyear meeting.

Nov. 24 — Upland, Calif., First Church, mission festival, Mr. and Mrs. J. N. Vandenberg.

Western

Nov. 10 - 13 — Burrton (Kan.) Church, evangelistic meetings, Richard Ratzlaff.

Nov. 17—Faith Church, Newton, Kan., mission festival, Levi Keidel.

Nov. 24—Hutchinson, Kan., First Church, mission festival, Peter Voran.

Nov. 24—Moundridge, Kan., Emmanuel Church, mission festival, Andrew Shelly, Martha Ratzlaff.

Nov. 24—Burrton (Kan.) Church, mission festival, Leonore Friesen.

Nov. 24-28—Newton, Kan., First Church, congregation, ninetieth anniversary; choir, sixtieth anniversary.

Workers needed

In the next three months, an unusual number of openings will appear for young men and women in voluntary service projects of the General Conference Mennonite Church. This is because a large number of persons will be completing their terms of service. Particularly needed at this time are men and women to serve in earning-community - volunteer positions in health and social service. The earning community volunteer contributes his total salary to the voluntary service project with which he is attached, while personally living on a voluntary service financial basis and discipline. Available positions include locations like Minneapolis; Fort Wayne; Oklahoma City; Philadelphia; Hamilton, Ont.; North Battleford, Sask.; Wheat Ridge, Colo.; and Rosthern, Sask. A few outdoor work opportunities are included. Many of the current openings offer exciting opportunities in city-based poverty, assistance, and community service. Write to: Personnel Office, Box 347, Newton, Kan. 67114.

Marriages

Andy Ahijewych, First Church, Sugarcreek, Ohio, and *Karen Miller,* Walnutcreek Church, on Sept. 7.

Clifford Entz, Emmaus Church, Whitewater, Kan., and *Vickie Rae Tyler,* Methodist Church, Glenview, Ill., on Oct. 12.

Verlin Koehn, New Hopedale Church, Meno, Okla., and *Verna Schmidt,* Herold Church, Cordell, Okla., on Oct. 12.

Charles T. Johnson, Our Lady of Mercy Church, Guckeen, Minn., and *Dorothy Bartel,* First Church, Mountain Lake, Minn., on Oct. 19.

Colin Lepp, First Church, Mountain Lake, Minn., and *Lois Preheim,* Salem Church, Freeman, S.D., on Oct. 26.

Fred Martin, Old Mennonite Church, Elizabethtown, Pa., and *Iris Rudiger,* Faith Church, Newton, Kan., on Oct. 12.

Greg Mizer and *Gloria Bear,* First Church, Sugarcreek, Ohio, on Oct. 27.

Emanuel J. Yoder and *Melanie Blauch,* both of First Church, Sugarcreek, Ohio, on Oct. 26.

Baptisms

Grace Church, Chicago, Ill., on Sept. 15: Cynthia Zalba, Michelle Troyer, Richard Charles.

Deaths

Elizabeth Amstutz, Grace Church, Pandora, Ohio, was born May 13, 1876, and died Oct. 20.

Ella Boese Becker (Mrs. Henry J.), Friedenburg Church, Avon, S.D., was born Dec. 31, 1894, and died Oct. 16.

Anna Boldt, Zoar Church, Langham, Sask., was born Apr. 13, 1891, in the village of Rosenhoff, Russia, and died Oct. 14.

Helena Jantzen Friesen (Mrs. Gertrude F.), First Church, Hillsboro, Kan., was born Oct. 9, 1889, and died Oct. 21.

Minnie Schmidt Horsch, First Church, Upland, Calif., was born Oct. 17, 1894, at Moundridge, Kan., and died Aug. 16.

Isaac Janzen, Clearbrook (B.C.) Church, was born in Ukraine, Russia, Dec. 1, 1887, and died Oct. 19.

Stella Hirschler Ledig, First Church, Upland, Calif., was born Oct. 2, 1902, at Dover, Iowa, and died Oct. 18.

Fred Rand, Immanuel Church, Downey, Calif., seventy-eight, died Oct. 21.

Ministers

Keith Kingsley, second-year student at Mennonite Biblical Seminary, has been appointed as youth pastor of Eighth Street Church, Goshen, Ind.

College football

Southwestern 15—Bethel 6

Bluffton 13—Ohio Northern 7

FOR ALL YOU LOVE
MAKE A WILL

LETTERS

ery Home Plan

asked a number of people to comnt on the values of the Every Home n, which provides The Mennonite *!* Der Bote *to our churches.*

Mennonite as a publication begs in every home. It is the way ch the larger church body commuates with the church constituency. ewise, it gives the various churches its membership the opportunity know what the others are doing. re than that, it brings out the conversial concerns of the church and es old and young, alike, their optunity to express themselves. Freen of speech is essential in church les, just the same at it is in our ernment. *Walter A. Yoder, Norl, Ill.*

Maplewood Church uses the Ev- Home Plan for *The Mennonite* not y for our member families, but also new families who are just beging to visit our church. Thus, it benes more than just a channel for istian nurture, but also a means outreach and evangelism. Our famiread *The Mennonite* with great rest and deep appreciation. *Leonard be, Fort Wayne.*

oughout the years, it has been aningful for me to receive personal l from the various members of my ily. I have also felt that, through *Mennonite,* I have been able to p in touch with that part of the rch of Jesus Christ to which I be- g, each week. I think that each nber of our churches needs this nmunication regularly. *Paul R. lly, Bluffton. Ohio.*

value the Every Home Plan for *Mennonite* in our congregation would not want to be without it. think it is valuable, because it s to keep our members informed activities of other churches in our ference, informs them of confere purposes and activities, and pres them challenges concerning world ds. *Lloyd L. Ramseyer, Bluffton, o.*

Million-dollar tokenism

To the Editor: I am writing to take issue with Howard J. Habegger's fear (October 8 editorial) that the resolution on poverty in America passed by the General Conference represents "a new isolationism." Mennonites, for too long, have been reluctant to become involved in the problems next door, but have felt a greater need to be involved in the neighboring lands. We cannot dispute that there is a great need for service in the lands of Africa, Asia, and Latin America. However, while we seemingly look with a magnifying glass at the foreign countries and their problems, we tend to lose focus on the problems of poverty closest to us. Our farsightedness makes it difficult to look across the alley or to our next-door neighbor. Yet the cry of a hungry baby is the same language, regardless of where it occurs.

I believe it was an MCC worker who had returned from overseas service who spoke in support of the poverty resolution. He suggested that we put things in order at home before trying to solve other nations' problems. While this idea seems sensible, I do not feel that we need sacrifice one form of service for another. Rather, we must become more involved in both. My fear is not the thought of isolationism. Instead, I fear that the one million dollars is a mere drop in the bucket. I fear that it represents more of the same tokenism which in the past has allowed us to sit comfortably in front of our TV sets, satisfied that we need not become personally involved in the problems around us, since the few dollars we give will take care of these problems. *Larry D. Friesen, 1815 S. Gilpin, Denver, Colo.*

Dancing in the Bible—II

The writer of the following letter is the English editor of Herold der Wahrheit, *a publication for the Amish-Mennonite Churches.*

To the Editor: In answer to Brother William Klassen's letter (Oct. 22, page 658), let us look a little further at dancing in the Bible.

The Bible names two kinds of dancing: one, unto the Lord; the other, unto the gods of this world. Of the former, we shall note two examples and two exhortations.

Example one: The Lord had miraculously parted the Red Sea and most marvelously delivered the Children of Israel from Pharaoh's army. "Then sang Moses and the chlidren of Israel this song unto the Lord. . . ." (Ex. 15: 1-19). This song (call it performance if you wish) involved only the men, and was led by Moses. The next two verses describe a separate performance "by all the women." This was led by Miriam the prophetess, and "all the women went out after her with timbrels and with dances." They sang the same song the men had sung; and danced, rejoicing in the Lord. This, however, was *not* an intermingling of sexes, with intimate embraces! This was an ecstatic outburst of worship to God.

Example two: When King David brought again the Ark of God, which had earlier been stolen by the Philistines, he cast off his royal robes and kingly dignity, and "danced before the Lord with all his might; . . . girded with a linen ephod" (2 Sam. 6:14). This, too, was an ecstatic outburst of worship, part of which he expressed by leaping and dancing, en solo. The ego of his wife, Michal, was pricked by David's undignified performance. But her accusation, that he had uncovered himself "as one of the vain fellows shamelessly uncovereth himself," was definitely an exaggerated statement. He had cast off his kingly garments and was clad with a linen ephod. The word "vile" in David's answer (verse 22) means lowly (so the German: or "contemptible," RSV), but *not* indecent! The wearing of ephods would be quite a discouragement to modern dancing.

Two exhortations: "Let them praise his name in the dance" (Ps. 149:3). "Praise him with the timbrel and the dance" (Ps. 150:4). Here the Psalmist also speaks of an act of worship as practiced in Old Testament times. This is a far cry from, and in no way related to, the modern dance!

Examples of *worldly dancing* are also found in the Bible. Exodus 32:19

tells how the children of Israel sinned in worshiping the golden calf, dancing in idol worship. In Judges 21:21, maidens danced by themselves. In I Samuel 30:16, men danced by themselves. Job 21:11 speaks of happy little children dancing at play. The Berkeley translation says "their young ones hop around." And in Mark 6:22 the sinful daughter of a wicked woman danced *alone*, to the gratification of men's lustful eyes. She was conniving the execution of John the Baptist.

But not one of these worldly, sinful dances had stooped to the immoral level of today's social dancing! None of these involved the embrace of opposite sexes, body to body and limb to limb, with suggestive moves and motions in rhythm with lust-inspiring music. In modern dancing, the bosom to bosom contact, the intimate handclasp and brazen embrace, climaxed by the wriggling, twisting, "graceful" motions of the body, are all dedicated to the lustful god of perverted sex. Separate the sexes and the appeal of modern dancing is gone. . . .

The type of dancing recorded in the Bible actually condemns, rather than justifies, modern dancing. Devout Christians, therefore, cannot engage in this lustful sport. They must shun participation with the eyes and mind as well as with limbs and trunk. "Keep thyself pure." *Ervin N. Hershberger, Rt. 1, Meyersdale, Pa. 15552.*

ABOUT OUR LETTERS. ***We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.*** **Editor.**

America's imperialism

MR. FRANZ: Perhaps I can save Mr. Shelly the trouble of answering your accusations in your letter to the editor in the Oct. 1 issue of *The Mennonite.*

I am a Canadian (Yes, Virginia, there are Canadians.) and I do not, repeat, do not "Hate America." But I despise, and intend to spend my life fighting, American imperialism. I and a growing number of persons concerned and involved with the world and its people *are* accusing your country "as aggressor and enslaver," not only of a small Asian people (the most blatant case) but of people all over the world including the economic domination of Canada. The Canadian Government which is run by capitalists who have sold us down the river to you for their own personal gain naturally get just as uptight about us as you are. For example, a Canadian may burn a Canadian flag on Parliament Hill and be told to move along, whereas a Canadian who attempted to burn an American flag (he was clubbed down before he had even unfurled it) in Toronto got a jail sentence.

Yes, the military power of the United States helped defeat the Nazis, although a closer look at that history in whose name you put your arguments will show you that it was not the only power to do so. Far from it. Also, just how grand the defeat was is questionable, since there are considerable numbers of ex-highranking Nazis in power in Germany today, put there, by the way, with the aid of the Americans. It doesn't take too great a knowledge of the fascism of Hitler and Mussolini to find a large number of remarkable parallels between them and the United States today. Have you taken a close look at your country lately? At Chicago? At the concentration camps? At the military-industrial complex?

No, Mr. Franz, the American policy has never been explicitly stated as being the enslavement of foreign peoples. Or maybe, if you look closely enough, you'll find it has, though in much nicer words. It supports democracy, freedom, and truth in all these oligarchic dictatorships in Latin America, Southeast Asia, Greece, Haiti. It is not a coincidence or a ba mistake that the United States is i Vietnam. It doesn't want to lose al the lucrative profits to be gleane from the area. Heaven forbid, th people of Vietnam should contr their own country. Why they migh not like the Americans. And othe countries like her might catch th idea. Doesn't the idea that a countr which has stood up to centuries o crushing attacks from vastly superio numbers with vastly superior equipment, cannot choose for herself whether or not she wants communism o any other form of government, soun rather hollow?

Soviet imperialism is no more just fiable than American imperialism Czechoslovakia is no more justifiab than Vietnam. However, the Sovi Union is, by no means, identical wit communism. As a matter of fact, th Soviet Union has long since fallen b the wayside of the road to communism and is making no attempt to g back on it but, rather, is revertin more and more to capitalism.

Democracy, freedom, and trut which the U.S. claims to be upholdin in all the countries it dominates, a well as at home, is a total and utt sham. . . .

On Sunday, Sept. 29, Canadia watched the Smothers Brothers Sho Guest star was Harry Belafonte. H sang a little sweetness-and-light so "emphasized by the large screen b hind him, in which was shown scen from that ugly carnival also known this year's Democratic Party Conve tion in Chicago" (*The Globe and Ma* Toronto, Oct. 1). Americans did n get to see this bit of mild social co mentary. "All CBS would say yeste day," to quote *The Globe and M* again, "was that it was felt the ite should not be shown at this time: th is an election year in the Unite States." I have a feeling you wo read about that in your newspape nor about much else that is going o Your government is the most efficie propaganda machine of all tim *Anna M. Naser, 28 Euclid St., Lo don, Ont.*

)RY GRASS SINGING

ayle Gerber

HOSE WHEAT FIELDS are jus' beau- ul!" Rose murmured.

"I know. When I was home I always ed to like to stand out beside them d listen to the wind blowing ough." Susan watched a honey- lored field flow by.

"Before I came to school, here in nsas, I thought it would be all hot d flat and dry and ugly. I almos' ought I'd hate it." Rose stuck her ow out the car window.

"It rains a lot in Mississippi?"

"Almos' every day. But it clears up t."

The two girls drove along in silence awhile. Susan glanced at the girl side her. Her skin was the color raisins. Susan smiled at the thought.

"We're just a couple miles from me now. That's my Uncle Jake's m over there."

"Do you-all have cows?" Rose ed.

Susan shook her head. "We don't ve dairy cattle anymore. It hardly pays unless you have a big operation."

"Oh." Rose sounded disappointed.

"We can go over to Uncle Jake's. They have scads of cows, and a couple horses, besides." They passed a combine that was lumbering down the road.

From a distance, the road appeared to run straight to several grain elevators. They were chalky white in the sun. "Rose, I think I'll stop in town and pick up a few things." They passed two trucks, loaded with wheat.

"Sure."

Main Street was wide and the stores on both sides were flat and low. Susan angle-parked the car by the drugstore. "It'll just take a minute. Do you want to come?"

"I'll jus' wait."

Susan disappeared behind the glass door.

Rose put her chin in her hand and watched a mother and her little boy, who were walking down the sidewalk. The woman was carrying a bag of groceries and the boy was trotting along a couple of feet behind. As they passed the car, the little boy saw Rose and stopped. "Mommy, what's the matter with her?"

The lady looked at Rose, shifted her groceries to her other arm, and grabbed her son by the hand. "*Shh,*" and she dragged him along the pavement.

The woman turned into the hardware store on the corner.

"Good afternoon, Henry."

"Hello, Maryann. What can I do for you today?" Henry's face was thin and wrinkled.

"I need half-a-dozen round-headed two-inch screws."

Henry returned with the screws. "Hear about the riots they been havin' in the city?"

"A little." The boy pulled at her skirt.

"Too bad, huh?"

"Yes. It's hard for us to understand. Just now Tommy saw a Negro for the first time, sitting in a car by the drugstore. He stopped and asked me what was the matter with her, and I know she heard. I was so embarrassed."

Henry nodded sympathetically. "You

don't know who it was or anything?"

"No. Thanks, Henry. Come on, Tommy."

Henry returned to the back of the store and was about to unpack a box of light bulbs when the phone rang. He let it ring a couple of times before he answered.

"Hello, Henry? Will you bring some milk when you come for supper?"

"Yes, Dear." It was his wife.

"Has anything been happening this afternoon?"

"Not much. Maryann was just here. Oh, she did mention that there was a Negro in town."

"Really? I wonder who it is."

"Maryann didn't know. She just said something about a Negro in a car. The first one Tommy ever saw."

"I see. Well, don't forget the milk. Bye."

Henry's wife replaced the phone and checked to see if her cookies had finished baking. She had promised Mrs. Friesen that she'd bring over a few fresh cookies. She put some of them, still warm, in a plastic bag and walked to the neighbor's.

"Come in, Phyllis. The cookies look lovely." Mrs. Friesen's glasses had thick lenses that magnified her eyes.

"Thank you. I really can't stay but a minute. Henry should be home from work soon and he hates to have supper late. I just talked to him on the phone a minute ago. He said there's some Negroes in town driving up and down the streets."

Mrs. Friesen raised her eyebrows. "Really? Whatever for?"

"He didn't know." Phyllis moved toward the door.

"Thanks for the cookies. I'll see you tomorrow, Phyllis."

Mrs. Friesen put the cookies on the table and got a drink of water.

"Mom, I've got the dryer fixed." Mrs. Friesen's married son opened the cellar door.

"It wasn't serious?"

"Well, the filter was melted, but everything else is all right. Cookies! I'm starved."

"Roger, you'll spoil your supper. Poor Donna. Well, go ahead. Phyllis just brought them over."

Roger ate half of one in one bite.

"Phyllis said that Henry told her that there were Negroes driving up and down the streets and all over. Nobody knows what's going on."

Roger bit into his second cookie. "Maybe they're going to riot."

"Roger! That isn't one bit funny!"

Roger grinned. "I better go. See you later, Mom."

He ran out to the pickup and headed for the farm a couple of miles out of town. Instead of parking the truck by the barn as usual, he stopped it by the house and rushed in.

"Donna, guess what! The niggers are attacking!"

"What?" Donna's eyes were wide.

"There's niggers all over the place and they're going to burn, baby, burn!"

"Roger, stop it! You know I always believe everything you say. I mean you almost scared me."

"*Almost?* Really, though. Mom said that Phyllis told her there were some black men in town, or somewhere, and nobody seems to know what's happening. It sounds sort of strange." Roger frowned.

"It's probably nothing. Supper's ready."

Roger turned on the news during the dessert. There was the war, the weather, the campaign, and some interviews with several people about the race situation. "If you won't give us power, we'll have to take it." A young black man spoke directly to the camera.

Donna began to clear off the table. The news ended and Roger went out to the barn. When she finished the dishes, Donna dried her hands and called her best friend.

"Kathy, I hope I'm not bothering you, but well, did you hear about the Negroes?"

"No, what about them?" Kathy cleared her throat.

"Well, Rog came home and said that somebody told his mom that there were Negroes driving all over town and in the country around here, and no one knows what's going on. Roger was sort of joking and he said maybe they're going to riot."

"Riot! Here? But *why*?"

"I don't know or anything but I was just thinking that all this stuff about poor people and rich farmers. I mean they *think* we're rich. They say that if they can't have what they want, then we can't have it either. You know they've burned in the cities already?"

"Burned. But what would they burn—?" Kathy stopped short. "Not the wheat fields!"

"I don't know." Donna's voice sounded weak.

"Oh, Donna, this is awful. I've got to talk to my brother. I wonder if he's heard anything."

"Call me back if you find out anything."

Kathy dropped the phone into its cradle and ran to the stairway. "John!"

"Yeah?"

"Come here, quick!"

John came down to the living room. His son Ted, and Steve, a neighbor boy who had stayed for supper, were playing checkers on the floor.

"What's the matter?"

"Conna just dalled." Kathy was excited. "I mean Donna just called and said there are lots of Negroes around here and nobody knows what it's all about except maybe," she lowered her voice, "maybe they're going to burn the wheat fields."

"Burn the wheat fields." John pressed his lips together. "If anybody would ever touch my wheat fields. . . ."

"I don't know, John. It might not be that at all."

"If I see any niggers within a *mile* of my fields—"

"They going to burn the wheat, Dad?" Ted and Steve had stopped their game.

"I don't know," he muttered and walked out to the porch. Kathy followed him.

"Why would they burn the wheat?" Steve asked Ted.

"I think they hate us. Niggers don't like white people. They want to burn the wheat and the barns and the houses and the tractors and everything."

"The houses and the barns?" Steve looked worried.

"Them, too."

"When?"

"I don't know. Maybe tonight."

"Tonight?" Steve echoed. "Maybe I should go tell Mom."

"Maybe you should."

Steve jumped up and ran out the back door, across the pasture and down the road to the nearest farm. When he reached the lane he began shouting.

"Mom! Mom!" His mother was sitting on the porch sewing. She stood up.

"Mom! Mom!"

"What's the matter?" His sister, Susan came to the screen door. Rose, who had driven home with her for the weekend, was close behind.

Steve charged across the yard and up the steps, panting, out of breath. "Mom! We gotta do something quick! Tonight there's niggers goin' to burn our house and our barn and our wheat fields. Tonight, Mom!"

MEDITATION

Waiting upon the Lord

E WERE GATHERED for the regular Monday evening Bible class. ne book we were studying was the book of Isaiah, from which our acher lifted out special verses and passages. That evening, we were oking at the last part of the fortieth chapter: "They that wait upon e Lord shall renew their strength." How often those words had ought strength and courage and patience to wait for the Lord's idance and help.

As the familiar words were read, I was jolted out of my comacency by the quote from a free translation which made it read: hey that hold themselves at His disposal shall renew their strength." ot to wait for a blessing but to hold oneself ready to do His will or dding. Wait upon the Lord as a mother waits upon a sick child. r as a stenographer waits upon her employer. I think Mary's words e a good illustration of this attitude, "Behold the handmaid of the ord; be it unto me according to thy word" (Lk. 1:38). She was holding rself at God's disposal.

Into my conscious mind flashed a familiar scene of the days when e lived in Korba (India) and had occasion to meet the local queen. remembered her lady-in-waiting. Always sitting or standing was a oman ready to do the queen's bidding. Sometimes there was nothing ecial to do but to stand ready. Other times, the queen kept her busy tching things or calling people. Her time and she herself were at the ueen's disposal.

Unwritten rules governed her actions. First of all, she was on duty d her day was to be spent as the queen desired. Perhaps the lady-in-aiting did not like the place or the people among whom they were ing but she had little to say about that. Her likes and dislikes had be merged in the likes and dislikes of the queen.

The lady-in-waiting had no plans of her own. It was her duty to rry out the queen's plans as directed. She did not know enough out kingdom matters to make any alterations. But if she had no ans of her own, no will of her own, she also had no expense of her vn. The queen provided her lady-in-waiting with proper clothing. ne queen gave her the daily supply of rice and staple foods. There ere, also, a stated amount of money and the customary gifts at festival special occasions. She was a walking demonstration of the queen's aciousness and liberality. When the queen asked for something she anted, her lady-in-waiting did not have to figure out the financial urce. The material used was provided by the queen.

The implication of spiritual parallels is clear. In Isaiah, chapter six, e find the answer to God's call of "Whom shall I send, and who will for us?" And the answer comes "Here am I; send me." As a blessed ample of surrender, we have the Lord's words, "For I came down om heaven, not to do mine own will, but the will of him that sent e" (Jn. 6:38). It is the attitude we hold. Circumstances may change, w situations may arise. Ours to hold ourselves at His disposal.

Expense? The Lord says, "All power is given unto me. . . . Go ye erefore" (Mt. 28:18, 19). The needs will be met by Him. Listen ain to the words of the Lord, "Seek ye first the kingdom of God d His righteousness and all these things shall be added unto you." ne plans are His. The program and its development are also His. nen what is my duty? Just to hold myself at His disposal. And to be ert to His guidance and willing to do His will in His way. It is the ght relationship, as Phil Kerr's song so fitly expresses it. "I am His to mmand." *Christena Duerksen.*

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*Supplemental reading for the Sunday school lesson of Nov. 17, "Walking in the Light."

COVER

The Christian Krehbiel homestead in Halstead, Kansas, where C. E. Krehbiel spent his boyhood: "The Krehbiel farm always had plenty of fun and excitement."

CREDITS

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Listening evangelism

Robert L. Ramseyer

CAN LISTENING TO others be part of evangelism? Is spending the better part of a winter sitting around fires in farm homes talking with people about their hopes and ambitions, their work and their families, their problems and troubles, their relationships with relatives and friends, part of the legitimate work of a missionary?

Since coming here to Takachiho, high up in the mountains of central Kyushu, last summer, we have spent a great deal more time listening to others than in speaking ourselves. Yet, in many ways, this has been the most rewarding year which we have spent since coming to Japan as missionaries fourteen years ago.

We have come here this year to try to find out how this community is put together, what makes it tick. At the same time, as we visit with people, asking them a wide variety of questions about themselves and their community, as we observe the various activities of the community from group work on roads to festivals at the local shrines, we find a wide variety of opportunities for sharing our Christian faith with these people, who would never have come to a church-sponsored Christian meeting.

This year, rather than trying to gather interested people into Bible classes and church meetings, we have gone into homes to learn, to fellowship together, and as we are able, to share the gospel of Christ with these people who are becoming our friends. We are trying to go where people live and work, meeting them as they are. We are trying to be responsive to all of the people of the community, and not just those who are willing to come out to meetings.

This is slow evangelism. Perhaps it seems too slow for this jet-conscious age of constant crises. From the human standpoint, it may take many years until there are any visible results, until there is anything which could be handled by a computer. But we look forward to the time when not just a curious few in each community, but most of the people of a community, will come to know the Lord and form His church.

In the Japanese rural community, it is still difficult for the individual to take action which is not approved by the whole community. Thus, when an individual becomes a Christian, he loses favor in the community, and it is difficult for him to witness to others and lead them to Christ. We are endeavoring to find ways in which larger units—households and neighborhoods—may together approach Christ; we are trying to find ways in which Christians can be channels through which the love of Christ may flow to friends and neighbors.

Is listening to others evangelism? Rather ask, Can we be witnesses for Christ without listening? Last fall, a group of fervent Buddhists descended on me one afternoon to convert me to their way. They had many reasons for their faith, many evidences of its efficacy, and they were filled with zeal to convert me. But, as the object of their evangelism, I found myself repelled by their unwillingness to listen to me. They had come to talk to me, to tell me, but they were not at all interested in what I was thinking and feeling. So much of what they said sounded like me as a Christian missionary that I had to wonder how many I had repelled from Christ by always talking and never listening.

Before I can share Christ with others, I must know both Christ and others. If I do not listen to both, how can I hope to help them to come together? We hope that this year of study and work will have laid a basis for such introductions.

This summer, we return to graduate school for another year of work, trying to sort out our experiences and put what we have learned into written form. We hope that out of this will come understanding of the Japanese community which will help not only us, but other Christian workers in Japan as well, to share Christ with others here.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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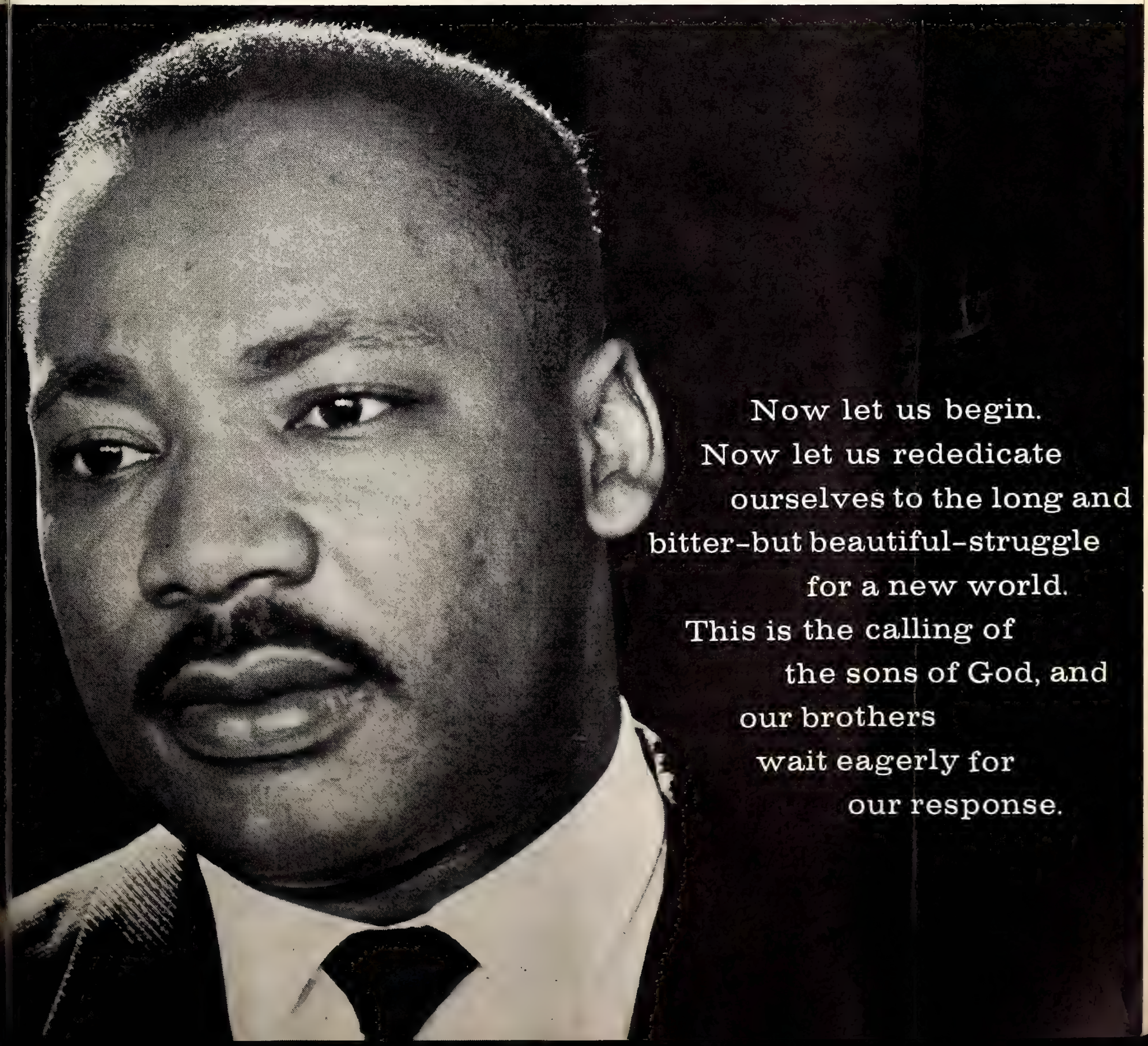


Now let us begin.
Now let us rededicate
ourselves to the long and
bitter-but beautiful-struggle
for a new world.
This is the calling of
the sons of God, and
our brothers
wait eagerly for
our response.

William Robert Miller

The misunderstanding of Martin Luther King

1 John 2:11—He who hates his brother is in darkness . . . because the darkness has blinded his eyes.

"THE KING IS dead," said a black American. "See what nonviolence gets you? I've made up my mind—it's not for me."

In the period of national mourning, many white reactionaries were silent; the few who were not said what they had always said—that Martin Luther King's "so-called nonviolence" led to violence—and they seemed to take satisfaction in his violent death.

There were journalistic pundits who said Martin King had a premonition of his death. They ignored the simple fact that King lived with the prospect of death for years.

In January 1956, his home was bombed. A year later, another bomb was thrown on his porch but failed to explode. In September 1958, he was stabbed. On May 11, 1963, the motel which was his headquarters in Birmingham was bombed, and so was his brother's home. A year later, his motel headquarters in St. Augustine, Florida, was raked by gunfire from three sides. Had he been in his room on either occasion, he would have been killed.

Churches and homes were bombed or set on fire in Montgomery, Albany, Birmingham. In 1965, Malcolm *X* was shot. James Reeb, Viola Liuzzo, Jimmie Lee Jackson, Jonathan Daniels, Bruce Klunder, Medgar Evers, James Chaney, Andrew Goodman, Michael Schwerner, Herbert Lee, the six Birmingham children, President John F. Kennedy—all these and more have been killed in this violent land. It required no "premonition" for Martin Luther King to be acutely aware that his days were numbered.

H. Rap Brown, one of the new demagogues of black power, has said, "Violence is as American as cherry pie." He was talking about the violence of white power, the violence that virtually exterminated the American Indian and has been diligently trying to do the same to the peasantry of Vietnam.

Few white Americans have died at the hands of black Americans, even in self-defense. To my knowledge, the only whites who died in the struggle for racial equality were those who championed the cause of their black brothers—those, in other words, who shared Martin Luther King's dream of a new America, a dream of nonviolent revolution.

The assassination of Martin Luther King brought in its wake riots in more than forty cities, an explosion of blind rage and frustration within the black ghettos. The death toll, at last report, was almost all Negro. On Chicago's West Side, where King built his Union to End Slums, teenage gangs, the Cobras and the Vice Lords, held out against the looting and burning—they, of all people, were youth who heard and heeded King.

But listen to these words from the white editor of a Protestant denominational newspaper, commenting on the riots: "Who were these who thus mocked the memory and methods of one of the greatest of their own race? They were a minuscule group of black men who had arson and larceny in their hearts long before Dr. King was killed. With the ring of the fatal shot, they said to themselves: 'They can't blame us now,' and they proceeded to dishonor their race and their nation" (*Crusader*, May 1968).

It is precisely this kind of officious, insensitive moralizing that makes me fear for America's future. The author of those words is not a reactionary. I suppose he could be credited with all kinds of good intentions. What he leaves out of account is the fact that "arson and larceny" (note the legalism in the choice of words) were planted in black men's hearts by the deeds of white men who, to begin with, herded them into the rat-infested ghettos and then turned a deaf ear to the urgent pleas and warnings of men like Martin Luther King, who told them repeatedly and insistently of the consequences that would surely ensue unless the problems of the black ghetto were faced on a vast scale. The stage is now set for more and worse riots.

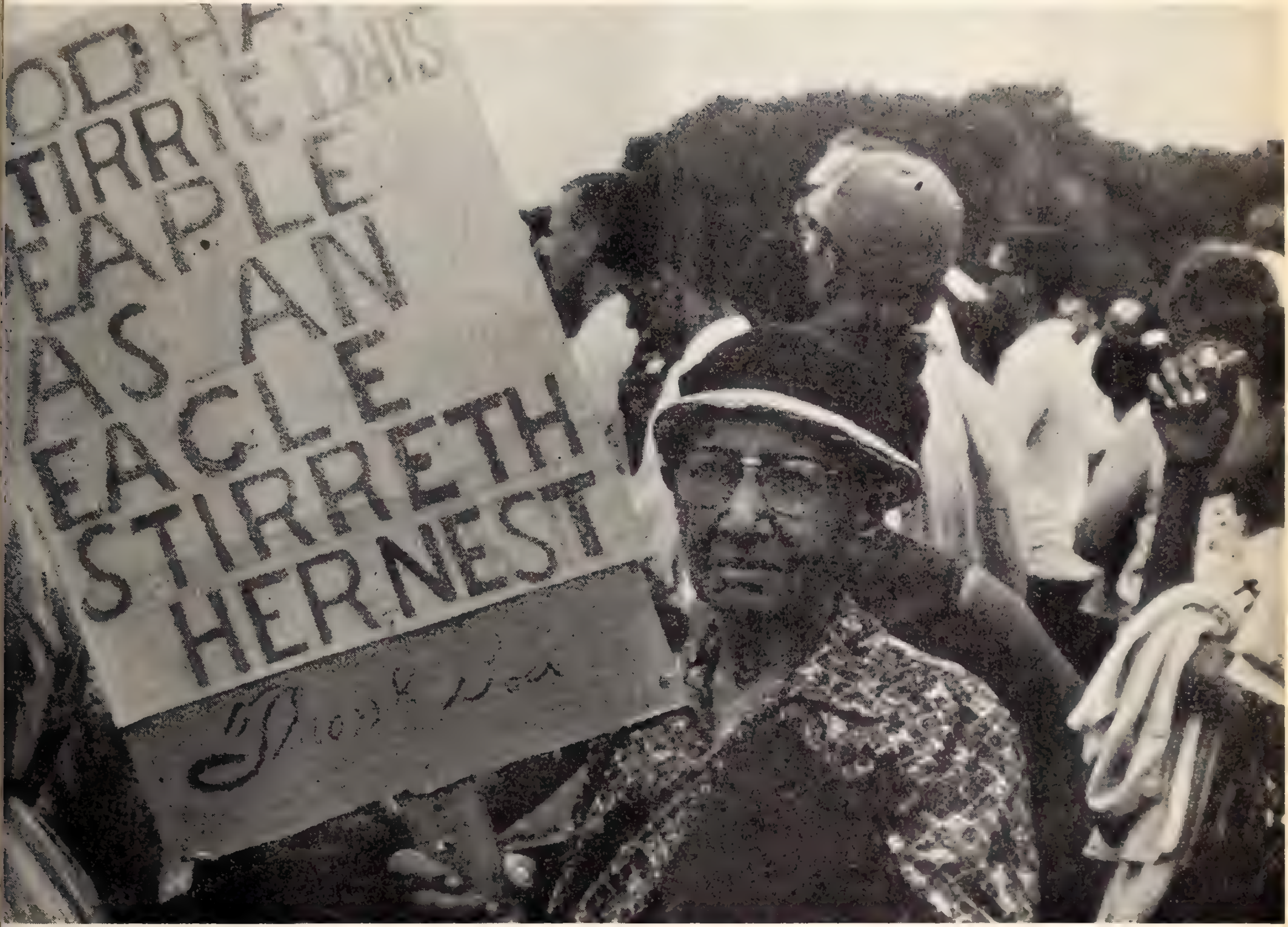
To become capable of rioting is, paradoxically, a sign of health, an affirmation of the will to live. Insofar as Martin King roused the people of the ghetto from their apathy, he made them capable of taking their destiny in their own hands, capable of lashing out against a whole web of evils in which life had ensnared them.

Life? What kind of life? The life decreed for them by white America which rejected their right to life liberty, and the pursuit of good jobs housing, schools, and everything els which white America reserved to itself. Now, Whitey rebukes those wh "mocked the memory and methods o one of the greatest of their own race," and, thereby, reveals why he cam to admire Martin Luther King, no as a great American or a great Christian but as "one of *them*."

And in this resides a colossal misunderstanding.

White America has consistentl been blind to its own violence agains others. Had it not been callous i the infliction of subtle, everyday violence, the violence that created an maintained the ghettos? It not onl tolerated crime, but syndicated it an celebrated it. So long as there wa no damage to white property or whit lives, the ravages of ghetto lif aroused little interest.

And the same may, generally, b said of the life of the Negro everywhere in America. The *good* whit people of Montgomery, Alabama, a lowed the *bad* white people of tha city to set the pattern of insult and il treatment that caused the buses to b boycotted in 1956. Moreover, th good white Americans outside Mon gomery were, at best, only mildl critical of the whole system of raci injustice—to the extent that they noticed it at all.


TIRRIE THIS
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HERNEST

Even where there are good intentions, there is a lack of understanding. It takes a conflagration like Watts, apparently, to stir many from their torpor—and at the same time, the same events confirm others in opinions which are potentially genocidal.

And, for the most part, they didn't even notice it until people like Martin Luther King dramatically brought it to their attention. When he did, only a tiny minority took their stand with him. To most, he remained "one of *them*"— and, as such, they were relieved to know that he preached nonviolence and told his followers not to retaliate. No white blood would be shed—how wonderful! They liked to hear this, took reassurance from it and even, to a certain extent, responded charitably or with what they thought was generosity, sunning themselves with liberal pieties of brotherhood which never even really began to enter into the depths of King's dream or of the black man's cry for recognition as a fellow human being. They could feel righteous indignation toward only the worst and most flagrant depradations of remote Southern police and sheriffs and Klansmen against Negroes.

What they were really afraid of was the vengeance which white Americans knew they deserved. They came to appreciate Martin Luther King for "cooling it," for sparing them from "the fire the next time."

But in this there was a good deal of ambivalence. White America would have preferred to be left alone, altogether, to wallow in its orgies of safe television violence. If it must have the nuisance and annoyance of racial unrest, let it be minimized by nonviolence. That is how they liked to think of it, and that is why they appreciated it to the extent they did. And, then, when the great man of nonviolence was dead, they mourned him with unbridled ambiguity.

In a sense, America had already lost Martin Luther King as early as 1966, or even 1964, for the same processes which brought him to the position of leadership in the freedom revolution also gave rise to the demand for black power. The first proponents of black power began as dedicated apostles of nonviolence, and even as they raised the new slogan in the summer of 1966, they continued to adhere to a nonviolent discipline.

It is only since then that black power advocates have talked of armed resistance. They have practiced it only defensively and only in extreme situations. The slogan did not arise out of thin air but from a growing realization, over a period of years, that the white power structure was largely immune to moral suasion alone; and that, throughout America, so few white people were willing to struggle against the white power structure that black men who wanted freedom could not count on them as allies. This changed the movement's center of gravity and made black power the new rallying cry rather than "freedom now" or "racial equality." Martin Luther King thought the slogan was unfortunate; he did not like its anti-white implications. But he endorsed its basic meaning, which is that black people should attain political, economic, and other kinds of power and thus be able to control their own destinies, instead of settling for fair treatment (which they usually couldn't get anyway) under conditions of white ownership.

Intelligently understood, black power is a reasonable aim and a necessary step toward a new America of racial equality. It represents a deepening of the struggle and a recognition that genuine racial integration is a more complex event than it first seemed to be. Martin Luther King knew this; he always made a distinction between desegregation and integration. He hoped against hope for a breakthrough, clinging desperately to a faith in America which white America did little to vindicate.

I shall never forget that moment in March 1965, at the end of the march from Selma to Montgomery, when President Johnson declared, "We shall overcome. . . . The real hero of this struggle is the American Negro. . . . He has called upon us to make good the promise of America."

It seemed too good to be true: the President of the United States aligning himself with the freedom movement. And then, as months passed, it *was* too good to be true. If it had been true at all, it was only for a moment. The crusade against racism and poverty was quietly scuttled as the war in Vietnam escalated. The Congress of the United States could not find $40 million to exterminate rats in the festering slums of our cities, but it could appropriate billions to conscript slum dwellers and send them across the planet to kill "gooks." Racism, by whatever name, triumphed at home and abroad, two sides of the same coin, making a mockery of all the hopeful slogans of the Johnsonian Great Society—and throwing black people back upon their own resources.

And there was, too, a white backlash—a reaffirmation of white racism by those who complained that blacks were demanding too much. Even white liberals, erstwhile supporters of Martin Luther King, fell away, professing horror at the threat of black power. The road ahead is a rough and uncertain one.

Ralph D. Abernathy, King's friend and jailmate, established an encampment of the poor in Washington D.C., calling it Resurrection City We hoped that this would be a redemptive sequel to Martin King' death, but white America was not s kind nor so easily transformed.

Even where there are good intentions there is a lack of depth of understanding. It takes a conflagratio like Watts, apparently, to stir many white liberals from their torpor—and at the same time, the same event confirm others in opinions which ar potentially genocidal.

The genius of Martin Luther Kin was that he knew how to channe and to focus the legitimate discon

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

he expressions of mourning which followed Martin Luther King's death ere of unprecedented magnitude. It is possible that hearts were changed.

nts of black people. Both nonvio- nt demonstrations and unbridled oting can dramatize black men's otest against evil. The sad fact is at during the last two or three years his life, Martin King's influence as waning, as was the capacity of ack Americans to protest, again and ain, without resorting to violence.

In the past decade, while the non- olent movement scored important ough inconclusive gains in the uth, conditions in the urban black ettos worsened. Poor people got orer, while everyone else prospered d the rich got very much richer. In e private sector, the American econ- ny has more than enough wealth eradicate poverty. If, say, all ealth above the level of one million llars was allocated to A. Philip andolph's Freedom Budget, it would t be difficult to fill it to the $100 llion mark. The money is here. It the old, old story of how it is dis- buted—"Them as has, gets."

Now rebellion is brewing in the ettos. People there feel that they ve nothing to lose and they are fed with being oppressed and exclud- . And a new black leadership is erging, ready to articulate the an- r of the ghetto. If the successors of artin Luther King do not succeed bringing needed change through nviolence, these black extremists ll undoubtedly come to the helm. e solution to this dilemma is less the hands of Abernathy than it in the hands of those in positions responsibility—those who control nerica's wealth and determine its iorities.

The expressions of mourning which llowed Martin Luther King's death re of unprecedented magnitude. It possible that hearts were changed people mourned. But to what ex- nt remains to be seen. To what tent will white Americans of good- ll rededicate themselves to the eam he proclaimed? To what ex- nt will they transform, first, them- ves and then, their racist white ighbors?

White America has deceived itself r a long, long time. It has been blind to things which were only too clear to black Americans. The veneer of gentleness has been peeled away by recent events.

Some of us have become aware for the first time, for example, that police are, generally, racists and that in black ghettos they are, generally, a law unto themselves, and that they are, frequently, as Martin Luther King observed in a perceptive article in *Saturday Review* in November 1965, involved in widespread organized crime "designed, directed, and cultivated by white national crime syndicates." Idealistic young rookies soon learn that if they are to fit into their jobs as police officers they must become cynical and corrupt, catering to the privileged.

Nathan Wright in his recent book *Ready to Riot,* based on a detailed and largely firsthand study of Newark and its racial violence, says that the white power structure's concept of *order* has little to do with law, and still less to do with justice. The urban poor, predominantly black, are boxed in. They must fight for their lives, intelligently or stupidly, through well-planned demonstrations or through disorganized outbursts.

The first words of the introduction to my book *Nonviolence* (New York: Schocken 1965) were, "Nonviolence is an idea whose time has come." The statement, paraphrasing Victor Hugo, is one that Martin Luther King uttered on many occasions. Now, three years later, it may be asked whether that idea's time has come *and gone.*

History does not readily enthrone what is noble. The martyrdoms of Jesus and Gandhi have prepared us for that of Martin King, and we are not astonished. Nor are we astonished that Christian *agape* and Gandhian *satyagraha* have not taken the world by storm. Each, in its time, produced a harvest of good.

Most of the civil rights laws enacted in the past decade would not have been adopted but for Martin Luther King's heroic and saintly work. How fitting it is that his last campaign was waged on behalf of the Negro garbage men of Memphis. For King was, of his kind, a Brahmin like Gandhi, and these were his *harijani* (untouchables). Their struggle was, more than for anything else, for human dignity.

Like Jesus, whom he revered above all others, Martin King embraced all mankind—rich and poor, white and black, Brahmin and *harijan.* He could have led a comfortable life, very successful "as the world giveth," within the bounds set by America's racial caste system. He chose otherwise, casting his lot with "the wretched of the earth."

The King is dead. Brother Martin is dead. The legacy that remains to us is a mixed one, rife with the unsolved problems in which he was enmeshed. His spirit lives on.

Is that a trite thing to say? Yet I believe it does and will always, whether it is timely or not. Even among those who most ardently espouse the slogan of black power, there is honor for his memory and a will to take nonviolence, as far as it will go, before resorting to other measures.

We need such a reservoir of hope, for our situation is every bit as desperate as Martin Luther King said it was. Time and again, he warned that if the white power structure did not come to terms with the nonviolent revolution, it would have to face violence. He was not advocating the latter, but recognizing the handwriting on the wall.

White America must wake up and let black America come in out of the cold, or there will be great tragedy in store for all of us. That, it seems to me, is Martin Luther King's most immediate and urgent message—let the disadvantaged enter into their rightful inheritance. Make way for them. There must be an end to the rule of white power over powerless blacks. Blacks must have power, too, and the dignity it confers. It was the capstone of Marthin Luther King's crusade for freedom that his wielding of nonviolence created such dignity and gave birth to a feeling of power on the part of the disadvantaged. The next move now is Whitey's.

Finding a voice to speak on sex

"WHY SHOULD THE church speak to the topic of sex?" was answered in a number of ways at the inter-Mennonite Conference on Christianity and Sexuality held August 5-9, at Mennonite Biblical Seminary, Elkhart, Indiana.

The church should speak because God who created man proclaimed that His creative work was *good.* That we are male and female is good; our sexuality is not to be despised.

The church needs to speak because we live in a society which is in the middle of a sexual revolution. Leo Driedger noted the greater amount of freedom for youth today. The automobile has enabled youth to "break into much smaller groups, conveniently leaving adult chaperones behind." Now, mass communication media are bringing a great variety of attitudes and values into our homes. Meanwhile, social controls have been moving from parents to the peer group, Driedger said.

The church should speak to the current sexual revolution with clarity because some observers feel the church itself is partly to blame for chaos; its stance in the past has been too negative. Oscar E. Feucht, quoting from his book *Sex and the Church,* listed no less than sixteen errors and half-truths which have crept into the thinking of the church down through the centuries, which have never been entirely expelled from popular Christianity.

The church must speak to sex, also, because Christians must ask themselves where their children and youth are learning about sex and where they are developing their attitudes to it. Is sex education coming from the Christian and from the church? Is this not from where it should come if Christian attitudes are to be developed toward sexuality?

J. Howard Kaufman reported on two studies. A survey of Mennonite college students showed that a substantial majority "agree with the traditional conservative norms of premarital chastity and marital fidelity, but that about one-fourth choose to vary their judgments on the basis of conditions or circumstances surrounding the behavior."

In a study of how Mennonite pastors and churches deal with sexually deviant behavior, only about two-thirds of the cases received personal pastoral counseling. This study raised the questions: Do those "who are caught in the web of sexual behavior regarded . . . as immoral . . . participate fully or only marginally in the church? Are forgiveness and acceptance experienced by those in difficulty, or do such persons become shunned, avoided, and lacking in friendships? Are care and concern the thrust of the church or only condemnation?"

Waldemar Janzen pointed out that sexuality, as seen in the Old Testament, belongs to the central aspects of man's being, to the highest levels of his personality. "Perhaps the most dangerous and most potent threat to a biblical approach to sexuality," he said, "comes from the modern counterparts of the ancient nature religions."

Laban Peachey, in discussing premarital sexual behavior said, "For young people, a big issue is adult inability to face the issue with them. . . . There must be an approach to the question of sexual behavior that is realistic and informed about the nature of man (Jer. 17:9); the power of regeneration in Christ (2 Pet. 1:3-15); the frailties and reality of the failings of Christians (1 Jn. 2:1); the freedom of man to accept or reject Christ's invitation (Mt. 19:22); a love for, rather than a rejection of, people who violate Christian standards of sex (Jn. 8:1-11); a willingness for *the church* to deal forthrightly with those who turn their back on Christ (1 Cor. 5:9-13); to be in the world as Christ was in the world (Jn. 17:14-19)."

James N. Miller defined marital infidelity as "any act or attitude which berefts a marriage of its strength or deteriorates the marriage relationship."

"The immorality of today," he said, "can be described as ultimate reliance on a short-value system. . . . A person attempts to obtain the greatest possible satisfaction, pleasure, o gratification for the least possible effort, money, or energy invested ove the shortest possible time. This wa of life contrasts with the longer term value system which require energy, to the point of total commitment invested over a long perio of time, for an outcome which is i doubt. Marriage for life and parenthood to maturity of the child are illustrations in which the long-rang value system is useful."

The ninety delegates to the five day conference also studied survey and papers by C. Norman Krause Willard Kraybill, William Klasse H. C. Amstutz, Robert L. Price, an Orlyn Zehr. Oscar E. Feucht, a leade in family life education in the Lutheran Church—Missouri Synod, serve as resource person for the conference

A findings committee summarize five days of meetings, panel discussions, and dialogue. Areas of agreement were that sexuality is good an that a better understanding of it need to be "developed and expressed in a relationhips. Family life education i needed and important to sexuality . . . Adult sexual behavior is as muc a problem as is youth premarital se There is new concern that *we* begi to care and relate understandingl with persons involved in abortio homosexual acts [or persons with di fering attitudes to sex], as well a those doctors and counselors who a tempt to help such persons."

Continuing concerns were that w "find a confident style of life in culture that generates disorders on massive scale": discover and communicate "a genuinely understandab biblical base for authority and gui ance on sexuality"; discover wh "wholeness and positive sexuali mean for the single adult, the coup in marriage, the incomplete family and whether we should "respond *new* ways to 'heavy petting' and pr marital intercourse in Mennoni courtship patterns."

Conflict areas include "the inab ity of many adults to face issues ho tly with youth" and the need in the cal community for freedom to talk out sex and various aspects of sex havior.

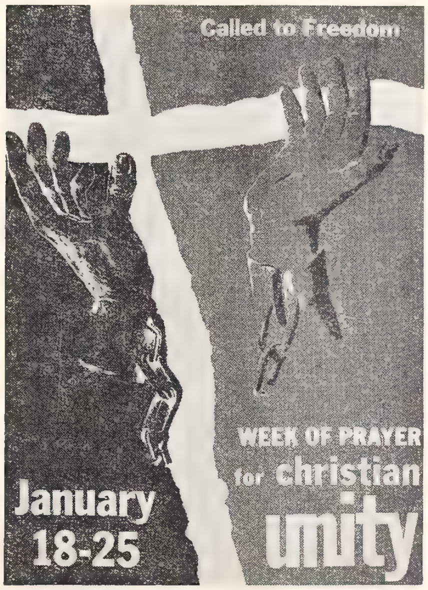
Ideas for potential action include sources for sex education (for a t of these, write for the Educational ews Bulletin, "The Church and onesty About Sex," a Sex Education esource Guide for Mennonite hurches, 25 cents a copy, available om the Commission on Education, eneral Conference Mennonite hurch, Box 347, Newton, Kansas 7114); a major commitment to study family life and the meaning of arriage; research on Mennonite marage relationships, high school sex titudes and behavior, role and effect peer groups on sex attitudes and havior, and influences that shape x attitudes and behavior; work on fining a new Christian style of life the contemporary culture; and hristian action to influence a new namic understanding of sexuality.

Daniel Hertzler points out in a *hristian Living* editorial (Oct. 1968, 40) that we are, first of all, Chrisn and regulate our lives accordgly. "Life is a whole and there is ore sex education in the Sermon the Mount than in the Kinsey Rert. Behavior grows from attitudes d these are formed from basic mmitments."

Healthy attitudes to sex relationips are characterized by Christian ve. The Conference on Christianity d Sexuality underlined redemptive lationships between husband and ife, between parent and child, with the congregation, between pastor d parishioner, and between the invidual and his Lord.

The conference did *not* arrive at set of clearly defined norms, or swers to problems, as this was not purpose. The Conference on Chrisnity and Sexuality was designed to udy the situation that exists, in orr that Mennonites may see more early what is actually happening day in society, as a whole, and in eir own church. Serious study and nsideration still need to be underken in this area as we learn, little by little, what is basic to sexuality beneath the layers of cultural tradition, and what it means to be a new creature in Christ.

The conference was sponsored by the Mennonite Commission for Christian Education of the Old Mennonite Church and the Commission on Education of the General Conference Mennonite Church. *Roger Siebert.*



IN RESPONSE TO a worldwide urge for freedom—in emerging nations, Czechoslovakia, Vietnam, among university students, and oppressed minorities—churches in North America and around the world will consider what it means to be called to freedom during the Week of Prayer for Christian Unity, January 18 through 25. The Week of Prayer is sponsored by both Protestants and Catholics. The Galatians 5:13 text, "called to freedom," points to a struggle which does not deny relationships but which enriches them through a right balance between freedom and involvement. God's purpose, in all His dealings with His people, is to help them to live in true freedom, it continues. This theme in the Bible runs from the exodus of the Jews from Egypt to the fellowship with Christ in the New Testament, through which we are set free. A planning brochure instructs interested persons about whom to contact in their communities to prepare for the Week of Prayer, suggests ways to begin and to follow up with ongoing programs. The prayer leaflet ($3.00 per hundred), brochure (free), and poster (20¢) are available from Week of Prayer, Graymoor, Garrison, N.Y. 10524.

At Saskatchewan meeting Alberta ties explored

The Conference of Mennonites in Saskatchewan, meeting for its tenth annual session October 25, 26 in the nearly completed Grace Church, Regina, had visible evidence of its theme "One mind, one voice glorifying God" (Rom. 15:6). Attending the sessions were four delegates from the Mennonite Conference of Alberta; and the executive committee of the Saskatchewan conference was authorized to explore further cooperation between these two conferences; in a recommendation unanimously accepted by conference delegates.

Approximately eighty delegates devoted a considerable amount of time to discussion of constitutional revisions that include adding the Souderton Confession of Faith, appointment of the program committee by the Conference executive rather than election, and change of the fiscal year to match the calendar year. A budget of $56,950 was unanimously accepted for the fifteen-month period ending Dec. 31, 1969.

Henry H. Funk, Waldheim, was elected chairman; John Janzen, Neuanlage, vice-chairman; Jacob A. Nickel, Saskatoon, secretary. Chairman Abe Neufeld asked Saskatchewan Mennonites for willing cooperation, recognition by church members that they need each other, honest evaluation of conference and local programs, use of untapped resources within congregations, and strengthening of the church's witness at home and abroad. Waldemar Regier presented "The Congregation in the Local Community"; Paul Dyck, "The Missionary in the Proclamation of the Gospel"; and Bill Heese, "The Believer in His Vocation."

An official opening of the Nursing Home, Rosthern, is planned for November 17, and a Ministers' and Deacons' Conference for this coming March. Mennonite Youth Farm, Rosthern, appealed for more 1-W help as it now has a shortage and must hire costly local help. Plans are to winterize Pike Lake camp facilities, to expand the Heart-to-Heart broadcast, and to secure an itinerant pastor to replace J. C. Schmidt.

Project Equality grows
Pledges from 16 churches

Dramatic increases in employment of minority group persons and decrease in job turnover as a result of Project Equality programs throughout the United States were reported in October by the office of Project Equality of Kansas-Western Missouri. The report came at the first annual meeting of Project Equality in Topeka, Kan.

Launbural Spriggs, executive director of Michigan Project Equality and the principal speaker, reported that the retention rate of employees increased from 20 percent to 78 percent in a six-months period at an ice cream plant in Detroit, Mich., as a result of recommendations made by Michigan Project Equality. He said that the reduction of turnover was a result of securing a Negro plant supervisor by the company. The action was taken as part of an affirmative action program with the technical assistance of Project Equality.

In another company, the hiring of Negro persons increased 50 percent as a result of following a recommendation that the testing program be revised. "We found that the tests used prior to employment included words like 'par' and other terms that were unfamiliar to minority group persons who had no experience in golf or the stock market," Mr. Spriggs noted.

He reported that a study of fifty firms which had undergone compliance reviews and received technical assistance from Project Equality, showed that Negro employment went up 30.5 percent; there was a 63.9 percent increase in Spanish surname persons; and the general increase in employment was 15.1 percent.

Over one hundred delegates from sixteen religious denominations which have pledged their support to Project Equality attended the Project Equality meeting assembled to review the results of the first year of operation of the program in this area. Orlando Waltner, Newton, Kan., executive secretary of the General Conference Mennonite Church, represented the denomination's central offices at the meeting.

Pledging the development of an affirmative action program in equal employment opportunity are 545 business firms who have signed the commitment. A list of 169 local firms and 580 national firms which have met the minimum standards for inclusion are being distributed to all congregations and institutions of participating religious groups.

TWENTY YEARS AGO, when the Ephrata (Pa.) congregation moved into a new building, the Mennonite Central Committee began to use the vacated structur for handling and packing relief supplies. Today, the same building is still used even though poundage of material has increased every year. Need for work space for volunteers has become acute. So a new structure will be built wes of Ephrata. Funds will be raised by the Mennonite churches within a 150 mile radius of Ephrata.

Words and deeds

Vietnam Viewpoints: A Handbook for Concerned Citizens by Margret Hofmann is a 186-page book that brings together a wide variety of quotations and comments on Vietnam. The background of the war, the effect of the war, and questions for discussion are some of the many items discussed. Copies are available for $1.50 from the author at 610 Cardinal Lane, Austin, Tex. 78704.

R.R.K. Murthy and *Z. B. Gardia,* members of Mennonite churches in India, are visiting Mennonite churches in Japan, Taiwan, Hong Kong, Vietnam, and Indonesia during November and December. Traveling costs for the itinerary are being supplied by the Council of Mission Board Secretaries and by the Mennonite Central Committee.

A draft information seminar was sponsored by the Mennonite Church Center of Oklahoma City on Nov. 7 at the Oklahoma City University Student-Faculty Center. Selective Service regulations and Christian attitudes toward war were discussed and actual cases of appeals for draft clas sification studied.

Banished for Faith, written by Emi J. Waltner, and being published b Freeman (S.D.) Junior College, tell the story of the migration of th Mennonite communities now settle in East Freeman.

Australia has at least sixty Mennonite families according to Fopp Brouwer who began publishing Dutch language newssheet, *De Mennist,* for them in 1966. Many of then attend Baptist churches.

Mennonite Central Committee o British Columbia again sponsored booth at the Pacific National Exhibition in Vancouver, from Aug. 17 t Sept. 2, to give a positive witness t peace. It was staffed by volunteer attendants from British Columbia Mennonite Brethren and General Conference Mennonite churches. Helmu Lemke, a member of the Sherbrook Church, who designed the booth, described it as different from most c the other religious displays becaus "it did not advertise Mennonitism bu Christ and His teaching on peace Christian unity, and the Christian responsibility to his fellowman." Th purpose of the whole display was t arouse in the visitors an awarenes of the problems of our time and response of Christian compassion an love.

JOURNAL

y last entry in Journal was for July
and appeared in our August 6
sue. Reason for the long absence is
at this is one of the things that we
crificed so that we could carry
ller reports on the General Confer-
ice sessions at Estes Park in July.

AUGUST. I took the first two weeks
the month to paint our house. I
dn't plan it that way, but that is
e way it worked out, because I
ought it would take only one week
paint, leaving me with a whole
eek to loaf around: my biggest mis-
lculation of the month. I should
ive learned long ago that everything
kes twice as long.

The other major event of August
as the Soviet invasion of Czecho-
ovakia. I had the odd experience
preaching at the Bethany Church,
ingman, Kan., on both the Sunday
efore the invasion and the Sunday
ter. On the first Sunday, I cited
hat God was doing through the
urches in Czechoslovakia. On the
cond Sunday, the hand of God
uld still be seen in the restraint
the Czech people; but, obviously,
e struggle for freedom was more
fficult than anyone had realized.

SEPTEMBER. The month started out
ith a visit to the Hoffnungsau
hurch, Inman, Kan. Our rural
urches are being tested as our coun-
y experiences the shock of more and
ore people leaving the farm and all
us are finding life changed by the
owing culture of the city. Many of
ır rural churches are doing well.
'e have a good heritage from the
ist, but we need to keep on claim-
g it and reclaiming it. An almost
isual reference in my sermon to
il conservation brought interesting
sponses indicating that the oppor-
nities for Christian witness are lim-
ess and we have much to do.

At the middle of the month, I spent
weekend in Evanston, Ill., attend-
g a study conference on journalism
Northwestern University for Prot-
tant and Catholic editors as well as
ligion editors for daily newspapers.
his wide variety of people made
e conference stimulating in itself,
it I know I learned a lot from the formal study of world trends and how to meet them. I saw that in spite of our crushing problems, we can have hope because we have faith in God.

OCTOBER. The Western District Conference met in the middle of the month and its discussions on "living life together" ought to be long remembered. The conference was itself a demonstration of how hard it is to do this and how we expect different things from each other and from the church. Gene Herr, Harper, Kan., tried to open us up so that we could be more free and honest with each other. Yet, the conference found it difficult to examine its deepest problems. A parliamentary fracas about the Kansas Council of Churches was a symptom of the struggle between authoritarianism and brotherliness (and the struggle between closed-endedness and open-endedness that poisons our individual lives and our group lives as well). I'm really not pessimistic, but at the moment we seem to be more interested in keeping doors closed than opening them.

A panel discussion on the last day seemed to drift toward the hope that all of us might find more freedom in sharing our doubts and weaknesses with each other. But a protest that this couldn't be the biblical way got applause that was too strong and too revealing. We believe we have faith in God, but acting on that faith still gives us the purple heebie jeebies.

Another case in point was the news about the Committee on Christian Concerns (Nov. 5, p. 687). Here is a group that has organized because it has concerns about the witness of the General Conference. Do we welcome this action or do we fear it? I suppose we fear that this will shatter the brotherhood and this is a valid concern. But I see the hope that this can strengthen the brotherhood, not because anyone will prove that either side is wrong, but that God has more grace to receive all of us than the world has power to divide us. We really do believe that, don't we? If we live it, then we'll understand why we believe it. *Maynard Shelly.*

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

I believe *The Mennonite* should go to every home in our conference —every home of each congregation that belongs to the conference as a part of that congregation's membership in the conference. It is the one regular means we have of keeping ourselves informed about conference work, and I've, personally, appreciated the venturesome spirit with which our editor has explored and shared with us the new ideas, current concerns, and the issues we must face in our mission as a church. *Floyd G. Bartel, Lancaster, Pa.*

The articles and correspondents of *The Mennonite* help me think through the relationship of what I believe, to the world in which I live. When Christians fail to do this, they soon make the gospel seem irrelevant. As a missionary church in today's world we need this type of church paper. I thank God that we have one. *Harold W. Buller, Beatrice, Neb.*

In today's proliferation of printed materials, *The Mennonite* is an invaluable voice speaking to and for our congregations. Beyond its vital role of providing information, inspiration, and provocation for members of our churches, I find it useful as a means of outreach, beyond our congregations, to persons searching for understanding of the Christian faith and life. *Peter J. Ediger, Arvada, Colo.*

As the congregation needs a weekly bulletin to carry announcements and information, so we, as congregations, need a paper that keeps us informed about the total work entrusted to us. Just because some people do not care about *The Mennonite* that comes to their home is no more disturbing than when our members do not attend regular worship services or participate in the local program. We need channels of communication and *The Mennonite* is designed for this purpose and meets this requirement. *Aaron J Epp, Goessel, Kan.*

RECORD

Workers

J. C. Friesen, Rosthern, Sask., was honored at a recent meeting of the corporation of Rosthern (Sask.) Junior College for thirty-two years of continuous service on the school's board of directors.

Shirley Loud, Newton, Kan., joined the secretarial staff of the Board of Education and Publication at the Newton central office in July.

Diane Miller, Wayland, Iowa, joined the Board of Missions staff as a secretary in August.

Jake I. Pauls, Morden, Man., is serving the Board of Education and Publication as associate director of youth work while attending Bethel College.

Calendar

Nov. 28—Thanksgiving (U.S.).

Dec. 1—First Sunday in Advent.

Dec. 4-6—Newton, Kan., Council of Boards.

Dec. 28-30—Michigan State University, East Lansing, Mennonite Graduate Fellowship.

Central

Nov. 14-24—Meadows, Ill., inter-Mennonite team ministry, David Wiebe.

Nov. 24—Bluffton, Ohio, Ebenezer Church, missionary conference, Vernon Martenson, the Wallace Geigers.

Eastern

Nov. 27-Dec. 8—Quakertown, Pa., East Swamp Church, evangelistic crusade, John Boehr.

Northern

Nov. 24-28—Henderson, Neb., Bethesda Church, Thanksgiving festival, the Howard Habeggers, Andrew Shelly.

Pacific

Nov. 24 — Upland, Calif., First Church, mission festival, Mr. and Mrs. J. N. Vandenberg.

Western

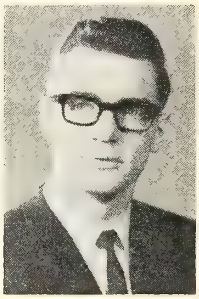
Nov. 24—Hutchinson, Kan., Emmanuel Church, mission festival, Andrew Shelly, Martha Ratzlaff.

Nov. 24—Burrton (Kan.) Church, mission festival, Leonore Friesen.

Nov. 24-28—Newton, Kan., First Church, congregation, ninetieth anniversary; choir, sixtieth anniversary.

Loud

Miller



Pauls

Deaths

Susie Ratzloff Boese (Mrs. Tobias J.), First Church, Newton, Kan., was born Oct. 21, 1893, and died Oct. 30.

Mary Clark, Calvary Church, Washington, Ill., was born Mar. 30, 1901, and died Oct. 28.

Helen Fast, First Church, Beatrice, Neb., was born Dec. 21, 1880, and died Oct. 30.

Mrs. Fred H. Krehbiel, First Church, Pretty Prairie, Kan., was born July 19, 1903, and died Oct. 29.

Peter F. Streid, Calvary Church, Washington, Ill., was born Apr. 19, 1878, and died Oct. 30.

Marriages

Sidney Bruce Neufeld, First Church, Newton, Kan., and *LeAnn Kay Stucky,* Hopefield Church, Moundridge, Kan., on Nov. 9.

James Spallinger and *Nancy Crawford,* in Ebenezer Church, Bluffton, Ohio, on Nov. 2.

College football

Bethel 39—McPherson 6
Olivet 32—Bluffton 30

Audiovisuals

Crusade Against Hunger, a 107-frame color filmstrip with a 20-minute 33⅓ record, depicts the work of the agricultural missionary and the need for the fight for life. As our world produces more humans than food, some authorities predict a billion people may be dying of hunger by 1976—unless Christian agricultural workers and family education stem the growing horror of death by starvation The agricultural missionary works with people, helping them not only to produce food but to live richer more abundant lives. He talks to farmers about seed, fertilizer, insec control, crop rotation, irrigation learns from natives about local problems and methods, sends mobile unit to villages with audio-visual aids o agriculture, nutrition, family planning, and community development sells good seed and cuttings of hardie forage grasses; shows how to make odorless latrines; organizes clubs similar to 4-H; demonstrates how to raise better livestock; introduces farm machinery, smokeless stoves, and new wells; and encourages education projects and literacy. The filmstrip i available for a freewill offering o contribution from Audio Visual Library, Box 347, Newton, Kan. 67114

Remember Vietnam is a color filmstrip with 22½-minute 33⅓ rpm record dealing with the story of the Vietnam war and its meaning for the Vietnamese and the Americans. I does not take sides, though its sensitive, hard-hitting treatment may raise questions. The filmstrip is simply straightforward attempt by two Americans, Don Luce and Stu Bloch, to "tell it as it is," based on their experience in living and working with the Vietnamese people. Both Luc and Bloch ask penetrating question about the nature of foreign aid and the role of nationalism in developin countries, and end by asking how w would feel if some day a foreign officer should decide about our ow town: "in order to save it, we've go to destroy it." The filmstrip is available from: Audio Visual Library, Bo 347, Newton, Kansas 67114. Rental freewill offering or contribution.

LETTERS

lot right in sight of God

EAR MR. SHELLY: Your editorial . *The Mennonite* of October 22 is ated as "Chicago as an act of God," nd I suppose you refer to the last nvention held in the month of Auust. Well, I for one cannot go along ith all the editorial says.

To assume that those demonstraons which most of us saw on the levision screen on both sides could an act of God is to give the imession that such were led by the oly Spirit and, therefore, right in the ght of God.

Having said that, let me say that I n also for peace and who would not ? But peace will never be obtained holding up signs as Stop the War ow, or, Make Love, Not War—all which is all to the good but were ose people really for peace or was it st an emotional idea or escape from mething? The world we live in toay is a place where not even the hristians love one another. I am sayg this from a Christian standpoint.

A local church has all it can do to ve one another, regardless of whom e are and what we are. Now love uly is impartial if it is true love and at's where we begin. If divine love as become the ruling principle in ur Christian life we have overcome nd not until then. It calls for full edience to the Lord, a denial of lf that takes time. *Jens R. Kramer, 02 College Avenue, Goshen, Ind. 526.*

BOUT OUR LETTERS. *We try to use l letters submitted for publication in der to allow our readers an opporinity to express themselves on a varity of issues. Obviously, no one will gree with every statement. Yet the bligation of membership in the brothhood is both to give counsel and reive counsel (Heb. 3:13). Because the limitations of space, shorter tters will be given preference. Ungned letters will not be published, ough we may withhold names for a lid reason in a rare situation. Letrs addressed to the editor and arked "personal" or "not for publiation" are also appreciated and, of urse, will not be published.* Editor.

New style of life

DEAR UNCLE FLOYD (an open letter to my uncle): This is Saturday morning, a college student's day to clean his room, wash clothes (that mother used to wash!), go uptown, or sleep late into the morning. However, my sleep was over at 6 A.M. today; I woke and couldn't fall asleep again.

So, since Saturday is also my day to do any reading outside of class assignments, I picked up *Newsweek*, the campus newspaper, and some other things that had piled up on my desk. In the October 15 *Mennonite* I found a letter and read almost to the end before noticing the name signed to it —Floyd Graber, who, being the only Freeman man by that name whom I know, must be my uncle. I'm writing to tell you that I share your happiness in this new baptism you've found!

I hope it won't seem strange for a young one like me to offer encouragement to you, who have lived through far more experiences than I, and can look at life with a certain mellow wisdom of age. But there might be something anyway that I could say to help and hearten you.

Mom stressed to us, while we kids were still in her home, that we needed to experience a definite moment of commitment to Christ, a turning point when we were conscious of forgiveness, of God as the forgiver through Christ, and of pledging to live the faith day by day. I guess that more of our Mennonite parents should do that. A youth must be faced head-on with the message of Christ, not merely steeped in a godly home life or a Sunday school curriculum. Part of the reason we avoid confrontation is, I think, that we are embarrassed to admit that spiritual matters move us and motivate us strongly enough to take on a whole new style of life.

I can remember one particular prayer in my childhood, alone, at bedtime, which was my conscious conversion. I was young and its memory is dim, yet that day remains important to me. Later though, at summer camps, when a pastor would call us kids at the evening meeting to make the move of faith and promise, something would bother me, as if I hadn't made that move, or if I had made it, I should do more than just retrace it. When I took the problem to one of our counselors she gave me the best advice I've ever had: Christianity is two parts — union and communion. Union is the initial conversion, a commitment I made as a youngster and renewed as my comprehension grew. Communion is the communication with God which then must follow, and of which I had none. Learning of and leaning on God comes of study and prayer, she advised. Perhaps I needed more of that. That advice has led me to see the value of study and to grow. I wish you, too, could make use of it to keep growing in your new baptism.

I might just add that I hope you have, or can get, a Sunday school class to lead, because teaching leads one deep into study. It is a sorry fact that study is neglected, even by devout Christians. Worse, many believers, like Anna Goering in her first paragraph of the letter beside yours, Oct. 15, cut drama, modern poetry and scriptural paraphrase, current news and opinions (both church and secular) out of their reading. They, and she, are mistaken in saying the Bible has sole rights on truth. Progress in the practice of faith comes from keeping up with new interpretations and insights into age-old truths found in history, nature, and the Bible. The Holy Spirit *is* working, Uncle Floyd, giving some men in our age tremendous power to think and evaluate, to explore possible new meanings in the old, old words of the Scriptures and liturgy. Christ was the ultimate revelation, but illumination continues, as Abe Wiebe once suggested in our Bible class. Certainly not all present-day writers have equal gifts of illuminating truth, but there is something of worth to be found in nearly all of their attempts. Let's read, then, and trust God, who has purified and guided His Church for two thousand years, to purify and guide.

I am happy for you, Uncle. Don't be afraid to speak. Give my love to Aunt Edna. *Noreen (Preheim), Goshen College, Ind. 46526.*

YOUTH

Unidentity

When passing a mirror,
do you ever stop suddenly
and stare
at the face reflected there?
And pause in incredulity. . . .
because this just can't be *you*.
It could be an emporer,
    a street cleaner,
        a musician,
            a lover,
. . . anything, but you.
The face in the mirror
can't be the personification
of all your virtues, faults,
talents, shortcomings, and
ideas. It is just a mask . . .
an inadequate tool to express all the emotions inside.
In desperation, you grin and frown at the mirror.
You make faces, you laugh, you weep.
Slowly, the face comes back into focus . . . with relief, you claim it.
Yes, it is yours, the features have become, once again, familiar.
But, for a while there, the inside and the outside didn't match.

You wonder—is it like this all the time?

Debra Groves

ne night in Alabama

omewhere, in downtown Selma, ere is a loud energetic crowd riotg through the streets. Dressed in llowcases with the eye-holes cut it, they frolic joyfully among the uddles of blood, throwing hand greades into integrated restaurants and urning rugged crosses. Among the oters and joining in with the fervor a true Southerner is our friend, lansman Smith. Smith, who was gog strong at the first of the evening, ow seems to be slowing down, but ot wanting to be a spoilsport, he rows one more brick through a ate-glass window. A violent pain oots through his chest and he falls the ground, the victim of a heart ttack. An ambulance screeches rough the cool Alabama air, and mith is hurried into an operating oom, where it becomes apparent that is flabby heart will never beat again. is only chance is a heart transplant. the hours that follow, the doctors nd nurses do a miraculous job, and ur friend lies in oblivion, awaiting covery. Now we shall focus our atntion on real drama, inside Smith's ody.

Snuggled in its new home, Smith's ew hearts beats happily, thankful for new chance to live. But, elsewhere, ther organs begin to arouse, and the ew arrival causes much curiosity.

Liver: Hey, who are you?

Heart: I'm your new heart.

Kidney: You couldn't be. You do ot look like the rest of us. You have o right to be here. This is our doain.

Spleen: We can tell when someone trying to horn in. Besides, you're ifferent.

Heart: Sure, I look different, but m qualified. I can do my work. We ust work together. You couldn't ve without me.

Lung: We got along all right bere you came. Go back where you ame from.

Spleen: So you want to move in? Next, I suppose, you'll want your corpuscles to mix with ours. Then you'll want integrated kidneys. Given an inch, you take a mile.

Heart: I earned my right to be here! I demand equality.

Appendix: If you move in, I'm moving out.

Intestine: Get out before you're forced out!

Heart: Help! Help! Brain, you're in control. Can't you do something?

Brain: I've tried. I send out impulses and commands whenever I can, but I can't force them to accept you. They must see for themselves that everyone is equal.

Spleen: You won't be able to keep up with us. You're inferior. You'll degrade this whole body. Get out!

Heart: Listen to me! We must work together or infection will come in and take over. You can't fight infection alone; you need my help. Right lung, you've been working a long time. What happens when you can't stay in power any longer? You need all of us to help support you.

Right Lung: Ah declare! You all know that that is no problem. Mah dear companion, left lung, will take over, won't you Lureen?

Heart: Just give me a chance. Let me prove myself. Let me keep my dignity!

Liver: No! Get out! Don't invade our nervous system. Go back where you came from. We don't need you.

Appendix: Pancreas Power!

Spine: *Back*lash.

Kidney: Down with Martin Luther Vein! Down with Stokely Corpuscle! Get out! Get out!

Liver: He's gone! We've won. He's gone!

Kidney: Now that we've rejected him, maybe we can live again!

Carol Loganbill

Cloak

Life disguised,
within a cloak;
Simple.

That cloak
cannot
enfold
forever.

One must
tear it apart;
face worlds
beyond.

Therein
lies
Struggle.

Dorothy Newfeldt

Parent by Adoption

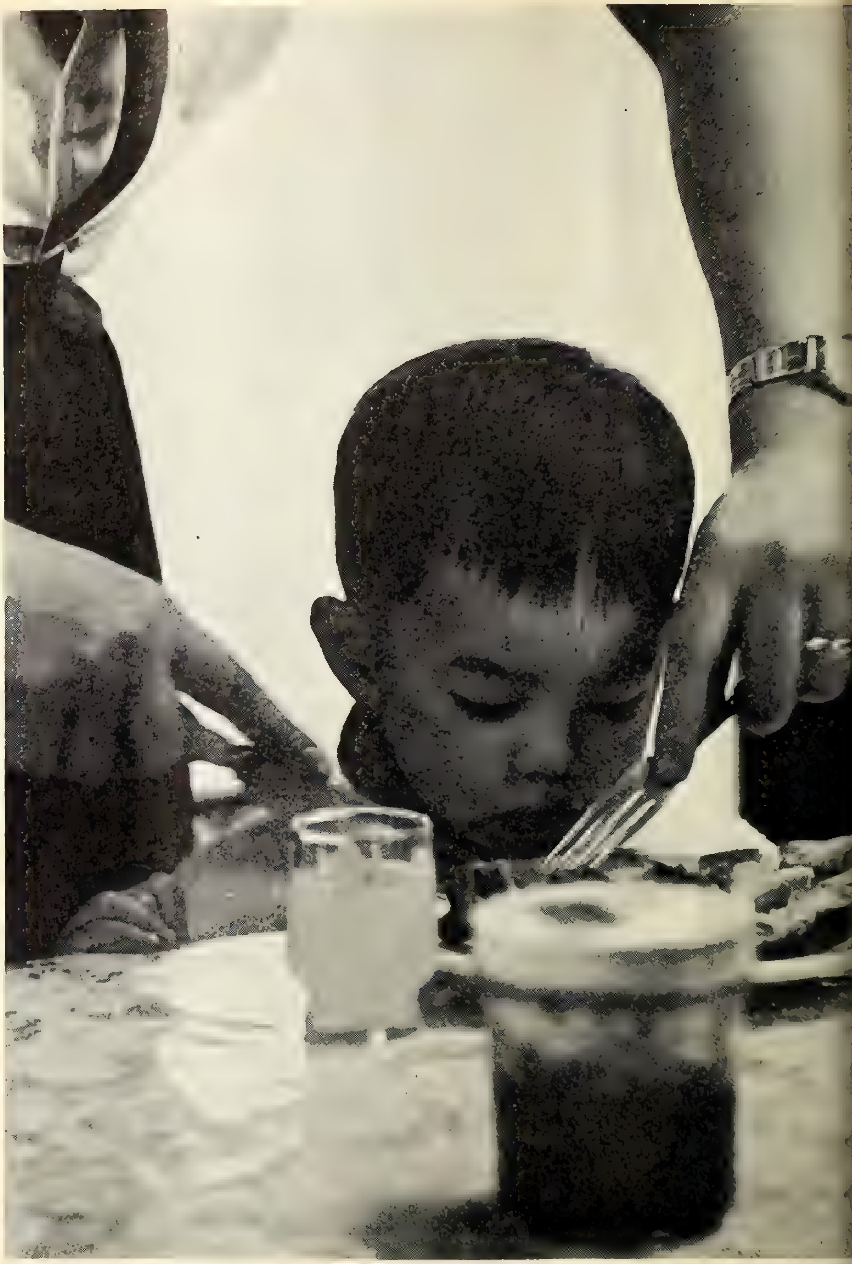
"WE WILL SHARE!" This is taught in Sunday schools to three- and four-year-olds. At times, these sharing experiences are a bit one-sided and left to children.

The sharing experiences for grown-ups are as varied as for children and even more so. For some, the idea of giving a few days of volunteer help, donating a pint of blood to the Red Cross, or giving financial help to a needy child is a great sacrifice. To others, actually giving a home to a child is their way of sharing. We have discovered this adventure in sharing after having opened our home to two adopted children. In some localities, certain requirements are not as rigid any more.

Christ said, "Suffer the little children to come unto me, and forbid them not. . . ." Yet there is a large group of children who are forbidden. Daily newspapers have enticing articles about the number of children who need homes. These are not the smiling curly-haired, blue-eyed children. These are the children who might have a few physical handicaps, or mixed parentage. There are other cases where too many children clamor for a mother's attention, and the children suffer from neglect or abuse.

The parents who have children born into the home have perhaps never really felt as great a need for the company of a child as parents who have no children. It is amazing how God can give the love to hungry hearts for children such as these.

The adoptive parent, especially of an unusual or handicapped child, has many questions and doubts. The matter of wearing leg braces for a year may not seem to bother the child but to the mother it seems endless. At times, it is good if you do not realize that the time will be long. "Another three months," the doctor says when you go for a checkup. Then a month of rest. Before you know it, the child must wear the braces again. It seems so useless, but suddenly there is some improvement. Now it seems worth all the extra effort of tugging and pulling at bedtime when everyone was tired from the day's activities.



Then, there is speech correction. It adds up to hours of practice, lots of driving, and even more patience. This is not like a wound that heals. It takes time and more time. How long? Who knows?

Perhaps the hardest part in loving an unusual child is the fact that you are not always popular with society. There are times when family and friends might feel you are odd, also When a rather sweet child joins th family, the comment is made, "No is she all right, or not?"

How does someone feel who spend a lot of time with an unusual adopted child or several children? To b truthful, it is rewarding. Moneywis it is not as expensive as one woul think, and the laughs and joys sur pass the few inconveniences. *Mar garet Grundman.*

Material for this page provided b Women's Missionary Association

IEDITATION

ur domesticated bible

AT'S WHAT THE speaker called it—a "domesticated Bible." A nesticated Bible is one which is tamed so it can be handled. It esn't control us. We control it. We read from it and in it just at we want to, in order to confirm an old stand, prove the right of resent wish, or to confound another in what he should or should do or believe.

A domesticated Bible is one to which we may go for proof texts her than the place we go to find God speaking to us now. We may ne the Bible until, somehow, it doesn't dare change our lives or ndards. The Bible is so tamed at times it just will not jump the ices of our present faith or pull the leash by which we hold it in ntrol.

A domesticated Bible allows us to walk our own way and seems to pport us by following and sanctioning our desires. We might find upporting and sanctioning segregation, war, division of brethren, hes, or certain forms and practices. It is domesticated to the point it it will listen to us and obey us in changing every personal threat heeling when we say *mind*.

A domesticated Bible is one which just isn't allowed to bark loud iinst certain sins. It may make much noise at the sins which are e (those of which we are not guilty), but remain quiet about our n. It may make much against war, but it is not allowed to speak strongly against ill will and divisions. The leash may be lengthened that it will leap out against the evils of drink but be tamed to ver notice the pressing evils of the thief who robs God of His nes and offerings. It may do a fine job of protecting the house from angers and, also to keep quiet and sleep in its box when it should ak to confrontation with our communities.

The Bible may be so domesticated that we wonder if it is alive at . It comes to know its place. We put it there and it doesn't bother to ow itself or come to one's attention, regardless of what happens.

But, even then, if we take the trouble to touch it and take it serisly, it is found to be alive. And if we go so far as to really desire it it jump the fences of our present faith to an enlarging vision and ist in what God says and does, it will not fail. If we allow the conls to be taken from our hands and let the Word lead us, we will find worthy of our trust. If we will go far enough to let the Word beme so active that should it demand radical change, regardless of iat, we will find it will not make unfair demands.

Believing the Bible to be God's Word means more than being able recite "All Scripture is given by inspiration of God," or similar rases, as important as these are. It means that we allow that Word speak to us and let it make its claim on us in absolute surrender d obedience. It means we will not make it suit our desires but, ther, let it become our directive in all of life. *John M. Drescher.*

fe's big question

ere I am, but where am I
here am I going
iave a name, but who am I
iave the best life offers
hy am I crying?

e Wilch.

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*Supplemental reading for the Sunday school lesson of Nov. 24, "Love One Another."

COVER

The quotation is taken from "Beyond Vietnam" by Martin Luther King, published in our May 23, 1966 issue.

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Isolating trends

John Hostetler

The Ninetieth Congress passed a $1.9-billion foreign-aid-authorization bill. The authorization is $1 billion less than President Johnson had requested, and is the smallest amount since the program began twenty years ago in 1948. It represents less than 1 percent of our national income. At least six other countries are giving a larger share of their income than the United States, to aid people in developing nations.

What are the reasons for this slashing of foreign aid? Perhaps the answer depends on whom you ask. Here are some reasons given, which I have heard and read:

"Foreign aid has been plagued by corruption." But I am more concerned by the plagues of three billion dollars for tobacco, five billion dollars for personal care and cosmetics, and thirteen billion dollars for liquor spent in the United States annually.

"Foreign aid has been a waste." But I have just learned that last year some 378,000 teachers were trained in institutions which Aid funds helped to establish.

"Foreign aid has been marked by futility." But I read that Aid has helped eradicate the dreaded malaria in thirty-four countries, bringing protection to 650 million persons.

"Foreign aid is a gimmick to buy friends overseas." But I prefer to think that it is part of the same American vision which generously welcomed immigrants of the last century to our soil.

"Foreign aid generates the spirit of begging among the recipients." But I recently read that every dollar spent through United States programs generates from $4.00 to $7.00 of matching expenditures from the receiving countries in the development programs.

"Foreign aid is too expensive for the taxpayer." But I am told the average U.S. citizen will pay a smaller percentage of federal taxes in 1968 than he has in any of the last twenty-one years.

"Foreign aid drains dollars out of the United States, thus helps increase the balance of payment problem." But I have learned at least 85 percent of our Aid money is spent in the United States for materials, or is used for development loan funds which call for repayment in United States' dollars. Further, for the country of India, the cost in dollars of debt repayment on old loans during 1969 will nearly equal the aid it receives from U.S. These are some of the charges made against foreign aid. While each has some truth, each is highly exaggerated.

The slashing of the foreign-aid bill reflects a growing mood of isolationism in Congress. It is not my purpose to pass judgment on this trend. Rather, I want to express the concern that this mood of isolationism does not become a major movement in our churches. If it does, it can result in a decrease of financial support to the overseas programs of both the mission boards and the Mennonite Central Committee. Such a trend among us, I fear, means there is an unhealthiness in our Christian lives.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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AS THE WORLD WAITS FOR CHRIST

An introduction to Advent

Advent demands description of the world; yea, a description of the darkness in which we live, so that it may be said, "The people . . . who dwelt in a land of deep darkness, on them has light shined" (Is. 9:2). In meditating on this theme, we found that several contributions from our readers provided definitions of the world to which Jesus Christ wants to come. The issues are not new: peace, race, the search for meaning. But we all need more light on these old themes. May each essay be a call to prayer for the light of Christ.

A world in need of peace

. L. Hartzler

OVEMBER 11, 1968, MARKS the fifti-h anniversary of the day when the gines of World War I were stopped d the shooting ceased. It was a day hen the peace-thinking, peace-yearn-g people of our country and others se to an all-time height. With the nker of Prussian militarism carved it of the world body, the threat there- removed, the dawn of the era of ace seemed to have come full-blown.

How dire has been the crushing of ose hopes in the decades since, as cceeding wars have sent the first eat conflict into eclipse, in terms of adly devices used. Nevertheless, this lf century, with all its conflicts, has the same time, been marked with me significant developments.

The right of conscientious dissent now recognized as a legitimate ght on the part of a citizen. This rec-nition and privilege was dearly ught by those who could not sup-rt or participate in World War I. ich men in military camps were bjected to all sorts of ridicule, orn, cursings, court martials, impris-ment, forced marches at double ne until they dropped from ex-ustion with tongues hanging out e panting dogs. Two actually died om beatings and exposure. And the blic approved. Many would have proved if the men had been lined and shot at sunrise. But when orld War II impended, neither men government nor the military wanted ch things again, and then and since, creasing right has been accorded ose who, for conscience sake, refuse become a part of the military.

The glory of war has been stripped vay. While steps toward international operation and peace were being ken in 1900-14, underneath was enty of polishing of guns and boast military might. Our own country as still priding itself with the speed th which our men-of-war smashed e Spanish squadron in Manila Bay, d the way the roughriders stormed n Juan Hill, with our consequent ringboard entrance into the game world imperialism.

Now, no one dares mention any-ing about war being glorious. Rather, the *l* has been starkly cancelled from the word *glory* and everyone knows that war is *gory,* cruel, beastly, and inhuman to the nth degree.

War has become a conscience-troubling evil. This is markedly true, here in our own country, as a result of our role in Vietnam—boasting ourselves as the strongest nation in the world in many ways, waging war in a tiny, poverty-ridden part of the world, killing its people, both friend and foe, devastating its all-too-limited areas of production, and endeavoring to ease our conscience by not unleashing the worst we could do!

Reliance on the advice of the military is at an all-time low. It was the military who stoutly assured the Chief Executive that so-many-thousand men and six months of time would "clean up the situation in South Vietnam." It was in consequence of this advice that our involvement took on new directions and proportions, augmenting to its present proportions and the morass we are in. "It was a mistake to get involved in the first place" is now openly declared.

The nature and proportions of war-profiting interests is no longer a secret. Following World War I, the American people experienced a terrific disillusionment, when a Senate investigating committee uncovered shocking evidence of the rivalry on one hand, and of collusion on the other, among industrial and maritime interests, both before and even during the conflict. For example, the mineral strips along the western front in which German munitioners held large interests. Allied forces hurled bombs which burst both beyond and short of this strategic area, but did not, at any time, hit it! Indignant demands were made that Congress act to "take the profits out of war," but the matter never got to first base, and hasn't, yet.

Now we have, here in our country, an industrial-military-political combine which has become so strong that it can exert compelling pressure on the determination of administrative and legislative policy. President Eisenhower warned against the growing power of this colossus when he left office. (Would that he had done more to combat it while in office.)

Present dimensions and ramifications of its control are enormous. Was it purely incidental that, on a given day, Congress voted an appropriation of $227 million to secure sites for a *limited* ABM system; and the very next day, the news media reported Russia's proposal of discussions on missile limitation? Doesn't the timing seem to be *too good*?

But with all of the foregoing, observation and experience, nevertheless, drive home the conclusion that it is futile to expect the powers-that-be to break out of the cast which the past has forged, and boldly take the ways that lead to peace.

Someone once raised an incisive question, "Would the big people of the world mind if the little people would become friends?"

But in that very coming-to-pass must lie the answer to the problem of peace. It must become a people-to-people movement, taking hold at the grass roots. Somehow, the anti-war feelings and the hopes of the common people must get voice and action. The procedure preceding and outcome of the primary election in New Hampshire, some months ago, is an indicative case in point. When the Vietnam issue was carried to the people and they gave their voice, things began to happen, forthwith, higher up.

Logically, it should begin with Christian youth who have been reared in a faith which extols peace and repudiates war: our own Mennonite youth, both nationally and internationally. Then it could, well, enlist like-thinking youth of other denominations and, hopefully, become a world youth movement. It would not be unopposed. There might be legal barriers raised; and jail, to boot; but there is a noble history of resolute and patient endurance in our past. During World War II, a high-ranking official in the Selective Service System, said to a leader in one of the peace churches, "We've had wars, and we will have wars, until there are enough people like yours who will say, 'We won't do it;' then we can have peace."

Bitter harvest of hate

Marie J. Regier

"Dr. King was all right, but he just wanted to go too fast. These things must go slowly. You must give people time."

Statements to this effect always make me see red.

During the last few years, I have read a number of books, written by Negroes, and I have read Negro history.

In *Before the Mayflower*, Lerone Bennet, Jr., speaks about the time two years after the Civil War: "Never before had the sun shone so bright. An ex-slave, Blanche Kelso Bruce, was representing Mississippi in the United States Senate. Pinckney Benton Stewart Pinchback, young, charming, daring, was sitting in the governor's mansion in Louisiana.

"In Mississippi, in South Carolina, in Louisiana, Negro lieutenant governors were sitting on the right hand of power. A Negro was secretary of state in Florida; a Negro was on the state supreme court in South Carolina. Negroes were superintendents of education, state treasurers, adjutant generals, solicitors, judges, and major generals of militia. Robert H. Wood was mayor of Natchez, Mississippi, and Norris Wright Cuney was running for mayor of Galveston, Texas. Seven Negroes were sitting in the House of Representatives.

"A man, in this age, went to mail a letter, and the postmaster was black. A man committed a crime, and in some counties was arrested by a black policeman, prosecuted by a black solicitor, weighed by a black and white jury, and sentenced by a black judge.

"These things, improbable as they seem now, happened in America during the ten improbable years (1867-77) of Black Reconstruction" (pp. 183-86).

After such a beginning, how did it happen that all this progress was arrested? Why were Negroes put back into virtual slavery? Not only the South was to blame, but the North was equally to blame.

The land problem was intertwined with the whole problem of the South and the Negro. Nothing could be done with the Negro until the status of the South was settled.

But neither Lincoln nor Andrew Johnson came to grips with this problem. "Stevens and Sumner were aghast at the presidential innocence. To turn the ex-slaves over to their ex-masters without adequate safeguards, they contended, would be madness. . . . Ignoring Congress, President Johnson appointed provisional governors who organized lily-white governments on the basis of lily-white electorates" (p. 192). They enacted the Black Codes which restricted the freedman's movements. Some gave masters the right to whip their servants under eighteen.

General Schurtz, who made special investigations for the president said: "Wherever I go—the street, the shop, the house, the hotel, or the steamboat —I hear the people talk in such a way as to indicate that they are unable to conceive of the Negro as possessing any rights at all. Men who are honorable in their dealings with their white neighbors will beat a Negro, without feeling a single twinge of their honor. To kill a Negro they do not deem murder; to debauch a Negro woman, they do not think fornication; to take the property away from a Negro, they do not consider robbery. The people boast that when they get freedmen's affairs in their own hands, to use their own expression, 'the niggers will catch hell' " (p. 193).

With the South feeling this way, the only chance for the Negro was "if Washington insisted on fair play, if troops were used to support the Republican governments, if federal officials protected the Negro voters, the Republican government would prevail. If, on the other hand, Washington chose to look the other way, if Washington countenanced the violence and fraud of the secret organizations, then the Democrats would prevail" (p. 217).

This happened to be a time when the presidential race between Republican Rutherford B. Hayes and Democrat Samuel J. Tilden was on, and the election hung on the states of South Carolina, Louisiana, and Florida. "The center of decision shifted to the House of Representatives. There had been a radical shift in public opinion. The North was tired of the eternal nigger; businessmen wanted to get back to business as usual; the violence in the Southern States was playing havoc with profits" (p. 217).

So the North was not as much concerned about the rights of the Negro any longer. They were ready for compromise. What were the conditions of the South? The South "wanted 'home-rule'; the right to deal with the Negro in its own way, a suspension in fact, of constitutional safeguards which protected the Negro. . . . withdrawal of troops, an end to agitation of the Negro question, a tacit agreement that the South would be allowed to deal with the Negro in its own way. And for Hayes? The Presidency" (p. 218).

And what did the North do? To its everlasting shame, be it said, the North agreed. And it is since then that Jim Crow has evolved. "The extraordinary thing about the wall that fear built is that it is of such recent origin. There were no separate but equal privies in slavery times. . . . So long as Negroes were slaves, so long as they posed no threat to the political and economic supremacy of whites, men were content to live with them on terms of relative intimacy. But when the slave became a citizen, when he got a ballot in his hot hand and a wrench and pencil and paper—well something had to be done with him" (p. 222).

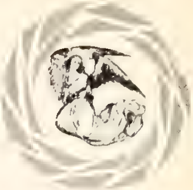
When Dr. King was criticized by his fellow ministers as being an extremist, he explained to his fellow ministers that there were two groups among the Negroes, one which, as a result of years of oppression, have been so completely drained of self-respect that they have adjusted to segregation as, also, some who have found economic security.

Then there are groups like the Black Muslims, who out of bitterness and hatred believe in violence. King tried to stand between the two groups.

Now Dr. King is dead. Will angry black men wait? It may be too late even now to stem the tide. But when it rushes over us, at least we will know why this is happening to us.

On a search for meaning

eLores Gugler



HRIST DIED FOR my sins. What does is mean? What does Christ's death vo thousand years ago have to do ith me today? How can someone se bear my sins? In what way can e crucifixion solve the problem of n? Is *blood* a magic word?

In Hebrews, it says "without the edding of blood there is no re-ission of sin." But, as Leslie D. 'eatherhead states in *A Plain Man ooks at the Cross,* "If my child sins ainst me, I do not demand some-ody's blood as an *atonement.* I do ot demand that somebody should ffer for it, as though every sin had equivalent measure of pain and uld be forgiven only if such pain ere borne by somebody."

Can God not forgive sin without a utal and bloody murder? (There, said it and God didn't strike me ead.)

Some of the above questions may pear brutal; nevertheless they are eartfelt, and I believe I am not alone this frustration. All through my ildhood and youth, the mystery has en masked in vague and learned ords — salvation, reconciliation, onement, redemption. Assuming that e light would dawn with the un-iling of these magic words, I glibly cepted all, relying on the unanimous d pious wisdom of my elders.

When I decided to look more close- into the above mentioned terms, was dismayed to find that they still ade very little sense to me. The tuations from which the terms arise articularly, the blood-sacrifice idea) mply are not within contemporary perience. Thus, I believe we should cognize the significance of biblical mbolism as pertaining to the cus-ms and culture of that day; but day we need *different* thought-forms express the essence of the *same* essage.

But what sort of thought-forms? haven't found the answer, but I ould like to share a few ideas which ve been helpful to me.

Hoping to find some hep term for salvation, I checked Burke's *God Is for Real, Man.* The inner-city youngsters, coauthors of this book, remembered an incident where a man almost drowned in a creek. Someone saved the man's life by pulling him out. Salvation thus became getting "pulled out." Burke notes that the victim was pulled out by someone who didn't have to do it. How, though, does the cross get one pulled out?

Awkward Questions on Christian Love by Hugh Montefiore presents some helpful insights. He presents the meaning of Christ's death, not primarily to answer God's accusation against men, but to answer man's accusation against God. I appreciated this approach, because I have difficulty getting over the feeling that it is really quite unfair to be expected to shed repentant crocodile tears over our sinful natures, which fate hands out inevitably to each and every one of us. It is like locking a child in a forbidden room and not letting him out until he apologizes for being there.

Montefiore says God is *not* indifferent to inevitable sin and suffering, for Jesus' death "shows God caring to the point at which he can care no more; that is, by sharing human pain to the point of death." In the death of Christ, we see God accepting men as they inflict their worst upon Him. Here, says Montefiore, man's "hatred runs out on the sand." God's acceptance of the seemingly unacceptable takes the sting out of man's grudge against life, self, and God. Once man is convinced that his Creator really does love him, he, too, can love.

Fallen man, says C. S. Lewis, in *Mere Christianity,* is a "rebel who must put down his arms." Such an act of surrender is not easy and is no fun at all. In fact, it takes a good man to surrender, but it is the bad man who needs to surrender. That is, the worse a man needs to surrender, the less able he is to do so. Thus man needs God's help, but, alas, it is not God's nature to surrender, to submit. Ah, but God became man. Human nature and God's nature became amalgamated in the person Jesus.

Says Lewis, Jesus "could surrender His will, and suffer and die, because He was man; and He could do it perfectly because He was God." Thus, God, as man is in a position to help man to surrender, if man is willing to share in God's dying. And God could not die unless He became man. That, says Lewis, "is the sense in which He pays our debt, and suffers for us what He himself need not suffer."

Leslie D. Weatherhead, in *A Plain Man Looks at the Cross,* suggests that it was not God's ideal will that Christ should die. Man by misuse of his free will brought about the crucifixion. Under these circumstances, Christ's death was God's will. This is not to say Christ was out of control. The drama carries *His* meaning, not that of His tormentors. The victory lies in that Jesus did not allow evil circumstances to defeat Him. Thus, says Weatherhead, "not only in spite of, but through the evil plots of evil men, His Father could accomplish as great a redemption as He could have accomplished if the beloved Son had been followed and not rejected."

God's reconciling activity is made known in the *total* work of Christ. Different biblical writers stress different aspects of Christ's work. In Ephesians, the emphasis is on the gifts of the Spirit; in Revelation, Christ's final victory at the end of the age is stressed; in John's Gospel, Christ's death is regarded as central; in Acts, Jesus' resurrection is highlighted. The Gospels dwell at length with Christ's earthly ministry. Montefiore says, "It is the total work of Christ that may be properly called the atonement."

Weatherhead's approach also emphasizes Christ and His self-giving over and above the isolated cross event. He says, "It is Christ, not the cross that saves. *But it is the kind of Christ who went to the cross.*"

IE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures id the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General onference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canda; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Biafra's two kinds of starvation

"Even during times of peace most Biafran children suffer from protein deficiency," says Wally Shellenberger, Jr., a physician who has just returned from Biafra.

Distinguishing between pure starvation—lack of sufficient caloric intake of all kinds—and protein deficiency, Shellenberger said that latent protein deficiency can be determined by checking growth charts and blood tests. Since the beginning of the Nigerian civil war, protein deficiency or *kwashorkior* has become manifest in loss of resistance to disease, loss of weight, and swollen legs.

In more recent months pure starvation has become more manifest, also, among the general population as well as children. "Chilldren suffer most from protein deficiency," Shellenberger commented, "because they need protein for growth.

Shellenbergers left Biafra on Sept. 19 with a relief plane returning to Sao Tome, a Portuguese island off the West Africa coast. Martha Bender, the other North American remaining on the staff of the Abiriba hospital, left at the same time. All three had been serving with Mennonite Board of Missions in Abiriba almost three years to the day.

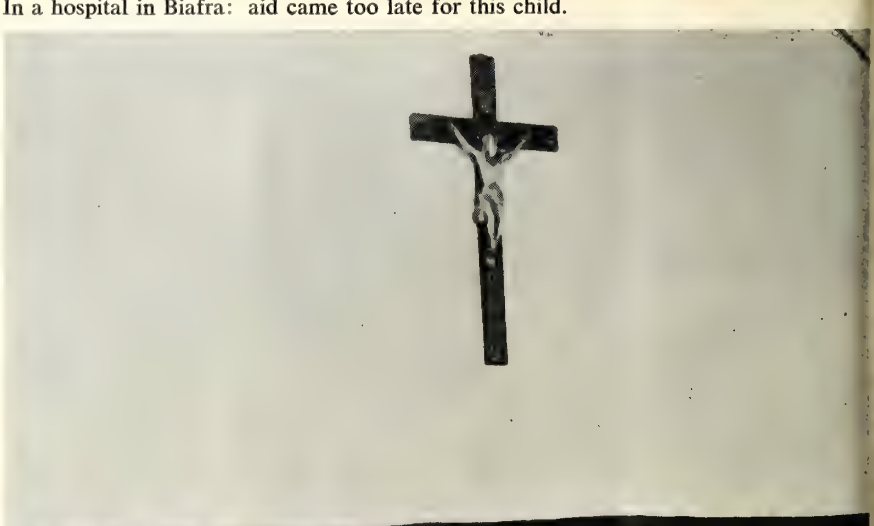
The area now known as Biafra, formerly the Eastern Region of Nigeria, has never had an adequate source of protein. The tse-tse fly makes livestock raising impossible, so that the principal sources of protein have been meat, peanuts, and beans imported from the north; fresh fish from coastal waters; and dried fish imported from Scandinavia. All these sources of protein have been shut off from Biafrans for months.

Through a series of coups and countercoups, Wally pointed out, relations between the various regions and tribal areas of Nigeria became more and more strained. Nigeria is a country put together, originally, for England's administrative convenience in control, rather than for any ethnic unity as an independent union. In September and October 1966, 30,000 Ibos from the East were killed in other areas of Nigeria, and two million fled as refugees back to their tribal area in the Eastern Region.

In the months that followed, political maneuvering attempted to reach a settlement but the impasse grew worse. In May 1967, the Eastern Region seceded and called itself Biafra.

During the civil war which has followed, Biafran territory has shrunk to an area perhaps forty miles wide by sixty miles long, and the population has become more and more congested. Food supplies have shrunk and the problems of medical care have become more and more acute as illness became rampant due to undernourishment.

At the Abiriba hospital, daily outpatient clinics increased from seventy to 300. A nutrition clinic for children changed from weekly frequency to daily frequency, to be sure that children really got the formula made from



In a hospital in Biafra: aid came too late for this child.

wdered milk and powdered eggs. Re- pients were 1300 children, pregnant d nursing mothers. Prenatal and elfare clinic attendance also in- eased in numbers at the hospital.

Following the departure of the her North American doctor late in 66, Wally continued the rural ealth clinics of the other physician, addition to his own normal hos- tal load, with a Biafran doctor. The rgest of these clinics at Ohafia con- onted Shellenberger with 1000 peo- e each Friday. Other clinics ranged wnward in size so that the average as 350 to 400 a day.

Nutrition clinics organized in re- nt weeks fed children, nursing and egnant mothers in five villages, un- r Evie's supervision.

The tensions of working in that tuation seem enormous to one who outside. For eighteen months, the hellenbergers and Martha Bender d only a few days off, with little pportunity to get away even if there ere any place to go. Artillery and nall-arms fire could be heard in the stance much of the time in recent onths.

For a few months, clinics were ifted from daytime to nighttime ours, so that people wouldn't get hit the hospital were bombed. Fuel ortages restricted electric power and frigeration. Large numbers of peo- e came expectantly to clinics, for elp with health problems, while med- al personnel had little or no food deal with the principal cause of eir conditions. Communication with ome was broken for months, with mail or only two or three letters month. The workers often wished r more North American personnel.

The Shellenbergers are deeply con- rned about continuing Mennonite dministration of the Abiriba hos- tal. They were able to leave Abiriba nly because an International Red ross Team took over administration mporarily. They feel that this is ot the time for the Mennonites to rop their medical services in Abiri- a, but they recognize administrative ifficulties involved in sending a team Biafra right now.

When asked for predictions about the war, Wally said, "It will be difficult for the Biafrans to gain a military victory." On the other hand, he sees a long period of guerrilla warfare with federal troops controlling large centers and principal highways and Biafrans fighting from the bush.

What should the Mennonite Church in North America do for Nigeria/Biafra in the days ahead? The Shellenbergers say that we have a responsibility to do more than pray. We need to find people to get back into Biafra and pick up the administration of the hospital and to get more relief materials in to feed the starving masses.

The Elkhart mission board has initiated efforts to obtain visas for Ed and Irene Weaver to return to Nigeria, with the hope that they could begin thinking and working for the welfare of thousands of persons on that side of the line. Mennonite Central Committee has made some financial grants for relief in Nigeria/Biafra and is also negotiating to get relief administrative personnel into Nigeria.

A beginning action for all of us would, of course, be to pray for direction to clear soon, for continuing concern for the homeless and starving in Nigeria/Biafra, and for leaders on both sides of the fighting, and for personnel and financial resources needed to carry out the work when direction clears. *Boyd Nelson.*

Prairie View gets award For broad community aid

The October presentation of the American Psychiatric Association's gold award to Prairie View Mental Health Center, Newton, Kansas, highlighted more than a decade of development for this Mennonite Mental Health Services-sponsored Center.

The highest recognition given by the APA, the gold award is one in a series of hospital and community psychiatry achievement awards presented annually to outstanding and innovative mental health programs. Silver and bronze plaques are also awarded to second-and third-place winners. All three awards were presented this year at the opening session of the APA's twentieth Mental Hospital Institute in Washington, D.C.

First established as a psychiatric hospital in 1954, Prairie View has, over the years, developed a comprehensive community mental health program. It was this successful emergence of a community - oriented program operating through various types of partnership arrangements which was recognized in the conferring of the award.

Contract and collaboration have become key words in the development of Prairie View's program—contract between center and governmental units and collaboration with existing agencies to improve the total mental health services offered to the community. The Center sees itself not as solely responsible to provide a comprehensive service, but as one of the partners, a partner with some of the essential resources.

Since 1968, Prairie View has had a contractual arrangement with local counties. Currently, three counties contract for services. Responsibility for planning the tri-county program is taken by an incorporated middleman board known as Community Mental Health Services. This fourteen-member board, made up of local leaders interested in mental health, is responsible for the use of funds as well as program planning. Through CMHS, treatment is provided throughout the tri-county area on a sliding cost scale according to ability to pay. The board has also initiated various educational and consultation programs. A current project is the exploratory meetings with the antipoverty board, with an eye to narrowing the gap between "survey need" and "useable services."

Through another contractual relationship, Prairie View staff has, for the past four years, provided follow-up care for persons previously hospitalized at Topeka State Hospital. This partnership with the Biddle Section of Topeka State is currently aided by a National Institutes of Mental Health grant. At any given time, approximately sixty to seventy persons in the tri-county area are receiving these follow-up services.

In addition to these contractual relations, a series of collaborating groups with churches, industry, and other agencies have evolved. These groups all have a relatively informal pattern, usually having luncheon or coffee meetings.

Among the first groups to be formed in each of the three counties were community resource councils. The councils are designed to allow for cooperative planning of the helping agencies within each county. Prairie View staff participates in these interagency councils, along with representatives of schools, courts, welfare departments, public health services, and churches.

One particularly successful project of the McPherson County Resources Council has been a homemaker's group, designed for low-income or otherwise disadvantaged women. The group, which has regular monthly meetings of a recreational and educational nature, has successfully drawn together women of varying socioeconomic groups and promoted understanding and friendship. While mothers meet, separate activities are also planned for the preschool children. Currently, interest in this group has grown to the point where a second group will need to be established.

Collaboration with industry takes the form of regular meetings of personnel directors of major industries in the area with Prairie View representatives. This group first met to discuss problems of rehabilitating individuals who had returned from hospitalization. However, meetings are, increasingly, used to explore ways of promoting other mutual mental health concerns.

An interdenominational church and human relations committee, established more than a year ago, is a major vehicle of collaboration with the churches. This committee, which meets monthly, attempts to mobilize local resources to meet needs of local congregations.

One project of this committee in the past year has been the distribution of scholarships to local ministers to enable them to participate in human relations workshops. An institute on cross-cultural problems was also sponsored in conjunction with the General Conference Boards of Mission and Service and the Associated Colleges of Central Kansas.

Currently, additional areas of cooperation are being explored. Among them are cooperative planning on sex education with other community groups, college credit courses, and human relations training laboratories in cooperation with the regional national training laboratory office of the midwest group for human relations. As the Prairie View program expands, these and other projects will become the focus of community planning and action in the mental health field.

Thanksgiving

A glint
of sunlight
glances off a blade of
withered grass
brightly
In the golden glow of
daybreak.
Frost
rests silver on the hills.

Millions upon millions
of dying
blades of grass
Sparkle up at the rising sun
in a last moment of glory—
Even in death
fields of enchanting
delight.

For this, O my Father,
for this one glimpse of dawn
between the calm dream
of night.
and the dawn and haze of day—
To remind me that even in
the dying
There is promise of life,
I offer thee ever
my human, humble thanks.

Miriam Thies.

To talk of social change
Graduate students meet

Mennonite Graduate Fellowship has announced the eleventh annual conference to be held Dev. 28-30, at Michigan State University in East Lansing. The conference is open to all interested persons.

This year's theme, Responding to Social Change in Developing Countries, will be introduced by Frank Epp, former editor of *The Canadian Mennonite;* Carl Kreider, dean of Goshen College; Donald Jacobs, church administrator in East Africa; and William Snyder, executive secretary of the Mennonite Central Committee. Papers prepared by several Mennonite graduate students are to be considered, in addition to a panel discussion and an illustrated presentation of present Mennonite relief efforts.

Registration is slated for Dec. 28 at 3:00 P.M. at the Wesley Foundation at 1118 South Harrison in East Lansing, which is also the rendezvous point for all meals and meetings. Arrangements for lodging at $5.00 per night can be made if registrations are received by Dec. 5.

Application for travel grants are made by writing before Dec. 15 to Milo Stahl, 1527-B Spartan Village, East Lansing, Mich. 48823. To receive complete program information, including a registration form for this year's fellowship, write to Verle Headings, 1813 Dexter Avenue, Ann Arbor, Mich. 48823.

Mennonite Graduate Fellowship, an indigenous group comprised of students from the various Mennonite branches, meets annually at a different location to discuss pertinent issues, for fellowship, and to elect officers for the coming year.

Words and deeds

Northern District ministers met in the Neu Hutterthal Church, Bridgewater, S.D., Nov. 12-14, for their annual conference. Speakers were Virgil Gerig and John Rudy.

Mobile canner feeds the hungry

or five months, beginning in No-
mber, Mennonite congregations over
ten-state area will be canning meat
oducts in their mobile canner.

Their cannery has this name be-
use it enables thousands of Men-
nite members to take part in a good
use—feeding the world's hungry.

The products of their labor—canned
ef chunks, pork chunks, beef broth,
d lard—are distributed by Menno-
te overseas aid workers throughout
e world.

The idea of Mennonite congrega-
ns processing food for the needy
tes back to the early 1940's, when
me of the churches in Kansas and
issouri went together and bought a
obile canning rig. Two Kansas farm-
s—Willard Vogt and Jess Kauffman
-supervised the operation. Vogt oper-
ed the rig during its first four years.
hen it was turned over to the Men-
nite Central Committee, which now
pervises its operation.

But this season's canning operation
s a special significance attached to
For the first time, the entire proc-
sing procedure will be carried out
der the Federal meat inspection pro-
am of the U.S. Department of Agri-
lture. Meat inspectors of USDA's
onsumer and Marketing Service will
ake sure the products conform to
Federal standards for wholesomeness and that all processing is carried out under strict sanitation.

Before 1968, this kind of charitable work was exempt from Federal meat inspection. But the Wholesome Meat Act of 1967 removed the exemptions, as a means of bringing about a totally inspected meat supply and building greater consumer confidence in United States meat products.

The Mennonite canning operation begins its season in Kansas in November. The rig then makes a five-month swing through Nebraska, Minnesota, Iowa, Illinois, Indiana, Ohio, Pennsylvania, Missouri, and Oklahoma—visiting Mennonite congregations along the way.

Members of the individual congregations do the actual work involved. John Hostetler, director of material aid for the Mennonite Central Committee's overseas service program, says he expects five thousand people to be directly involved in the current season's operation—either in donating the livestock used or in doing the actual canning. Many more donate money, he says, to help buy meat and pay for other canning expenses. And some one hundred thousand Mennonites indirectly support the program.

The Mennonites have field staffs in many parts of the world which aid in distributing the products to the hungry and needy. Some products are also turned over to missionaries of other churches. In Tanzania, for instance, some distribution is also handled by Lutheran and Presbyterian missionaries. In recent years, a large share of the meat products has been donated to hospitals in underdeveloped areas.

As it makes its annual trek into Pennsylvania, the rig is operated for one day by a group of Presbyterians who heard about the clinic and wanted to take part. The meat product output from that day goes to an orphanage in Korea.

Hostetler expects this season's total output to reach 150 tons of canned products. All the meat used in processing is federally inspected. The canning operation itself is under continuous inspection, and all labels on the products are approved by USDA.

The mobile clinic has been given its own establishment number, which appears for identification on each label within the round mark of Federal inspection. *W. K. Trowsdal, from Agricultural Marketing, Dec. 1968, a monthly publication of the Consumer and Marketing Service of the United States Department of Agriculture.*

bels for MCC canned meat.

FOOD for RELIEF

"In the name of Christ"

MENNONITE CENTRAL COMMITTEE

BEEF CHUNKS

WITH NATURAL JUICES — SALT ADDED

Net Weight
1 Lbs. 12 oz.

U.S.
INSPECTED
AND PASSED BY
DEPARTMENT OF
AGRICULTURE
EST. 7251

Donable Food
Not For Resale

MENNONITE CENTRAL COMMITTEE

AKRON, PENNSYLVANIA, U. S. A.
17501

District talks of honesty Tests the generation gap

A bit of the Estes Park General Conference came to the October meeting of the Western District Conference in Hutchinson, Kansas.

Forty small discussion groups crowded the ballroom of the Baker Hotel to talk about the conference theme of living life together. Gene Herr, pastor of a Mennonite congregation at Harper, Kan., discussed the subject in four addresses.

A former youth worker for the Old Mennonite Church, Herr said, "I left my job at Scottdale two years ago because I wanted to get down where the bloody battles of life are being fought.

"I tried to find a congregation that would give me a chance to work in a typical situation. It's been fun and difficult."

He saw today's challenge as a call for finding the courage to be persons. Christians are called to be God's people, but they have martyred themselves with the thought that they are not God's people.

People are claiming their identity as people of God in honest confrontation in small groups and in serving the world.

"The idea that has come for this movement," said Herr, "is servanthood."

Speaking about intergenerational tensions, Herr said, "The kids today have the questions and the adults have the content of the answers." The distance between the age groups could be bridged "if we could just realize how the faith is expressed" by letting "some of these questions come through."

The conference tried to let the questions come through the group discussions to which young people had been invited. Scheduled to meet three times, the discussion groups were only able to meet twice because of the press of conference business.

A majority of the groups, according to Marvin Zehr, Moundridge, Kan., who organized the discussion program, touched on the problem of honesty but did not know how to get it. To some it seemed that it was easier to find honesty outside of the church, as in the coffeehouse, than in church.

The conference tried honesty on itself in facing the fact that it had not been meeting its budget for many years. In adopting a $110,845 budget, the conference also agreed to charge each congregation with a fair share of the budget depending on each church's membership.

Myron Schrag was chosen to succeed Leo Miller, Beatrice, Neb., as president of the conference. Schrag is pastor of the Faith Church, Newton, Kan. Miller retires after one year as president to accept the pastorate of the First Church, Reedley, Calif.

For its vice-president, the conference chose for the first time a layman: J. Hobart Goering, Moundridge, Kan.

Be a Christian peacemaker

The following statement was adopted by the Western District Conference Mennonite Church in its annual meeting at Hutchinson, Kansas, Oct. 18-20, as "Basic Beliefs of the Western District Conference Concerning What it Means to Be a Christian Peacemaker."

It is the belief of the Western District Conference that a Christian will have the conviction that killing an enemy, no matter how necessary it seems, is sin:

Because life belongs to God. He gives it and only He has the right to take it away. The commandment: "Thou shalt not kill" (Ex. 20:13) means what it says.

And because killing thwarts God's purposes for a man and ends all possibility for a victim to turn from his evil and/or to experience the joys and rewards of a Christian life.

This means that a Christian conscientious objector shall not participate in war in any form, for even a noncombatant member of the military works toward the goal of killing. Alternatives shall be chosen or worked out for a Christian because no government has the right to command a Christian to sin.

It is the further belief of the Western District Conference that he who is a follower of Jesus Christ will have the conviction that it is his Christian responsibility to develop a helpful relationship with a real or a potential enemy:

Because God is helpful and loving and we are His representatives. The commandments: "Love your God . . . love your neighbor . . . and love your enemy" (Mt. 5:44; 22:37-40) also mean what they say.

Because seeking through loving service to correct injustice and to get an evil man to turn from his wrongs are true alternatives to killing wrongdoers.

This means that a Christian peacemaker will likely volunteer at least a part of his or her life in a full-time type of service which may require radical sacrifices of prestige, energy, money, and possibly of life itself for the cause of bringing peace and justice.

Members of the Western District Conference leave room for further discussion:

With those who agree with the above stated basic beliefs.

With those who claim a conscientious objector status but who do not claim to be Christians.

With those who have conscience about killing but who may be morally lax in other areas of life.

With those who believe that service of any kind should be voluntary and therefore challenge the authority of the Selective Service Act over them.

With those who object to only some wars.

With those who feel war is necessary.

RECORD

Workers

Lois Penner (Mrs. Ray), Newton, Kan., became bookkeeper for Faith and Life Press in September.

Letha Wedel, Goltry, Okla., joined he central office staff as secretary to Orlando Waltner in September.

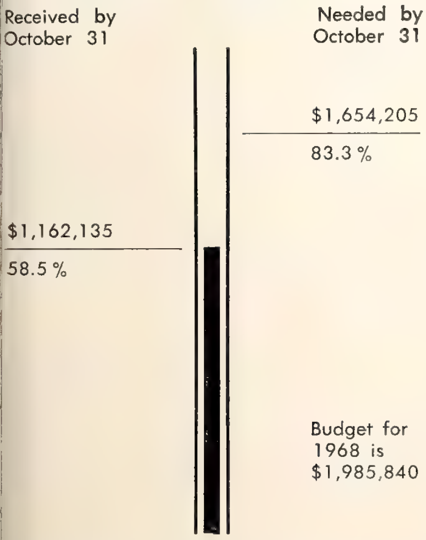
Penner

Wedel

Baptisms

Bethel Church, Lancaster, Pa., on Oct. 6: Katherine Bartel, Susan Canfield, Sharon Horner, Suzanne Kreps, Pamela Noll, Wendel Ranck, Gregory Stahly, Jerold Stahly, Kenneth Toews, Patricia Toews.

Conference budget



Receipts for October were quite encouraging in that about $15,000 more was received than in October 1967. This, of course, does not make up for the earlier deficit. We are still $58,740 behind last year, for the first ten months. Taking into account the somewhat higher budget of the year, only 58.5 percent has been received as compared with 63.4 percent last year.

We sincerely trust and pray that the upsurge experienced in October will continue in November and December. If this happens, we may, yet, close the year on a more positive and optimistic note. *Wm. L. Friesen, Conference treasurer.*

Calendar

Nov. 28—Thanksgiving (U.S.).

Dec. 1—First Sunday in Advent.

Dec. 4-6—Newton, Kan., Council of Boards.

Dec. 28-30—Michigan State University, East Lansing, Mennonite Graduate Fellowship.

Eastern

Nov. 27-Dec. 8—Quakertown, Pa., East Swamp Church, evangelistic crusade, John Boehr, Vernon Duerksen.

Northern

Nov. 24-28 — Henderson, Neb., Bethesda Church, Thanksgiving festival, the Howard Habeggers, Andrew Shelly.

Western

Nov. 24-28—Newton, Kan., First Church, congregation, ninetieth; choir, sixtieth anniversaries.

Marriages

Ken Goentzel, Friedenstal Church, Tampa, Kan., and *Kathleen Enns,* Trinity Church, Hillsboro, Kan., on Nov. 9.

Douglas Martin, Bethel Church, Lancaster, Pa., and *Janet Gilwreath,* Indianapolis, on Oct. 19.

Robert Swarr, Bethel Church, Lancaster, Pa., and *Carol Duffy,* Presbyterian Church, Holtwood, Pa., Oct. 20.

		Receipts to October 31		
	Budget	**1967**	**1968**	**%**
Missions	$1,306,000	$ 791,521	$ 763,247	58.4
Christian Service	357,040	233,715	233,741	65.5
Education and Publication	129,600	51,132	49,978	38.6
Seminary	193,200	102,556	90,864	47.0
Where most needed*		31,951	24,305	
	$1,985,840	$1,210,875	$1,162,135	58.5

*To be distributed at the end of the year.

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

What business firm puts out 800 pages of news, feature articles, letters, and records for its clientele per year? The General Conference publication, *The Mennonite,* goes even beyond that: it features their Mennonite Men, Women's Missionary Association, Young Peoples Union, and supplemental reading for the Sunday school lessons. How can they do it? It is made possible through the Every Home Plan. *The Mennonite* serves the church as a witness of Jesus Christ to all readers. *Mrs. Louis Janzen, Newton, Kan.*

The work of the kingdom can be carried out only as we work together, and I believe that the church paper is one of the best ways of keeping in touch with each other and to know what we are trying to do and what by the grace of God we have been able to do. *Marie J. Regier, Chicago.*

Last summer, when we spent some three months in Amsterdam in preparation for the Eighth Mennonite World Conference, we gained a new appreciation for *The Mennonite.* It aided us to know what was happening to people and institutions in our country, but also to develop insights and understandings into the thinking and religious experience of our people. *Howard Raid, Freeman, S.D.*

"A letter from home." Words to warm the heart of any wanderer. How sad to be told: "We were out of stamps." *The Mennonite* is like a weekly letter from home. It tells us what the family of our faith is doing and what it is thinking about. Sometimes it admonishes us to correct our mistakes; sometimes it challenges our thinking, or gives opportunity for response. Let us hope it never has to cut off communication and the privilege of dialogue for lack of funds for stamps. *Martha F. Graber, Bluffton, Ohio.*

College football

Bethel 9—Bethany 3

LETTERS

Family devotions

The following meditation was given by the writer to his home congregation (Eden, Okla.) before leaving for voluntary service and submitted by a member of the church.

Devotions are the doorway through which Christ enters the home, and draws the family closer together and closer to God.

Picture the following scene in a Christian home in rural Inola. The Smith clan has just finished supper and moved to the living room for family devotions. Dad opens the Bible and begins to read, without comment, from Leviticus 14. Mother, tired from her days' work, sits alongside him on the sofa, with a blank stare. Johnny drops himself across the far end of the couch, and Susie is on the floor looking off into space. Plainly, everyone is bored. Father drones on in his monotone.

Exaggeration, maybe, but not so far astray from the routine, unimaginative way in which some handle the family devotions. Family devotions don't have to be boring and they shouldn't be.

Now, let's look at the family of Joy and Art Brooke. Before the evening table is cleared and anyone has a chance to become absorbed in something else, they go to the living room. The smaller children sit around on the floor as Joy begins telling (note: I said *telling*) the evening's Bible story. The children listen carefully, because they know that at the end of the devotions there will be games or quizzes with reference to the story just told. Sometimes, they might even dramatize the story. Whatever it may be, the Brooke children are always eager to get into devotions. This also makes it enjoyable for Joy and Art.

What makes the difference between a family altar that the whole family anticipates and the one that the youngsters—at least—most dread?

One ingredient is creativity.

This takes time and planning; but not a whole lot. This Bible story can be read during the day until it becomes familiar enough to be told with expression. New games can be thought up during the day; but, for children, even old games are fun.

A good idea is to plan a week of devotions at a time. Tie them in with each other, so as to bring out a certain point for that week.

At the end of the devotional time, if a child is old enough to read, let him read a verse that goes along with the Bible story. This also impresses upon the smaller children that the Bible story actually comes from God's Word. For the smallest children, visual aids, such as pictures, can be shown and discussed.

No, family devotions don't have to be boring. *Calvin Jantz, Hesston College, Hesston, Kan.*

God's spiritual church

Dear Editor: This letter is written in regard to the question of the Sept. 10 issue of *The Mennonite*, as to whether we Mennonites should join the World Council of Churches.

To our carnal minds, joining the WCC may seem the answer to some of our denominational problems and make for a better witness, but looking at it from the spiritual side, I believe we have a much better answer for those problems.

I, too, believe that denominationalism has not been God's first will, but rather His permissive will. Jesus prayed in John 17:11-21, that they all may be one, as we are one, "in us," which can only be fulfilled, through His Holy Spirit. The only real way that this prayer can become a reality is by joining the spiritual church, which is in the process of being built by His Holy Spirit.

Of late, God is baptizing believers of practically every denomination, including Roman Catholics, with His Holy Spirit and is building himself a spiritual church within the church, which is made ready for His coming and rapture. This is going to be the true bride of Christ, not the WCC.

I do not mean to say that none of the WCC members will be ready for the rapture, but it will take more than joining the WCC.

God is establishing himself a spiritual church within the church, similar to the way He established a kingdom within a kingdom at the time of Saul. Saul's kingdom was God's permissive will (1 Sam. 8:7) so after it failed, God sent Samuel to anoint David and started a kingdom within a kingdom (1 Sam. 16:1-13).

I also believe that this spiritual church will be persecuted by many leaders of denominationalism, the same as God's rejected kingdom persecuted His chosen kingdom at Saul's time.

I have witnessed where ministers of different denominations, who recently have been baptized by the Holy Spirit, have preached side by side from the same pulpit, and even exchanged pulpits in their churches of such different denominations, that, before, was unheard of and believed by many to never be possible. Truly this is the real spiritual united church and not the WCC.

If any saviour will be found in any salt (Matthew 5:13) that will have a real preserving effect on humanity, it will be found in this Holy Spirit baptized church, and not in the WCC.

Not by our might or power, neither by our mental or intellectual ingenuity, but by His spirit.

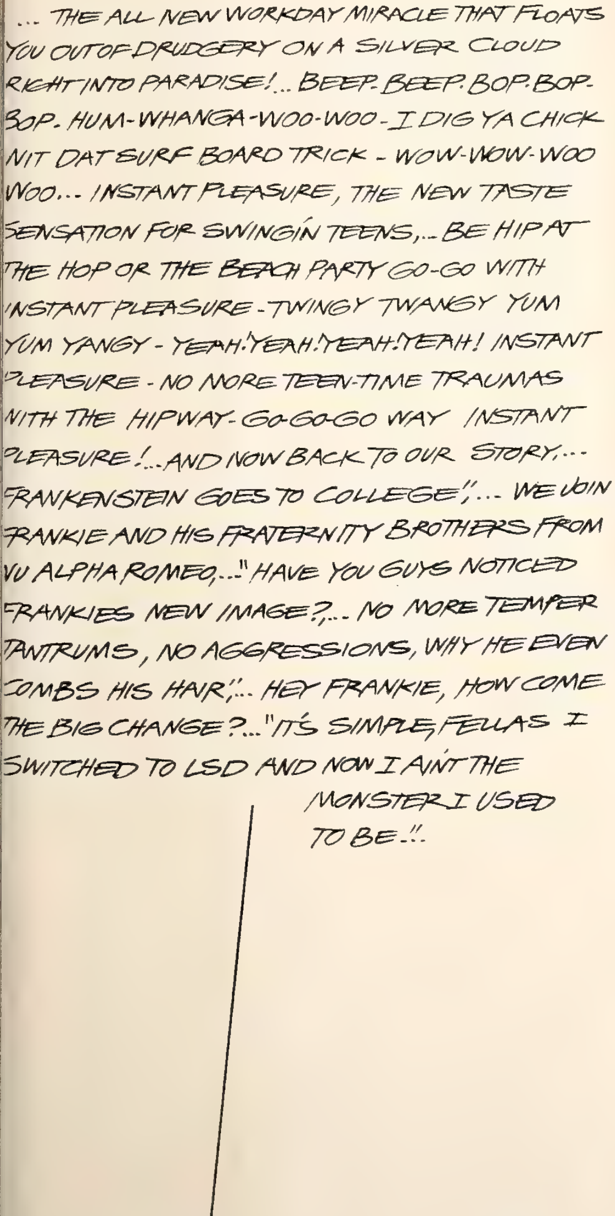
Our number one desire should be to belong to this spiritual church which is being built by God's own spirit, so we may be ready for His coming and rapture (Eph. 4:3; Rom. 8). *Floyd Graber, Freeman, S.D.*

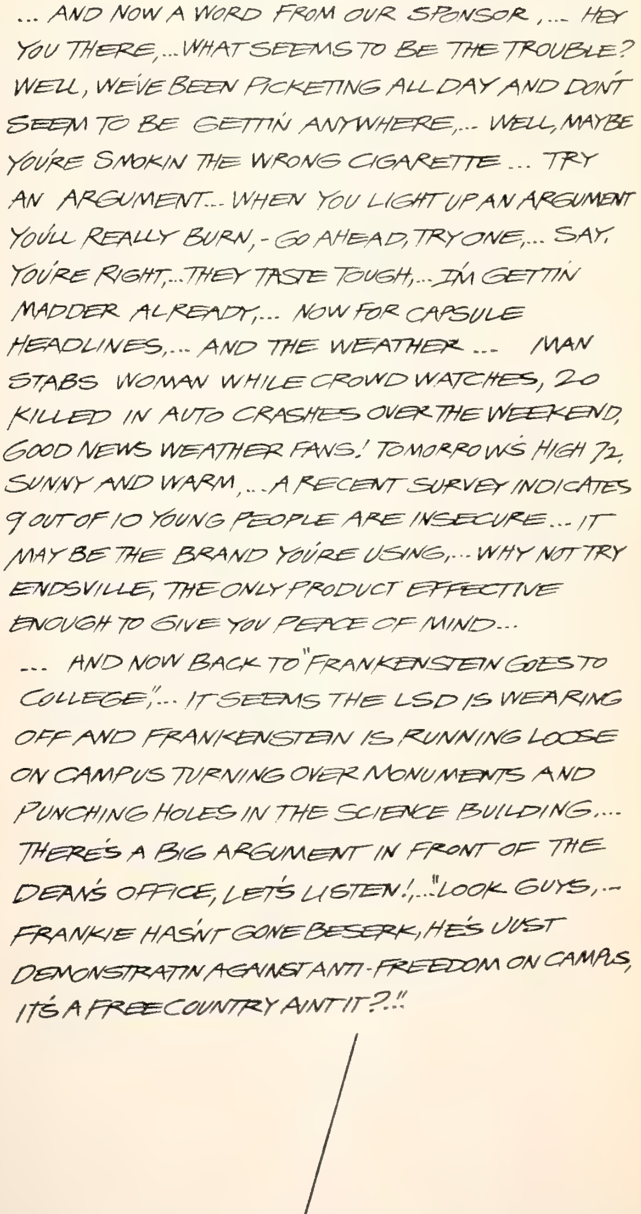
About our letters. *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

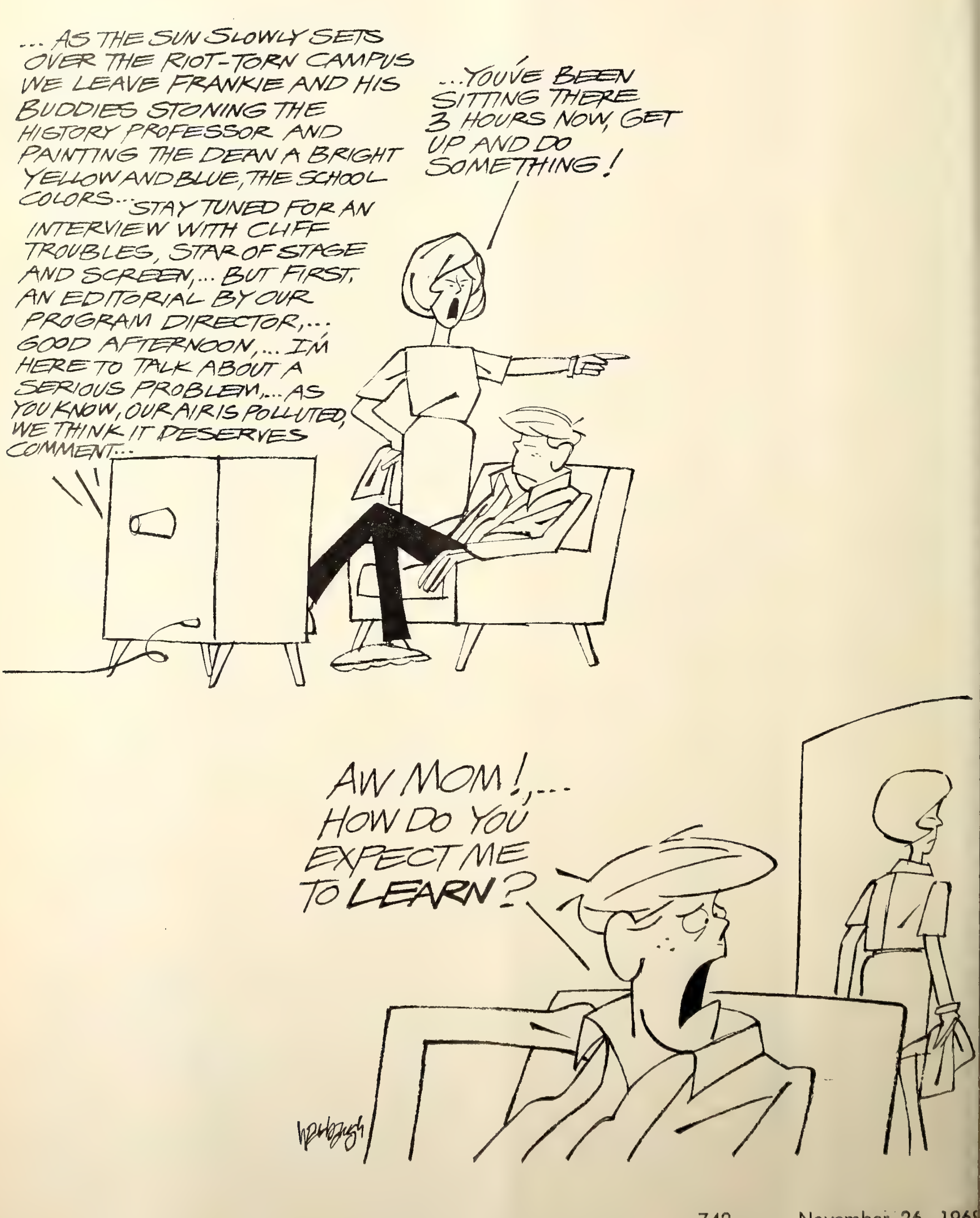
The teaching machine

YOUTH

ave W. Harbaugh


... THE ALL NEW WORKDAY MIRACLE THAT FLOATS YOU OUT OF DRUDGERY ON A SILVER CLOUD RIGHT INTO PARADISE!... BEEP-BEEP-BOP-BOP-BOP-HUM-WHANGA-WOO-WOO-I DIG YA CHICK NIT DAT SURF BOARD TRICK - WOW-WOW-WOO WOO... INSTANT PLEASURE, THE NEW TASTE SENSATION FOR SWINGIN TEENS,.. BE HIP AT THE HOP OR THE BEACH PARTY GO-GO WITH INSTANT PLEASURE - TWINGY TWANGY YUM YUM YANGY - YEAH! YEAH! YEAH! YEAH! INSTANT PLEASURE - NO MORE TEEN-TIME TRAUMAS WITH THE HIPWAY-GO-GO-GO WAY INSTANT PLEASURE!...AND NOW BACK TO OUR STORY,... "FRANKENSTEIN GOES TO COLLEGE",... WE JOIN FRANKIE AND HIS FRATERNITY BROTHERS FROM NU ALPHA ROMEO,..." HAVE YOU GUYS NOTICED FRANKIES NEW IMAGE?,.. NO MORE TEMPER TANTRUMS, NO AGGRESSIONS, WHY HE EVEN COMBS HIS HAIR",.. HEY FRANKIE, HOW COME THE BIG CHANGE?..."IT'S SIMPLE, FELLAS I SWITCHED TO LSD AND NOW I AIN'T THE MONSTER I USED TO BE.!"


... AND NOW A WORD FROM OUR SPONSOR,... HEY YOU THERE,... WHAT SEEMS TO BE THE TROUBLE? WELL, WE'VE BEEN PICKETING ALL DAY AND DON'T SEEM TO BE GETTIN ANYWHERE,... WELL, MAYBE YOU'RE SMOKIN THE WRONG CIGARETTE ... TRY AN ARGUMENT... WHEN YOU LIGHT UP AN ARGUMENT YOU'LL REALLY BURN, - GO AHEAD, TRY ONE,... SAY, YOU'RE RIGHT,... THEY TASTE TOUGH,... I'M GETTIN MADDER ALREADY,... NOW FOR CAPSULE HEADLINES,... AND THE WEATHER ... MAN STABS WOMAN WHILE CROWD WATCHES, 20 KILLED IN AUTO CRASHES OVER THE WEEKEND, GOOD NEWS WEATHER FANS! TOMORROW'S HIGH 72, SUNNY AND WARM,... A RECENT SURVEY INDICATES 9 OUT OF 10 YOUNG PEOPLE ARE INSECURE... IT MAY BE THE BRAND YOU'RE USING,... WHY NOT TRY ENDSVILLE, THE ONLY PRODUCT EFFECTIVE ENOUGH TO GIVE YOU PEACE OF MIND...
... AND NOW BACK TO "FRANKENSTEIN GOES TO COLLEGE",... IT SEEMS THE LSD IS WEARING OFF AND FRANKENSTEIN IS RUNNING LOOSE ON CAMPUS TURNING OVER MONUMENTS AND PUNCHING HOLES IN THE SCIENCE BUILDING,... THERE'S A BIG ARGUMENT IN FRONT OF THE DEAN'S OFFICE, LET'S LISTEN!,..."LOOK GUYS,- FRANKIE HASN'T GONE BESERK, HE'S JUST DEMONSTRATIN AGAINST ANTI-FREEDOM ON CAMPUS, IT'S A FREE COUNTRY AINT IT?!"


... AS THE SUN SLOWLY SETS OVER THE RIOT-TORN CAMPUS WE LEAVE FRANKIE AND HIS BUDDIES STONING THE HISTORY PROFESSOR AND PAINTING THE DEAN A BRIGHT YELLOW AND BLUE, THE SCHOOL COLORS... STAY TUNED FOR AN INTERVIEW WITH CLIFF TROUBLES, STAR OF STAGE AND SCREEN,... BUT FIRST, AN EDITORIAL BY OUR PROGRAM DIRECTOR,... GOOD AFTERNOON,... I'M HERE TO TALK ABOUT A SERIOUS PROBLEM,... AS YOU KNOW, OUR AIR IS POLLUTED, WE THINK IT DESERVES COMMENT...
...YOU'VE BEEN SITTING THERE 3 HOURS NOW, GET UP AND DO SOMETHING!
AW MOM!,... HOW DO YOU EXPECT ME TO LEARN?

MEDITATION

n the footsteps of strangers

OME OF THE NICEST people I know, those who bring a warm, grateful ow to my heart, are ones whom I've never met. But because, through e years, they have reached out and touched the lives of my children ith spontaneous kindness.

For example, my thirteen-year-old daughter, later than she should ave been, due to a double-feature movie, found herself the last pasnger on the bus. To her dismay, she saw that the driver was prearing to shorten his route and turn his vehicle in for the night. hen he asked her where she lived.

"It's midnight and you shouldn't be out alone," he grumbled goodaturedly. So he headed his bus through the dark streets and dropped er off at the nearest corner to home.

A part-time job as a lab assistant was a wonderful opportunity for y oldest son, as he worked to earn college fees. But when exam time olled round, he worried in case the pressure of work and studies would e too much for him. Not so! The perceptive woman doctor in charge f the lab, quietly briefed her staff to "Let the boy keep at his books, is work can wait."

Benevolent, friendly people constantly cross my children's paths. woman I have never met saves animal cards for my younger daughr and every so often calls her in as she comes from school.

Who could count the number of times my four year old has reived a helping hand as he nonchalantly makes his way in the outde world? Today, a woman oiled his bicycle when his front wheel efused to turn. Yesterday, someone brought a ladder to rescue him om a tool shed which he thought he could climb.

And there are near disasters, too, which nameless Good Samaritans vert in their benign, selfless ways. When my second son was nine ears old, he and several of his gang wandered an alarming distance rom the neighborhood. They lost their way and then a sudden downour left them disheveled and drenched. They were in the vicinity of deceptively attractive lake where, every year, someone drowns.

Tired and confused, they finally agreed to ask if they might telephone ome. With the audacity of small boys, they chose the finest home n the lakefront and stood dripping on the broadloom as they exlained their plight to the owner. This gentleman, who listened so ttentively to them, must have remembered well the attraction a lake as for small boys but he also understood the dangers.

"Telephone?" he said. "Oh, we can do better than that. Follow me."

His garage door swung up to reveal a sleek, luxurious car and with o thought for the spotless upholstery, he invited them in. Not only id he drive them to our neighborhood but he took each boy to his wn door and made sure that he went safely inside. How I longed to e able to thank this man personally for his unselfish thoughtfulness y being the same kind of person.

Then it occurred to me that I could say thank you to them, in a way, y being the same kind of person—sympathetic and helpful with omeone else's children.

What a simple matter it is to slip a bus ticket into the hand of one ho has just lost his transfer and is far from home. A cup of hot hocolate for the paper boy, when the temperature drops, is no inonvenience, and may warm his spirit as well as his body. The offer of ride up the hill, to the student laden with books, may be a lift.

For children, yours and mine, are forming their opinions of others nd life in general. And, although we must teach them to be careful for certainly not *all* strangers are kind and friendly), still the unxpected, unlooked for kindnesses can so easily soften harsh situations, eaving a mellow memory to be treasured always. *Margaret B. Edwards.*

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*Supplemental reading for the Sunday school lesson of Dec. 1, "Behold, the Man."

COVER

A boy in Nepal receives a gift from a stranger.

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Evangelism is a good word—I

Donald R. Jacobs

IT SEEMS THAT every time the church gets a word which means the whole church taking the whole gospel to the whole world, something sinister happens and the word changes its meaning.

Study these three words for a moment: evangelist, evangelical, and mission. What does each word mean to you?

Take the word *evangelist,* for instance. What picture do you see when you think of an evangelist? Billy Graham, perhaps, or Charles Fuller, someone who preaches a simple message, a traveler, a speaker who brings people, especially in groups, to a point of decision for Christ. He is not expected to be an expert on theology. In fact, it is felt that perhaps too much theology would probably make him ineffective. Nor is it too important that he has a thorough education. We like to think of him as a person called from among us who is especially called of God for a specialized ministry.

Among the spiritual offices, we would probably rate that of evangelist quite high, though perhaps not as high as we would have twenty or thirty years ago.

Now, how many evangelists do we have in the church? Ten? Twenty? Certainly not more, we say. In fact, it is almost possible to name them all from memory.

Having defined evangelist this way, I can then sit back and concede that evangelists are needed and that we should have more of them but "I am not one of them." In modern usage then, the word pertains to a select few.

Evangelist is a biblical word *evangelical* is not. But how do we use this word? An adjective, it usually goes with *Christianity.* There are evangelical Christians and then just Christians, we say. An evangelical Christian has a particular view of the Scriptures, a certain way of expressing his faith; he is orthodox in doctrine and uncompromising in faith. In some circles, an evangelical Christian is the opposite of an ecumenical Christian.

So the word, used as an adjective, has acquired a particular meaning in theological discussions as pertaining to a person's doctrinal stance. It has little relationship to the primary meaning of the word. Although we say there are only a few evangelists we consider all of us to be evangelical. We mean, however, that we are evangelical in faith, not necessarily evangelical in action.

And then, what has happened to the word *mission?* It is hard even to think of the word apart from a mission board or a mission point, a mission station, a missionary, or a mission budget. The same thing happened to this word that happened to evangelist. It is now a specialized term which has to do with a specialized activity done by specialists at special places.

In the case of these good words, the meaning has somehow missed the mark. But we must continue to use words, running the risk of having the same thing happen again.

For the present, there is still at least one word which says what needs to be said. It is the word *evangelism.* It is not a biblical word, though, and it is quite new.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Toys that kill

John M. Drescher

"If the next generation doesn't know how to kill, it won't be our fault." This comment was made by a Christian leader as he watched a group of small boys playing war. They had all the needed weapons — machine guns, pistols, hand grenades, war helmets, and war uniforms. These boys knew how to stab the vitals of the enemy and how to react and fall dead when they were hit (all in pretense now). They were instilled with the spirit of war. And they had learned to delight in the game of killing.

While the debate on the psychological effects of toys of violence continues, it is probably long overdue that people who claim to be followers of the Prince of Peace say and do something about the war toys which flood the store counters in greater abundance each year.

During the "Peace on earth, good will to men" season, stores are saturated with toy replicas of nearly all machines of violence, destruction, and discord devised by the human mind. These include all kinds of combat equipment, invasion sets, spring-action exploding mines, GI dolls (this doll, alone, grossed over $25,000,000 in one year), death - ray guns, poison - gas shooters, hand grenades which really explode, machine guns, and missiles. All these toys, along with uniforms down to size three, are more or less accurate copies of the real McCoy which real men use to fight real wars.

In addition, one manufacturer produced a game called Nuclear War, in which players wage war for world domination. Players use cards representing ten- twenty- and fifty-megaton bombs. Directions to enliven the game include the disposing of lethal doses of radioactive gamma rays, which kill another ten million.

In keeping with the war in Asia, toys are more developed to ape planes which destroy crops, drop a napalm pod, and search-and-destroy-equipment. Because the Americans are on such a rampage for war toys, a half dozen or so foreign manufacturers are turning out toys for our children, patterned after the equipment the United States is using in Asia.

According to *The New Republic* "the gruesome battlefield is no place for little girls and so a number of understanding American toy manufacturers have done what they could to ease the ache of that disappointment by creating substitute symbols of aggression for Nancy and Jane. Multiple Toymakers of New York fills the bill with a Stretch 'Em Wheel which comes complete with torture and victim! A model of the medieval rack, this hair-raising, laugh-raising gadget can be counted on to break the back of the most resilient doll. According to the manufacturer's catalogue this toy is a real scream."

Do we want our children to grow up thinking violence is fun? Are we victims of our advertising business? Do we think that playing with these gruesome playthings will help our children to get violence out of their system? Do we wish to teach that violence is the cure for any problem? Hitler thought so and Karl Marx advocated it. Are we teaching our children that war is inevitable, acceptable, and even an admirable game?

I've listened to all the arguments. Although military toys are relatively new, the world has never been without violence. Violence is also rampant among the underprivileged who have few toys. It can't be proved that past wars were caused by adults who played with war toys from childhood. Children need to release their aggressive feelings. If not given guns they will find their own substitutes. These are the arguments.

Many parents calm their shocked feelings by saying: "It's only a toy and, since everybody has one, Johnny might as well have one, too."

But toys are tools for learning. Frank Caplan, president of Creative Playthings, Inc., says, "The period from infancy to age eight compasses the most powerful learning years and, apart from enlightened parents, the most effective way of reaching children and properly augmenting their growth is through play and learning materials."

Child psychologist Carl L. Kline states, "It is certainly well established that we condition our children for adulthood by what we provide them with in childhood. Naturally, if we put our stamp of approval upon toys that play at wiping out thousands of people or single individuals, we are creating attitudes which will make them more accepting of war and killing in adult life."

History tells us that to glorify war in the eyes of children makes it really difficult for a child not to be warlike. To glorify crime and killing makes it impossible to guard against crime and killing. To preach war is not the path to peace. And for youngsters to shoot and kill, even in pretense, is not the way to concern and love for others.

Perhaps the reason war toys are so prevalent in America is that we know so little about war, really. I am told that in countries where people know firsthand what war really means toys of war, real or pretend, are no allowed to enter into the play of a child. I have observed, previous to Christmas, the toy counters of some such countries and have failed to find war toys. Says one authority, "Just as American toymakers are struggling to keep pace with the headlines, mos European manufacturers seem determined to put them out of mind."

But, even if our children never figh a war, the influence of such toys and such play seems to already have effect Crimes for kicks are becoming more common. Youngsters are taught to think that violence can be fun. And it is not uncommon today to hea small children tell other children o adults, "I will kill you," at the slightes provocation.

Doesn't it seem strange that we talk of peace, yet pile war toys high in nearly all our stores? Doesn't it seem a contradictory claim to follow the Prince of Peace, yet scatter "kill toys over the living-room floor at Christmas? What does it mean to teach children in church, "thou shalt no kill" and "love others," yet buy toy which put them through all the pace of war?

What can be done? We can refus to buy war toys. Here is a golden op portunity to eradicate our own preju ices and bigotry. Here is a good hance to teach against our deceitful oncepts of superiority and another's ıferiority.

When a child comes asking for a ɔy pistol or other war toy, it would e a good time to talk with him about ıe awfulness of war and hate and the eed for love and friendship.

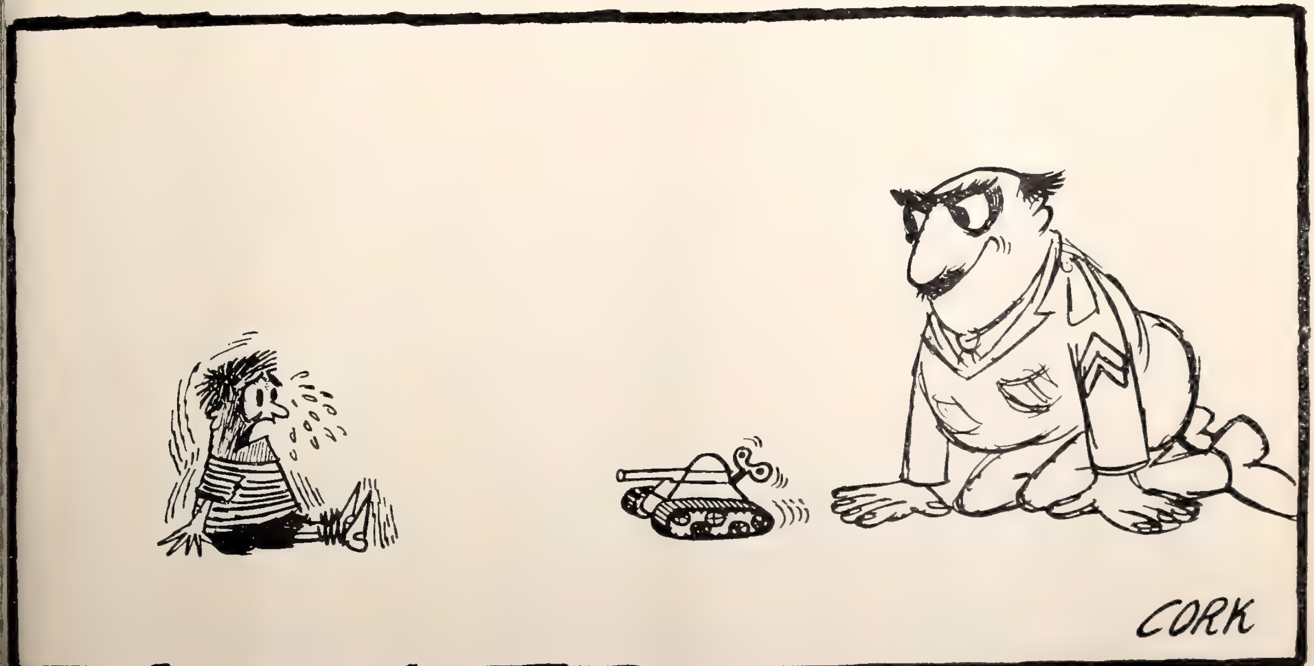
A young mother who recently did esearch in graduate school on the ıfluences that shape the attitudes of hildren reports, "I find that all those arents who reported that their parnts had discouraged them in war lay were, in turn, discouraging their hildren; so the danger of negative ebellion in this area seems to be nonxistent. I feel, strongly, from our amily's experience that complete, conistent prohibition of violent TV and ɔys is much better for the children, sychologically, than a vacillating attiıde. It is such a good way for them ɔ learn early that they can be staunch ttle nonconformists, and their friends even admire and envy them a bit."

We can protest as individuals or groups. We can tear pages of war games and toys out of our mail-order catalogues and return them to the store with a note expressing our disapproval. We can write TV stations running ads on "kill toys." We can visit the manager of local stores and tell why we dislike the stocking of this line of toys. A personal visit can have a great deal of influence. According to reports, a growing number of toy companies have discontinued their lines of toy weaponary because of pressure from parents, educators, psychologists, and features in national magazines and newspapers.

The Lionel Toy Corporation, makers of model electric trains, changed its policy. Creative Playthings, Inc., quit producing its war game "Diplomacy." The Burr Products Company declared "We shall not manufacture toys which develop the urge to violence. We believe there is sufficient evidence to establish a correlation between the degree of violence aroused in children and the kind of playthings they are offered."

Only one example, of numerous groups throughout the country working at the problem, is the Women's International League for Peace and Freedom, 2006 Walnut Street, Philadelphia, Pennsylvania 19103. This group has an inexpensive study kit on Toys for Peace containing materials explaining its position, and giving examples of what other groups are doing, together with suggestions for action.

During this Christmas season, a great deal of advertising of war toys is seen and heard. These make a strange sight and speak a contradictory message as a Christmas gift. Isn't it time for Christian parents to voice their concern? Why don't we, during this Christmas season, teach "Peace on earth, good will to men," through wise and careful selection of gifts?



Czechoslovakia's lost revolution

UNTIL THE ARMIES of Russia and four Warsaw Pact allies moved in, Czechoslovakia had advanced this year on a monumental course toward renewal. "Democratization," "liberalization," and "humanization" were the key signposts along the route.

The churches, along with most other segments of Czech national life, were caught up in the strides toward renewal. Since the Stalinist regime of Antonin Novotny was deposed in January and the more liberal communist element led by Alexander Dubeck came into power, the churches voiced, with rare openness in a communist country, their criticism of the repressive polices under which they had suffered for many years. "Never, and nowhere under a communist regime, did the churches request religious freedom and return to normalcy and legality with such vigor and frankness," asserted one authority on Eastern European affairs.

Ferment: The move in recent months toward freedom and renewal appeared sudden, but behind it was the intellectual and spiritual ferment of several years' duration. Such yearning was particularly keen among the Czech people, but it is believed to be aglow in other peoples of the Eastern bloc nations as well.

So the Soviet-sparked invasion of August 21, bringing into Czechoslovakia the military forces of the USSR, Bulgaria, Poland, East Germany, and Hungary, was shattering to the country's internal effort to style its own pattern of socialism and national life. And whether the occupational forces leave soon or not, churchmen and others in the reform movement are wary of a possible reversion to former repressive measures. In October, the Roman Catholic press in Austria quoted "well-informed sources" in Prague as expressing fear that the Czechoslovakian Government is planning to try to regain control of the personnel appointments and policies of the churches. Such a maneuver would be an attempted return to the much criticized practices of the Novotny regime.

Protest: From the outset, churchmen in Czechoslovakia were outspoken in their opposition to the intervention of the Warsaw Pact allies, just as they were also vocal in support of First Party Secretary Alexander Dubeck and his liberal reform program. Officials of the Evangelical Church of the Czech Brethren, the largest Protestant group in Czechoslovakia, declared, on the day the foreign tanks first swept through the countryside:

"In the name of our entire church, we protest against the threat to the renewal process, against violation of national sovereignty, and against the occupation by foreign armies. We demand their removal."

A week later, the Pastors Association of the Evangelical Church of Czech Brethren issued its own pronouncement, calling for passive resistance to the "attack on our January program of 'socialism with a human face.'" The statement urged the churchmen not to be "governed by the idea of our safety nor by conformist resignation. We must remember the words of Jesus Christ, 'Whosoever would save his life will lose it.' Christ was always on the side of the oppressed, the betrayed, the deceived, and the defenseless."

The Czech Brethren pastors went on to express concern not only for freedom and for the victory of truth in their own land but elsewhere in the world, and especially in the five countries "whose armies are occupying our country." The message pointed up that in these nations, as in their own land, "friends are working for the victory of 'socialism with a human face.'"

Breach: Widely-known churchman J. L. Hromadka, president of the Christian Peace Conference and a leader of the Czechoslovak Reformed Church, termed the invasion a tragic error and an immeasurable disaster. Once awarded the Soviet Union's Lenin Prize of International Friendship and Peace, Hromadka expressed "disappointment, regret, and shame" over the invasion in a letter of protest to the Soviet ambassador in Prague.

"I am afraid that something irreparable has happened to our people," he wrote. "The loss of affection and respect for the Soviet people canno be overcome even after decades. . . There is danger that the love of ou people will be changed into hatre and that our closest friends will appear to us as enemies."

Many church bodies outside th country joined in denouncing th Soviet attack. "We condemn and re ject every attempt, whether in Czechoslovakia or elsewhere, whether by military means or other, to deny th freedom of the people to find its ow identity," declared the General Boar of the National Council of Churches

Similarly in London, Berlin, an Geneva, church groups expresse solidarity with the peoples of Czechoslovakia and condemned the unprovoked aggression. The officers of th World Council of Churches, in a August 29 statement on the crisis, appealed to the Soviet Government t remove all troops from Czechoslovaki and to renounce the use of force o its allies. The statement took not "that the new leadership of the Communist Party of Czechoslovakia wa attempting reform of the party and o the state by legal means, in no wa unfriendly to its eastern neighbors and that these reforms aimed at enlargement of spiritual and intellectua freedom were and are overwhelmingl supported by the people of Czechoslovakia."

Justification: But if the Worl Council, the National Council, an the Protestants, Orthodox, and Catholics of Czechoslovakia were incense by the Soviet occupation, at least few churches in the Soviet sphere ex pressed support of the move. Essen

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Can ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

Soviet tanks moved into Prague on August 21, past the convention hall where the Christian Peace Conference met last spring: "I am afraid that something irreparable has happened to our people."

ially they saw the intervention justified by antisocialist movements within Czechoslovakia. Five of the six Soviet member churches of the World Council of Churches, for example, disagreed totally with the WCC stand.

Foremost among them was the Russian Orthodox Church and its top prelate, Patriarch Alexei of Moscow. He claimed that a temporary entry of the Warsaw Pact troops was necessary for protection of the Czechoslovak Socialist structure and to avoid serious bloodshed and a possible internal military conflict. And he contended that the troops were not interfering in the inner affairs or the daily life of the Czech people.

"As everyone knows," stated the Patriarch, "Czechoslovakia is a constituent part of the Socialist fellowship. Czechoslovakia, the USSR, Bulgaria, Hungary, the German Democratic Republic, and Poland are bound together by bilateral pacts of friendship, mutual assistance and cooperation both in ideological and practical issues, and they are all members of the organization of the Warsaw Pact, whose responsibility is mutual defense of socialism and of the independence of these countries."

The four other church bodies in the Soviet Union which took issue with the WCC position were the Georgian Orthodox Church, the Evangelical Lutheran Church of Latvia, the Estonian Evangelical Lutheran Church, and the Union of Evangelical Christian Baptists of the USSR. In general, the churches all supported the Soviet Government's interpretation of the Czech situation.

Confrontation: With thus a marked strain over the Czech crisis among the churches of Eastern Europe and those of the West and the Third World, one of the most significant recent developments in church affairs occurred in October when the Working Committee for the Christian Peace Conference met in Paris. The sole native United States churchman at the parley was W. Harold Row, Brethren Service executive secretary and member of the committee.

The Christian Peace Conference, based in Czechoslovakia and established originally by the churches of Eastern Europe and the younger nations, as a kind of corrective to the Western oriented World Council of Churches, heretofore has been often sympathetic to Soviet actions. A large nucleus of its membership, and certainly of its leadership, is from Eastern Europe. But with its president, J. L. Hromadka, outspokenly critical of the armed Soviet-led intervention in his homeland, new dynamics were in the making.

The twenty or so churchmen involved in the Paris meeting spent a half day on twenty-five items on the agenda, then three days on the remaining item. This was the Czech situation and the tensions among churchmen which it had created. In an often supercharged atmosphere, the debate proceeded, in one session running from 9 A.M. to 5 P.M. the following day. Hromadka and the secretary general of the Christian Peace Conference, J. N. Ondra, absented themselves from the discussions.

From the beginning, the positions of the various delegates were clear. Even the staunch socialists from outside Eastern Europe saw the invasion of Czechoslovakia as a resurgence of Stalinism and a danger to the developing notion of a democratic form of communism in which there is respect for human rights and the individual. Those from the Warsaw Pact countries saw the move as a preventive measure, carried out for the welfare of the Czechs and other peoples in the socialist alliance.

Harold Row, in one presentation to the committee, noted that for the first time, in his many experiences with the Christian Peace Conference, the target of recrimination was not his own United States. To the contrary, he said the reception for an American viewpoint was the warmest he had ever felt in the group. And he went on to urge that just as the "resolution happy" Peace Conference had so freely, in times past, rendered judgment on issues often remote to the actual workings of the group, it must with integrity deal with the crisis within its ranks.

Row's long and close association with the leader of the opposition, Metropolitan Nikodim of the Russian Orthodox Church, and his advance briefings with ecumenical spokesmen in New York, Geneva, Berlin, and Prague prepared him for the reconciling work which was both the challenge and the opportunity of the Paris meeting. And though by the close of the meeting the breach was not bridged, nor could it be expected to be, fully, the channels of communication were kept open and a base for understanding had been erected.

Regret: In a communique issued at the end of its proceedings, the Working Committee voiced agreement that "all of us . . . regret the events in Czechoslovakia took such a turn. We cannot, however, agree in our analysis of their causes."

Then, in two sections, the factions set forth their understanding of what Czechoslovakia means—the participants from Asia, Africa, Latin America, Western Europe, and the United States seeing undue pressure being put upon the Czechoslovakian people and their aspirations to shape a socialism of the future; the participants of the Eastern bloc countries claiming the action of the invading states averted a civil war in Czechoslovakia and a possible wider international conflict. In terms of outcome, the non-Eastern churchmen saw the clock turned backward by the events of and since August 21; those from the Warsaw Pact countries, except Czechoslovakia, claimed socialist democracy had been secured from reactionary forces.

In summation, the participants united to express affirmation of the fundamental right of the Czech people to shape their own future "in freedom within the socialist world," called for prevention of a new accentuation of the cold war and acceleration of the armaments race, and restated an earlier stand that the existence of military blocks is an obstruction to peace. Further, they called for the normalization of the situation in Czechoslovakia, a term which in all probability meant for the one side the slowing down of reform, and a term which meant to the other side the total withdrawal of the Warsaw Pact forces from Czech territory.

Resolve: "We have been made aware, once again, how substantial and deep-seated our differences are," the Working Committee reflected. But it went on to its communique on this note:

"We reaffirm our determination to continue together, in the name of Christ, our struggle for peace with justice and dignity for all mankind."

That resolve, W. Harold Row noted, coming on top of a crisis like Czechoslovakia, points up that Christian reconciliation across ideological chasms can and does take place. *Howard E. Royer, Messenger.*

Businessmen to aid school
Bethel group organized

Bethel College organized an advisory board of businessmen from the Newton community in November.

The twenty charter members selected Walter Wilson, Wilson Drugstore, as their chairman and Bradford Wells, of Koehn-Wells Construction Co. and Wells-Bacon Inc., as vice-chairman. These two men are to select three others from the group to form the executive committee of the advisory board.

The businessmen will work in a number of areas: long-range planning, fund raising, new student promotion, hospitality, community relations, estate planning, and government relations.

Membership on the advisory board is to consist of not less than twelve nor more than twenty-four members who are residents of Newton and North Newton, and immediate environs, who are willing to contribute their services and are approved by the officers of the Board of Directors of the College.

Responsibilities in three main areas were outlined in the resolution: to consider matters affecting Bethel College in specific areas; to interpret the fact of community life to the college and to interpret, informally, the facts relating to the college and its structure and objectives to members of the community and to prospective qualified students; to aid and assist in acquiring, welcoming and entertaining, and keeping choice new faculty and staff personnel, and in welcoming and entertaining distinguished guests.

After the rebellion—goats
Livestock centers in Congo

Samuel R. Vinton of the Grace Mission has been hard at work in the central area of this section of Congo since the 1964 Simba rebellion.

That rebellion, which still has pockets of resistance in some places in and around Maniema, took on tribal overtones in this area. The people opposed the rebels but were outnumbered and poorly armed and were driven into the marshes, where they hid. Some remained in the marshes for four years.

In retaliation for the overt resistance, and because the villagers fled the area, the rebels destroyed nearly all the private houses and gardens. In effect, two thousand villages were wiped off the map. And some forty thousand goats or sheep were killed or carried off during the rebellion.

Vinton was in Bukavu—about two hundred miles west of the Maniema section—when the rebellion was in progress. From reports by Congolese and from an aerial survey, Vinton pieced together a comprehensive picture of the devastation, and went to work on reconstruction and rehabilitation plans.

With his vast knowledge of the area—he is celebrating his fortieth year in the Congo—he designed plans especially suited for this specific region. He originally came to Africa for the Evangelization Society Africa Mission, but is now with Grace Mission, a nonprofit, American evangelical corporation. His work, almost single-handedly, turned a devastated area into a self-supporting region with beautifully rebuilt villages.

The Congo Protestant Relief Agency provided food and clothing to the population when it moved back to the villages. The Mennonite Central Committee provided blankets, which were distributed to each household once a new house was completed, as well as medicines. The United Nations set up carpentry centers to build frames for doors and windows, furnishings for the new houses, and the United States Government provided a truck and special funds. The Congo Government placed a community-development specialist in the area.

The last major project is to bring livestock back to the area. A chicken project is under way. Now, a project for reintroduction of goats and sheep into the area is in progress.

"You know," said sun-bronzed Vinton, "there's a fellow across the river with three goats — and they're the only goats or sheep in the area."

Vinton hopes to have eight reproduction centers operating to provide a basis for replacement of the livestock. Each center will have twenty-five goats and twenty-five sheep, all African, short-hair varieties. The centers will be directed by an elder of the clan in which each is located. Four young village men will be chosen to care for the herds each year and each year, the elder will receive a male and female offspring. The four workers will divide 25 percent of the year's production at the conclusion of their year of service. The remaining 75 percent of the herd will be sold to other villagers and the money will be reinvested in the reproduction centers for expansion, stock replenishment, and center maintenance.

MCC has already provided two thousand dollars for this project. That amount will cover purchase of two hundred goats needed in the project. An additional two thousand dollars is needed to purchase two hundred sheep, and another $150 is required to buy construction materials for the centers.

Serious consideration is being given to the idea of crossbreeding African stock with top-quality bulls from outside the continent. Under controlled conditions, a hardy cross could be developed.

Cattle and swine do not develop well in the Maniema area. They are susceptible to sleeping sickness, which is prevalent in the region.

Three Paxmen will assist and oversee work in the reproduction centers, They are Joe Peters, Aurora, Neb.; Ken Jantzen, Henderson, Neb.; and Charles Graber, Freeman, S. D. *Donald D. Kurtz, Church World Service, Congo.*

Vietnam hospital is too full

A Vietnamese director has taken over the administration of the Vietnam Christian Service hospital in Nhatrang, an event of importance, and a reason to take a closer look at the busy hospital on the beach in that idyllic bay near Nhatrang.

A red cross glows outside the main building at night. A large white cross on the roof can be seen from far away in daylight. People get to know about the hospital by the most efficient method of all, by word from those who have been patients there.

The medical team the last two years has consisted of two American doctors, two American, and three Canadian nurses. Recently an Indian lab technician and a Swiss nurse joined the team.

The hospital was founded and built by the Mennonite Central Committee in 1954 in cooperation with the Evangelical Protestant Church. When MCC, in 1966, joined forces in Vietnam with Lutheran World Relief and Church World Service, this hospital became the first out-of-Saigon project. At that time, the Mennonites had already managed to make their hospital well known in several provinces.

Today, the Vietnam Christian service hospital is one of the few in the country that has specialized in eye surgery. Another specialty is TB, and there are both a ward and a clinic. The staff, who practically live at the hospital, work long hours and run the hospital in a way that makes the patients feel safe and cared for, and an outsider wonders over the quiet efficiency. Work of this kind is so badly needed in this country right now.

The ground where the hospital stands belongs to Tin-Lanh, the Vietnamese Protestant church, and the chairman of the hospital board has always been a Tin-Lanh pastor. Board members include the two American doctors, several Vietnamese pastors, and the VNCS director or his representative. All day-to-day administrative work is handled by the medical staff. And Linford Gehman, the Mennonite eye-specialist from Barto, Pa., really meant it when, during the take-over ceremony, he expressed his satisfaction with the presence of a Vietnamese director.

The doctors and nurses sincerely hope for a complete Vietnamese acceptance of the administrative responsibilities. In that way, they will be able to give more time to the patients. The Vietnamese stressed a desire to make this more of a Vietnamese effort, so as to avoid the expression "the American Tin-Lanh hospital in Nhatrang."

Altogether, 26 Vietnamese work at the hospital among them four interpreters and six cleaning women. Only two are fully trained nurses, the rest nurse's aides. In the general ward are 35 beds, plus 10 to 15 cots which are put on the porch or in the hall whenever needed. According to Dr. Gehman, 50 patients make the ward crowded, 45 is a better number. Three TB houses with room for 60 patients are separated from the main building. One looks new and nice, the others are so-called temporary—five years old and primitive. Drawings of a new TB wing are on the arhcitect's table, as there is never an empty bed in the TB ward. In the general ward, about 20 of the beds are occupied by eye-patients.

A few more numbers that throw light over this hospital: 192 patients were admitted in May, 167 in June. Average stay at the TB ward is two months, but frequently patients return after a short time at home to stay for another two-month period. Deaths at the hospital average six to seven per month.

The majority of the patients are elderly men and women. This is explained by the fact that most eye-patients are elderly people. An expansion of the hospital is often debated, but an argument against it is that the Province Hospital in town is better equipped for general surgery, and so far all eye cases can be cared for by the VNCS hospital.

While Dr. Harold Kraybill, a Mennonite doctor from Lancaster, Pa., is responsible for the TB ward, Dr. Gehman is the eye doctor. Despite the fact that he had only a little experience in eye surgery before starting in Nhatrang, Dr. Gehman took up the work which another doctor left in 1965, and has created quite a reputation for his eye surgery. Eye patients are referred to his hopsital from all over Region II (central Vietnam), patients come from as far away places as Kontum and Saigon.

"Trachoma is the most frequent background for the eye cases and we often see how malnutrition and general eye infections lead to the loss of an eye. We also have cases of fragmentary bombs destroying eyes, but so far, this hospital has not had many direct war casualties," Dr. Gehman says. "The high frequency of eye cases has a simple enough reason: little medical work has been done in this field before in Vietnam.

"Where general medical cases are concerned, we get our share of chronic liver diseases, malaria, hepatitis, and parasites. During and after the rainy season there is quite a plague epidemic; cholera reaches its peak in May; typhoid we have any time of the year, seven to eight cases a month."

Every morning, soon after sunrise, patients gather on the porch waiting for the clinic to open—four mornings a week for general cases, once a week for TB patients. Two hundred and forty patients at the general clinic between eight A.M. and one P.M. is not unusual. The TB clinic usually handles about 100 patients.

"The problem of the clinic is too many patients." Dr. Gehman continues. "We tried to limit the number to 100 families, but this resulted in a sudden eruption of large families claiming to get in on the same ticket. Soon we returned to the old system, and we keep working until all are taken care of. Today we have about 400 TB patients coming once a month for treatment and control. The Province Hospital in town, and our hospital are the only hospitals open to the public in the whole area. . . ."

"How is the hospital financed?"

"For a great part, by fees from the patients. We charge 25 piasters (about 20 cents) for grown-ups and less for children for the first visit. Later visits are ten and five piasters. VNCS subsidizes the hospital. Our annual budget is about 4.5 million piasters, not including salaries of the western personnel. Until recently, most of the medicine came from the U.S. and some was bought from Hong Kong and Denmark. Last February, however, we were told by the Ministry of Health that we could get government supplies, AID medicine, that is. How this will really work out remains to be seen. We have sent in an application, but have not yet heard the result."

"Has VNCS come to stay in Nhatrang?"

"Our program is meant to be relief, we work with a national takeover in mind. But it will take time, at the moment, practically all Vietnamese doctors work for the army. Not in six or ten years can this country expect to have enough doctors, and in the meantime expatriate doctors are needed, no doubt about that. As long as there are foreign doctors there will also be a demand for foreign nurses, to some extent, anyway. The standard of nurses training in Vietnam cannot yet be compared to the west. Not many of them have a full three years of training, and the few who do are hard to get because of poor salaries. The surgery nurse at our hospital was trained here, and she is doing well. We have eight students in the nursing school, which means a fine addition to the staff, but the training is only for one year—that is all we can handle. And," adds Dr. Gehman, "as long as this medical situation lasts, it is not inappropriate to talk about the 'American Tin-Lanh hospital in Nhatrang.'" *Aase Dybing.*

Words and deeds

Bethel College Peace Club sponsored a week-long fast beginning Nov. 10, to raise $800 for relief in Vietnam and Biafra.

Grace Church, Albany, Ore., voted to disband on Aug. 7. So many of their members had moved away that those remaining found it difficult to continue. Therefore, they decided no longer to function as a church after Nov. 15. Their pastor, Clyde Dirks, had resigned, effective Nov. 10.

New church in Taiwan

The Meilun Mennonite Church, Hwalien, Taiwan, was dedicated October 10. One hundred and thirty church members with families and friends gathered outside the church. Marie J. Regier, former missionary to Taiwan and presently visiting in Taiwan, unlocked the church doors.

The first General Conference Mennonite missionaries in Taiwan were the Hugh Sprungers, assigned to work in Meilun, Hwalien. At the time of their arrival (1952), the hospital work had been begun under Mennonite Central Committee. The Sprungers initiated an afternoon Sunday school in their home. The work was begun in the Mandarin language but, after several years, was changed to the Taiwanese language primarily. The Meilun Church has continued to attract people from various backgrounds and most of the services to date are conducted in both the Mandarin and Taiwanese languages.

In 1962, Miss Regier retired and Evangelist Tan Sun-Kim went to seminary for further studies. Evangelist and Mrs. Chhoa Peng-Hoe arrived six months later to take charge of the small congregation. Since his coming, forty-one persons have come to join the group, mostly through baptism, a few by transfer of membership. There are now fifty-two members. *Sophie Brown.*

Mexicans see a pig behind the store

For most of us in the United States, t is hard to believe that the world is rushing toward a disaster of overpopulation and starvation. It is heartening to know, however, that a struggle is now going on to increase the world's food supplies.

These efforts, generally, consist of sending specialists to less-developed countries to advise on how to change agriculture, technically or by initiating large-scale agricultural projects. Some of this aid had been phenomenally successful. The Rockefeller Foundaion is developing improved seeds and techniques that are revolutionizing some kinds of farming.

But, too often forgotten is the small subsistance farmer who struggles each year to produce enough to feed his growing family, using methods that have not changed for hundreds of years. A large part of these small farmers are deeply in trouble.

Except for help from occasional missionaries who take time from work with their church to teach new methods of agriculture, these people are largely forgotten. They are not reached because introducing change among them is a very difficult thing to do. One must live among them, gain their confidence, tell them how, show them how, and help supply them with the things they need.

A project located in the high mountains of central Mexico is working on a new approach to the problem of change. Its method is practical. A town is selected for development. A natural leader in the town is located and offered a job as storekeeper of a store selling agricultural supplies. The storekeeper is given a good salary plus a share of the sales. He is helped to sow his fields to new varieties of plants. He may be given a cow or pig, donated by the Heifer Project. His own fields and animals will serve as demonstrations of improved methods of agriculture.

Working in the background are volunteers from the United States who advise the storekeeper. Their job is to make the storekeeper an independent agent who will receive his support from the store while he acts as agricultural advisor for his town.

One such store was opened in 1966, followed by another in March 1968. In 1966, no fertilizer was sold. In 1968, nearly fifty tons were sold, mostly to farmers who were trying it for the first time. In nine months of 1968, $12,500 worth of goods was sold in a community that only three years before had bought, virtually, none.

A new store is being opened in the isolated town of Tanaco which is accessible over an atrocious rocky road. In this area farmers' fields produce little. They must leave them to fallow every other year, so they may gain a little fertility in the process.

Another store may soon be opened in the little settlement of Arantapacua. This town has frequent crop failures and the people are desperately poor. Here the future storekeeper, with guidance by the project's volunteers, is arranging government loans for fertilization of large areas of lands owned communally by the village. With fertilizer, the yield of corn should be at least five times more than the normal yield.

When six stores are finally in operation, about twenty thousand people should be benefited. In a few years, all the stores should be completely in the hands of the storekeepers. The project, then, should be able to move on and repeat the process in another district.

A project of this sort is just as good as the men who make up its staff. Who are these men and how is it they work with such success? Known as Paxmen, they are sent by the Mennonite Central Committee. They work under the direction of a farmer from California, who has volunteered to do this work.

Gerald Short is an example of the kind of Paxman we are speaking of. He has a farmer's common sense about feeding, breeding, and doctoring animals. He has set up a pig-fattening project behind each store. The storekeepers take care of the pigs, and so they can demonstrate to their customers how to produce a fat pig in an amazingly short time.

Behind one store, a calf is being fed only powdered milk replacer. A poster on the wall of the store gives a record of the calf's growth and cost of its feed. More people are now buying sacks of milk replacer to be fed to their calves, with the result that there is more milk to sell at the plaza.

At corn-planting time Gerald rides a horse, so he can get around to all those who are planting corn with fertilizer.

They are uncertain as to how to apply the fertilizer. He works with them until they master the technique.

Gerald has helped farmers to plant new varieties of potatoes which were developed by Rockefeller Foundation. These are resistant to diseases that formerly killed potatoes which were grown there. With fertilizer, potatoes will produce four times more food than corn. Now, improved seed potatoes are being grown locally by cooperating farmers, and their seed is being sold through the stores.

There is never enough time for Gerald. He works with the storekeeper, advising farmers on how to plant pastures with grasses and clovers. He helps farmers to prune fruit trees and shows them how to control rats and burrowing rodents that eat their corn. On top of all this, the store's records must be kept up to date, and he must be sure that there is always sufficient stock on hand.

After he returns to the United States and resumes his career he may, well, some day, look back on his two years of work in Mexico as the most productive and significant of his life. As his reward, he will find his own outlook on life changed, a change that will make him a better citizen of his country and of the world. *Howard Twining, Servicio Agropecuario.*

FOR ALL YOU LOVE
MAKE A WILL

RECORD

Calendar

Dec. 4-6—Newton, Kan., Council of Boards.

Dec. 28-30—Michigan State University, East Lansing, Mennonite Graduate Fellowship.

Marriages

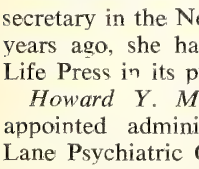
Kenneth Barlett, First Church, and *Cindy Bordacs,* both of Wadsworth, Ohio, on Oct. 5.

Workers

Ronald M. Evans recently joined the staff of Kings View Mental Health Center, Reedley, Calif., where he will be in charge of the chaplaincy program. He received his bachelor of arts degree from the University of Saskatchewan, and his bachelor of divinity degree from St. Andrews College. He served four years as a parish minister in the United Church of Canada.

Martha Miller, Newton, Kan., joined the Board of Missions staff as a secretary in the Newton office. Several years ago, she had served Faith and Life Press in its publication office.

Howard Y. Musselman has been appointed administrator of Brook Lane Psychiatric Center, Hagerstown, Md. He has been on the Brook Lane Board of Directors since its organization in 1956, also serving as the first chairman. He is also a member of the Mennonite Mental Health Services Board. Formerly president of I. Z. Musselman Orchards, Inc., he was later director of distribution services for Knouse Foods Cooperative, Inc., the position he resigned to accept the Brook Lane administration. He is a member and currently chairman of the Fairfield (Pa.) Church.


Musselman

Ministers

Wesley Ellis was licensed on Nov. 10 at the Alberta Community Church, Portland, Ore. Harry Howard, pastor of Calvary Church, Barlow, Ore., brought the message.

Wilfred Ulrich, pastor of First Church, Aberdeen, Idaho, has resigned to assume the pastorate of Salem Church, Freeman, S.D., beginning in July. Willard Wiebe served Salem Church until his death.

Merle Unruh, United Church, Atwater, Calif., has resigned to continue his education for at least one year. During that time he will serve as pastor of Bethel Community Church, Santa Fe Springs, Calif.

Deaths

Elias Bucher, Bethel Church, Fortuna, Mo., was born in Bluffton, Ohio, Sept. 20, 1872, and died Oct. 30.

George English, Carlock (Ill.) Church, was born Jan. 7, 1887, and died Nov. 4.

John Samuel Good, Lorraine Ave. Church, Wichita, Kan., was born Oct. 22, 1904, and died Oct. 10.

Mae Gross, Deep Run Church, Bedminster, Pa., was born Aug. 4, 1899, and died Nov. 8. She served for twenty-five years as correspondent to *The Mennonite.* She was a deaconess in the church.

Jessie Braunlich Langenwalter (Mrs. J. H.), Bethel College Church, North Newton, Kan., was born June 30, 1882, in New Martinville, W. Va., and died Nov. 4.

Suzanne Bargen Regier (Mrs. A.J.), Bethel College Church, North Newton, Kan., was born July 13, 1892, in Mountain Lake, Minn., and died Nov. 7.

John F. Schindler, Pulaski (Iowa) Church, was born Aug. 19, 1900, and died Oct. 21. He was a Sunday school teacher for thirty-seven years.

Phlaran H. Weinsheimer, First Church, Wadsworth, Ohio, was born Jan. 17, 1895, and died Nov. 8.

Edna L. Ruth, First Church, Halstead, Kan., was born Nov. 12, 1888, and died Nov. 12.

Every Home Plan

We asked a number of people to comment on the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

The Mennonite has done a very good job in bringing those issues to our people that should have our concern. This brings us, immediately, into areas where we do not see eye to eye; but a church periodical must needs be more than primarily a dispenser of news of what we are doing; for church people, above all people, should be challenged with those issues toward which the church should speak as the church understands what the will of God and the voice of God is saying relative to the issues that press in upon us. One feels that *The Mennonite* has been and is serving our people well in this respect. *Albert Gaeddert, Geneva, Neb.*

An informed people is an interested people. Only as we keep our constituency abreast of current happenings within the conference and church at large can we expect to present a united front to the world. Our conference papers can be a means of confronting our people with the needs and issues of the hour, providing it is placed into the hands of readers. It is with this thought in mind that the Every Home Plan has been sponsored. *Walter Gering, Normal, Ill.*

In a country characterized by affluence and a good deal of apathy about the urgency of the full-orbed Christian gospel, I feel the need of keeping in touch with the work of the Mennonite brotherhood in this concern. I have found *The Mennonite* disturbingly supportive as it seeks to keep us alert to the crushing crises of our time. A recent article on the U.S.'s handling of the Indian-American problem in our history really shook me; my American history course in high school had a gaping hole which had not been filled these thirty years. *The Mennonite* filled the gap! So-called Christian America has not been showing this segment of God-created humanity, for whom Christ died, the love of Christ. *Jacob J. Enz, Elkhart, Ind.*

LETTERS

A GREAT MOMENT OF FAMILY LIFE

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Worship by giving aid

DEAR EDITOR: In response to Mrs. Plett's letter in the Oct. 22 issue, I would suggest this: Mrs. Plett, you seem to be of the opinion that the church needs to remain in the church building. You suggest that we are not worshiping God by aiding those who need it.

Jesus said, "Even as you have done it unto the least of these my brethren, you have done it unto me." This refers to giving help to the poor, needy, and handicapped. Your statement, "leave race out of the picture," confuses me. Isn't our helping the Negro attain status giving aid and worshiping God? If you advocate going into the ghettos and preaching the gospel to the residents of these areas, I would suggest you find a way to knock down the barriers you will set up, as you will be known by every vulgarity referring to ministers, God, and the church in general. Is it not possible that we are ministering to them by aiding them? The Christian faith is not such a shallow one that it consists of only evangelizing, preaching, and receiving a blessing at a service designed for the good people who attend church. That is but one important part of faith. To me, the purpose of the church is to provide the Christian ministry to people by any means necessary. *Russell Groves, Rt. 2, Box 33, McPherson, Kan. 67460.*

ABOUT OUR LETTERS. *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

Serious symptoms

DEAR MR. SHELLY: The television has just concluded its long vigil at election control and the news media have declared Richard M. Nixon as the president-elect. Thank you for the information in *The Mennonite* recently that gave the results of the poll among Mennonites. Perhaps even this helped some to come to their decision in the election.

Thank you, also, for the letter in the Nov. 5 issue that introduced the newly-formed Committee of Christian Concerns (p. 687).

I should, however, like to ask for a correction in the matter of the Revelators' play at Estes Park in July. The editor's article states that: "several readings included vulgar words which the committee described as profanity." The Revelators' cover page spoke of "three words in question." I am not aware of "three words in question," but I am aware that the Revelators were permitted to light up a cigarette and smoke the same on the platform dedicated for sacred business during that week. I am aware that in the course of conversation (not in a reading) one person used the phrase, "God damn it" and in turn was told, "Go to hell!' Moreover, and more serious, one of the cast, speaking over the pulpit, looked out on fifteen hundred ordained clergymen, missionaries, and lay members and called them in the dirtiest of gutter language that you would not dare print, "you mother seducers!"

Why is it that our Newton staff would permit such rubbish to be presented, "as the Revelators felt necessary"? How is it that the conference executive officers have not taken steps to repudiate such ungodliness? Why is it that all reports of the above have been watered down, whitewashed, or covered up in *The Mennonite*? Why would delegates return home and fail to report such unholy activity to their congregations?

Mr. Editor, this is not the only concern of the Committee of Christian Concerns, these are only symptoms of a more serious condition which involves both theology, policy, and pratice, and for which the only hope is a speedy return to the Great Physician and a strict obedience to His prescription which is the Holy Word of God, the Bible. *Dan U. Dalke, Rt. 2, Bluffton, Ohio 45817.*

Higher level of maturity

DEAR EDITOR: Your recent report on the Committee on Christian Concerns has aroused a tremendous concern in me.

Many years ago a missionary, whose name I have forgotten, spoke to our congregation. He worked in remote villages, and his slides pictured people in their daily living, women in topless dress, all the people in varying stages of near-nudity. Before we had a chance to express shock at the *vulgarness* of the pictures, I recall the speaker saying something like this.

"When you send me as a missionary to these people, you expose me to sights like this every day, and expect me to keep my mind pure, and be a messenger of God's love to these people. If I can do this year after year, surely you can do it for one evening."

During the past summer, my sixteen-year-old niece spent three weeks in the General Conference Servanthood program at a state hospital, being a friend and companion to emotionally disturbed youngsters her own age. As she told of relating to these people, finding that one had to work at loving them, she related casually that one young man had "the most colorful vocabulary I've ever heard." Through these experiences, she has advanced to a higher level of Christian maturity, and a deeper appreciation of the love of Jesus Christ for publicans and sinners.

My concern is that the leaders of our General Conference show enough spiritual maturity to involve themselves with the "publicans and sinners" of today, as we expect our missionaries, and even our high-school-age voluntary service workers to do. Let's not retreat any further into our ghettos of piety and isolationism. *Grace Moyer, 849 S. Filmore St., Allentown, Pa. 18103.*

Faithful in revolution

DEAR MAYNARD: When we read about the organized objection to the "vulgarness" used by the Revelators at Estes to portray life of a people honestly, we thought of what Christ said to the Pharisees who were worried about a woman caught "in the very act" of adultery (Jn. 8:7).

For the black man in America, Christian concern has been sorely lacking far too long. We're thankful to be members of a church which seeks to be "the faithful church of Jesus Christ in the midst of revolution." We hope it's not too late. *Gladwin and Lois Bartel, Rt. 2, Box 169-P, Pullman, Wash. 99163.*

Defend our freedom

DEAR MAYNARD: *The Mennonite* of Nov. 5 and the article on page 687, "Concerned churchmen meet to test church witness," specifically served its purpose to cause thinking and concern among all classes of Mennonites, but I wonder if our concern is directed in the right channels. I was particularly concerned with the statement, quote, "We're not threatening to start a new denomination at this point."

Why should we? What is wrong with our denominations as they exist today? Why the inference then that "we" are thinking about it? Or even considering it? I am sure I need not remind anyone of the biblical passages that tell us to stand firm in our faith.

I have read, several times in published books, where the author has said and/or implied that Mennonites generally have the tendency to start a new church whenever disagreement is strong within a given congregation. Author Elmer Smith in his book says for example, "Since its early days in America, the Mennonite Church has been plagued with division and controversy" and also, "a problem of interpretation which has been an important source for differences of opinions within the group and has led to some divisions."

Let us, with Christian foresight, at least attempt to understand *why* this youth group insisted on presenting their program "au naturel." Perhaps *we* could then learn something ourselves. The youth of today are trying desperately to tell us something and I never forget that each one is a child of God. As Patrick Henry said many years ago that he might not agree at all with what one said, but he would defend to the death his right to say it. It is this exact type of freedom which our ancestors sought when they came to America that we are denying the youth of today. *Robert C. Kleppinger, Box 100, Charmian, Pa. 17216.*

Encounter with self

DEAR BROTHER MAYNARD: I am writing in reference to the newly formed Committee of Christian Concerns referred to in the Nov. 5 issue of *The Mennonite*. I, too, was in attendance at the Colorado conference and heard the program rendered by the Revelators. I, too, left the program that evening greatly disturbed by the content of the presentation and the attitude of the performers. As I went to my room with a feeling of disgust and anger, the Holy Spirit spoke to me saying, "Are you really Christian? Is this the attitude your Christ, whom you profess to follow, would have taken? These Revelators have exposed some of your hypocrisy. Instead of your arrogance, they need your example of redeeming love."

Only after this encounter with myself and my Lord, having repented of my self-righteousness and hypocrisy, was I able to feel good toward the Revelators and the conference officials who allowed them to perform. I am thankful for this part of the conference porgram. I think I now understand a little better some of the problems we face in our ghettos and the utter failure we have been as a church in helping meet their deepest needs.

I do not know the objectives of the Committee of Christian Concerns. The title sounds good and I would like to join this committee but only with the understanding that the supreme emphasis be upon *Christian. David D. Schrag, Meadows, Ill. 61757.*

The way back

Eric Cameron

TWO YEARS WAS a long time, Drake Henderson reflected as he trudged along the damp, yielding dirt road from the flag-stop railroad station. But now the best thing he could do would be to try and forget it, he told himself grimly. Forget the past and everything connected with it . . . he was almost home.

Home! He turned the word slowly in his mind, like a pebble found on a beach, then spoke it softly to himself. He glanced around quickly, self-consciously. A sleek Jersey cow contemplated him with liquid eyes, drooping its head over the fence and rubbing its neck against the post. It was a picture of placid contentment, incurious as to why he might be there, where he had come from, where he might be going.

They would not be expecting him at home, that much he knew. He had not written ahead to tell them he was coming back; had not written for two years.

Would they be surprised to see him? Probably. Pleased? He doubted it. His father, at any rate, would not be. Contrary to the proverb, the prodigal son was not always welcomed back into the family fold. And Walter Henderson was a far cry from the symbolic biblical *Father*.

Reaching back, Drake reviewed in perspective an endless series of painful misunderstandings. The basic cause, he realized now, was that their identical, aggressive personalities clashed over even the most trivial of affairs. He wondered if his father was still as harsh, uncompromising, and stubborn as ever. There was the time, for instance, that he had started to plow the clover field in furrows running north to south; but for some reason which he had not seen fit to explain, his father had insisted that it be plowed from east to west. The plowing had been delayed for a week until, finally, his older brother Stan had offered to do it according to his father's orders. But Stan had been obliged to leave his own farm duties, which had shamed Drake.

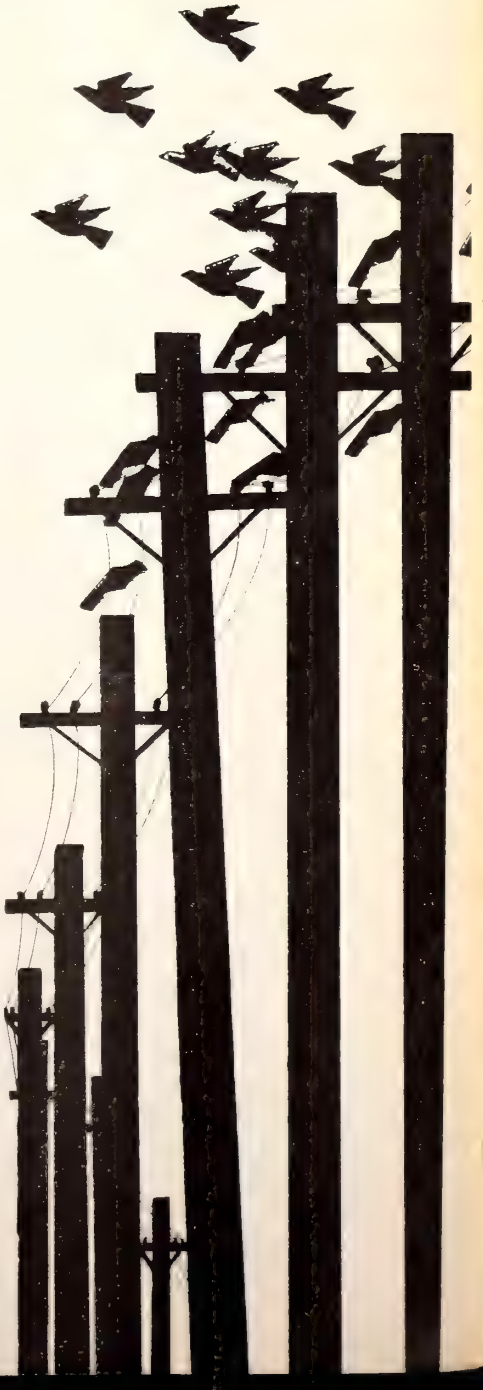
With his easy-going, competent way of doing things, Stan took after their mother. While he looked like his father, with the Henderson jaw, lean and thrust forward below a bitter mouth. He had his father's hard grey eyes, too, and the same jet-black hair.

It had been hard on his mother, that endless conflict of wills that finally disrupted the compact structure of their lives. She had borne it patiently, as she did everything, never voicing an opinion that might have increased the friction. He wondered if she still prayed every night before going to bed. As a boy, the sight of her kneeling figure beside the huge four-poster bed, and her hair that faded with the color of the old dressing gown as the years went by, had always aroused within him a curious, undefinable emotion.

Fresh, earthy odors filtered through his train of thought. He filled his lungs and held his breath, savoring the moist earth, young grass shoots, tender buds, and last year's leaves drying in the spring sunshine. The air was windswept and purified; full of new life and seeming to impart new life to everything it caressed.

As he quickened his pace, a small green-and-bronze-spotted frog hopped from a wheel-rut and concealed himself in a puddle. Drake paused for a moment until the wart-like nose and the golden eyes cautiously broke the surface. The frog stared up at him blankly and Drake smiled, remembering how he had often gone frog-fishing with a bent safety-pin and a strip of red flannel.

He shifted his shabby suitcase over to his left hand and unbuttoned his thin topcoat. The keen air probed through his cheap, coarse new suit. One of his new shoes developed an annoying squeak, which seemed unnaturally loud in the stillness of the countryside. Drake slipped his free hand into his trouser pocket and crinkled the crisp ten-dollar bill. Money—the symbol of freedom and slavery together, he reflected. A man could buy a measure of freedom if



he were willing to become a slave to his material wealth. Another one of life's frustrating paradoxes.

A flock of barn swallows perched like cardboard silhouettes on the telephone wires bordering the road. Drake paused and listened to the faint humming noise that came from one of the poles, as if it were populated by a swarm of bees. Stooping, he selected a small, round stone and threw it with a spinning curve. It struck the next pole with a hollow thump. The startled birds scattered simultaneously, wheeling and darting erratically. Drake chuckled, then whistled up at them, warbling the notes by curving his tongue.

The road curved sharply. The sight of white, freshly-painted farm buildings ahead caused him to slow his pace and the whistle died away. He recognized Art Grover's huge, bronze-painted weathercock on the barn and his eyes narrowed, apprehensively. What would they say when they saw him walking by? For a moment, he debated taking a roundabout circuit through the pine trees that edged up close to the barn; then he squared his shoulders and continued doggedly along the road.

Memories flooded over the dam of the past in a rushing torrent. He recalled Art Grover's dragging limp and how, when he was a youngster in faded jeans, he had always wanted to get a look at Art's wooden leg that he concealed so jealously from view.

Drake had to admit to himself that his childhood had been pleasant. There had been fishing and swimming in the summer; hunting on Saturdays in the fall, and helping his parents to pick the ripe, rosy, cool apples from the burdened trees. He smiled gently at the memory of Peggy Grover and himself on paraffin-waxed barrel staves with strips of old inner tube for harness, skiing on the slope at the back of Art's farm. Peggy had always been reckless, and usually she crashed into a rock or a stump. But she had never so much as whimpered after a bad fall, not even the time a jagged branch had gashed her neck and he had bound it with his scarf. His older brother Stan had always been too busy to play with him, so Peggy Grover had become his closest friend. They had gone to school together, and in the dusty little schoolhouse he had always managed to dip her flaxen pigtails into an inkwell at least once a week. But she would have finished school now and, probably, be away working in some city.

His stride quickened as he neared the large farm that was close to the road. He averted his eyes, but just as he thought himself safe, the front door banged open.

"Hey, Drake!"

He stiffened, then turned slowly. The voice was vaguely familiar, but he failed to recognize the unusually pretty girl on the verandah. Suddenly she raised her hands, gathered her shimmering hair into two separate ropes, then wrinkled her pert nose at him.

"Know me now, Drake?" she laughed, and her voice was warm and husky.

"Peggy!" Drake exclaimed and started forward, then halted uneasily.

"Welcome home, Pal," she said gaily and hopped down off the porch.

As she walked toward the gate, Drake moved forward slowly, conscious that he had done the same thing before, probably in his dreams.

"I—I didn't know you at first," he stammered. "You're so — well — so grown-up."

"I ought to be," Peggy smiled. "I'll be nineteen next month." She scanned his face. "I've missed you, Drake." she said softly. "I—we—didn't hear from you for a long time."

His face clouded and he lowered his eyes. "Yeah, I know," he muttered, "but I was so busy I sort of forgot. Never was much at writing, anyway."

"Tell me about your life in the city," Peggy said eagerly. "I'll bet you had a lot of fun and—and met lots of nice people."

"Fun? Nice people?" he laughed harshly. "Yeah, plenty of fun! Bright lights! Big shows! Dance halls with pretty girls!"

Peggy blushed. "Did you—make friends with any of those pretty girls? I mean—anyone in particular?"

"No, I was too busy," Drake said and studied the toe of his dusty shoe.

"Now that you're home again, I hope you'll stay for a while." Peggy murmured. "Your father was telling Dad the other day how he wished you were here to help him with the spring plowing."

"*My* father said that!"

"Yes," Peggy nodded. "I guess he missed you more than anybody did."

"Well, maybe I'll stay for a while," he said slowly. "But it depends on how things work out."

There was a long silence, during which he wished he could snatch back his words. Stay here! Why? They really wouldn't want him around. And they would all be better off if he left and never came back. Never.

"I think I understand how it is, Drake," Peggy said quietly. "It might take time, but if you give the folks and yourself a chance, I'm sure it will work out fine."

Startled, he lifted his eyes and searched her face, then he turned abruptly and walked away from her. When he looked back, from some distance down the road, Peggy waved her hand and he replied with an awkward gesture.

No, she couldn't have guessed, he assured himself. But she was right just the same. It would take time, seeing that his father was such a hard man to deal with.

As he trudged along, Drake gradually realized that it was all the little things that had been reaching out to welcome him in different, subtle ways. He began to hope that they might be strong enough to hold him. He could be safe here, he reflected. There would be nothing to lure him away.

The bright lights in memory were overshadowed by grim buildings where sunlight never touched; by the silhouettes of vertical iron bars against the faint flush of dawn in the sky. But tomorrow would bring a new day, a new sky that was unfettered and free: the prospect of friendly faces and warm voices instead of impassive, uniformed guards giving curt commands.

MEDITATION

When sewing is adventure

IT ALL STARTED in a haphazard, unplanned way—no committee meetings, no carefully laid plans.

One day, over a cup of coffee, a neighbor remarked, "My husband gave me a brand new sewing machine for Christmas, and I still don't know how to thread it!" Just thinking about the pitiful clothes her five children wore put a lump in my throat. "I'll try to come over sometime to get you started," I said.

Almost a month later she was back. "I still don't know nothin' about the machine." Knowing my own somewhat disorganized state, and the heavy program at the Welcome Inn, I said, "How about bringing it over here?"

She did. So did another lady. Then a United Church lady, bright and friendly, volunteered as teacher. Now four months later, this neighbor, all three hundred pounds of her, jiggles around the Ping-Pong table, waving a pair of shorts she sewed for her daughter in one hour and wearing a trim dress she sewed for herself.

The class began with only two women; next time there were three, then four, then six, and eight. When the number grew to ten, bringing with them (one day) thirteen screaming children who nearly drove the two inexperienced sitters up a wall, while the two instructors were nearly frantic threading machines, finding patterns, measuring bosoms, ripping seams—at that point, we decided to split the class and have two.

That helped. But how do you cope with those pleading eyes that say, "May I come both times this week? You see, I have nothing to wear, and I would like so much to finish my dress." Though at first the women thought of nothing but making something for themselves, now they are happily sewing for other members of their families.

The idea behind these classes is to teach the mothers a new skill, to give them a sense of accomplishment and achievement. This it has already done. The pride, the wonder, that new air of dignity with which each one of them modeled her first dress before the rest of the group was a little bit of heaven to behold. And they enjoy it! One day we called repeatedly, "Come on, the coffee is getting cold!" One shook her head; "I've got to finish this so I can wash the one I've got on so I can go to church on Sunday."

Bible reading and prayer at the begining of the coffee time came spontaneously and naturally. It was so new to some, they seemed to drink it like a thirsty man discovering a spring of fresh water. One day when Hertha read from *Good News For Modern Man,* I watched a new awareness dawn. Afterward, one of the ladies fumbled for words: "Why that was—that was—so good!" Conversation afterward often opens bit by bit a world which most North Americans do not know exists. Whatever baked stuff is provided always gets eaten to the last crumb. At the suggestion that we sample each other's baking, there was no response. Almost all admitted that they knew nothing about cooking. Instruction is a possibility in the future.

With both Hertha (registered nurse) and Kaye (home economics) available on a full-time basis to give valuable instruction in child care and hygiene, the possibilities are exciting. Some of the children have never experienced love, so they are troubled, and very troublesome. To find someone who will give them just plain loving is a prayer and a challenge.

We know that God can honor just one meager talent, so why worry about results? We know, too, that in sharing even the menial and commonplace, even if we get bone-weary, there is high adventure—with God! How about starting a class of some kind in your area? Pray about it. Try it! *Margarete Ediger.*

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*Supplemental reading for the Sunday school lesson of Dec. 8 "Christ Speaks to Churches."

COVER

"O God! who giv'st the winter's cold,/ As well as summer's joyous rays,/ Us warmly in Thy love enfold,/ And keep us through life's wintry days" (Samuel Longfellow).

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Evangelism is a good word—II

Donald R. Jacobs

WHAT DOES THE word evangelism mean? It does not mean something which only evangelists do. And it does not describe anyone's theology, even though a certain evangelical faith is assumed. Nor is it a certain department of church activity. It is, indeed, more than all of this.

Evangelism is less an act than an attitude, a way of life, a way of responding to an inner urgency to express Christ's life in a multitude of ways.

Flashing back to the New Testament, we see that an evangel was a person who announced something, the birth of a baby or victory in war. He gave the news, the facts. A man who was good at the job was diligent in seeing that everyone to whom he was responsible got the message. In a certain sense, he was a witness giving testimony to something he knew to be true. It was an oral, verbal act, like that of a news correspondent reporting things as he saw them.

In the New Testament, this approach made sense, because the Lord's death and resurrection were, indeed, news. But it was the kind of news which only a few would accept. The apostles simply reported what they had seen with their eyes and heard with their ears. The witnesses testified even in face of strong opposition. The word *witness* in the New Testament is *martus*. And since witnesses were often put to death, dying for Christ and testifying concerning Him were described by the same word, martyr.

So an oral testimony is an essential ingredient in evangelism. If all honor is to be given to God for every good thing the Holy Spirit does through us, then we must be clear before our fellowmen that it is the Spirit working in us and is not just some human effort. This is only being honest.

But the reason evangelism is such a good word is that it does not stop with an oral testimony. It is much more than that. Perhaps we should be content simply to use the word *Christian* but we have too long tamed the word so that it is now domesticated, a sort of neutral word. Evangelism is aggressive, something like *zeal* that the Lord spoke about, a consuming passion.

We should be very careful that we do not ask for a specialized definition of evangelism. This has been a mistake in the past and has resulted in skewing the meaning of other good words. But the inevitable is happening. Some people are pressing for definitions. They ask, "Is evangelism a concern for the spiritual welfare of man? Does it have to do with man's physical needs? Is it oral or is it a concern expressed in other ways?"

The danger of definition is that we may find ourselves, again, without a word that says what we want it to say. We should be content with a broad definition of the word evangelism which, certainly, must be the whole church taking the whole gospel to the whole world.

Any attempt to separate evangelism into oral and tangible, into word and deed, is only doing a disservice to the idea of discipleship.

The presence of Christ in a person's life gives the whole of life a distinct tone, a clear purpose. He must allow the Spirit of Christ to express His presence in any number of ways, without qualifications.

And, after all, is not the process of Jesus Christ working His will in and through a disciple the true evangelism?

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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CHRISTMAS IS GOD SENDING

Pious Jingle Bells

William Robert Miller

CHRISTMAS CAROLS ARE the oldest form of congregational hymnody. In the days of William the Conqueror, church music was reserved to the choir, except for the carols, which depicted the events of the Nativity in the language of the people. Even after the Reformation, they occupied a unique position, for in the English-speaking world, it was not till the eighteenth century that songs other than psalms and carols were sung.

The heyday of the English caro was, probably, the fifteenth cenutry when its cousin, the ballad, came into prominence, but the old favorites that we know today are nearly al products of the nineteenth century "*Veni Emmanuel*" and "*In Duch Jubilo*" come to us in mid-Victoria translations by John Mason Neale Both words and music for "We Thre Kings of Orient Are" and "O Littl Town of Bethlehem" date from th 1860's.

It is hard to avoid the feeling tha our notion of what Christmas is al about owes more to the era of Charle Dickens than to serious Christian theology, biblical or otherwise.

Most of the carols we have inherited are pictorial, and they fal into two basic categories. First, wha we might call the Sunday school pictures: shepherds, the Star of Bethlehem, angels, the cozy manger, th journey of the kings or Magi, the hol infant or newborn king—in shor the elements of a pious fairy tale. Th Bible provides us with a slim excus for this, and we inflate it to the pro portions of a grand wallow in irrelevant sentimentality.

The grotesque changing of the historic Saint Nicholas, bishop of Myra into the jovial elf with the sleigh nothing by comparison with the wa in which God, the Son, the Incarnat Word, has been reduced to a cute littl doll. And it doesn't help matters t hower this little doll with glittering insel.

We Americans of today don't beieve in kings or in angels or in astrology. These things are dead for us in an age of astronauts, and it is simply *bad faith*—pious dishonesty—to obscure the reality of Jesus Christ by celebrating His birthday in this way. Why is it that we show greater respect for Abraham Lincoln and George Washington? We don't commemorate *their* birthdays by dwelling on the trivia of early infancy. As suckling babes, they are of no interest to mankind, and if this is the interest that Jesus has, as an inert object, we are in a bad way.

The second type of carol is secular, typified by "The Holly and the Ivy," "The Twelve Days of Christmas," and these lines from a popular German carol translated by Joseph W. Clokey: "O tell me, children dear,/ What you like to see Christmas Eve./ Oh, a wreath of holly by my bed,/ With its leaves so green and its berries red,/ Christmas Eve."

Now we are in the world of the yule log, the *Tannenbaum,* plum puddings, and snowflakes—the world of Tchaikovsky's "The Nutcracker," and of "Jingle Bells." This is the world, too, of Irving Berlin's "White Christmas," which is far better known to most Americans than many traditional carols and has sold several million records for Bing Crosby, Freddy Martin, and others. Other songs like it, such as the "Merry Christmas" sung by the late Nat King Cole, with its "chestnuts roasting on an open fire," or "I'll Be Home For Christmas," one of Bing's 1943 million-sellers with its "snow and mistletoe," evoke a nostalgia for the era of Dickens and Tchaikovsky. The Christmas spirit is reduced to mere conviviality, the hearty handshake of the genial and generous host.

It has been some years since a Christmas song of any kind has made it to the million-seller mark. The last one was in 1955, and it may be instructive here to furnish a complete list of those that succeeded "White Christmas," as reported in *Billboard*: 1949, "All I Want For Christmas Is My Two Front Teeth" (Spike Jones); 1949, "I Yust Go Nuts At Christmas" (Yogi Yorgeson); 1950, "Rudolph The Red-nosed Reindeer" (Gene Autry); 1952, "I Saw Mommy Kissing Santa Claus" (Jimmy Boyd); 1955, "Nuttin' For Christmas" (Barry Gordon).

Any serious comment on these titles would be an insult to the reader's intelligence. Here is the last gasp of post-Christian sentimentality before the punch-drunk binge of pagan Seasons Greetings under the office mistletoe. As between obsolescent angels sweetly singing back there in the nineteenth century and the banal pleasantries of today's Christmas comedy, there is not much room for Christ.

No, I am not going to make the usual pitch for "putting Christ back into Christmas," at least not in the sense of one more game effort to put over the Christ Child. I think it is time, rather, to stop and take stock of ourselves and our symbols and images. It is time to take our faith seriously enough to assume responsibility for what has happened—time for us to reject the idea of Jesus Christ as a sort of sectarian Peter Pan, and to ask ourselves what Christmas could possibly mean in the mid-twentieth century.

Instead of clutching at straws, groping for a way to restore the lost world of shepherds and kings and angels, let us begin by accepting the fact that this particular brand of religiosity is no better than the pre-Christian trappings of the winter solstice—the holly and mistletoe of the Druids—which are still with us.

Christmas means "the festival of the Savior." The Savior is not an inarticulate infant but a man who laid down His life for His fellowmen. Easter is meant to celebrate the final triumph, His victory over sin and death. Pentecost commemorates the founding of the church in His name. In the tradition of Christmas, there are suggestions of the mission and ministry of the living Christ. "Prince of Peace" and the greeting "Peace on earth to men of goodwill" suggest the man who bade His followers "Love one another as I have loved you."

Why don't we sing about *this* every December, instead of making idols in His name? Most of our Christmas hymns and carols, with their fulsome praise, treat Jesus exactly like a golden calf, in which magical powers are believed to reside. The stereotype infant king of our Christian fairyland may invite such adulation, but what has He to do with the Word Made Flesh?

For the true miracle of Christmas is poles apart from the inanities which popular piety has too long indulged in. It is a miracle beyond magic and angelic gewgaws. The miracle of the incarnation is miraculous in its very simplicity, for in this man Jesus the whole meaning of human existence was manifested. God is Love, and Jesus is the living proof, the definitive testimony of what this means.

Christmas is about the coming of Christ, the incarnation of holy love in human history. Here is a real basis for joy and hope—let our carols and hymns reflect this. We may feebly defend the attention given by the traditional carols to His place of birth or to His kingship at birth, or the importance of His mother's virginity, but what does it profit us? Isn't this like crying "Lord, Lord"? We might just as well attempt to develop a theology of Santa Claus.

Where did the traditional carols go wrong? Why are they now outmoded? We must, I think, come to terms with the fact that, in certain important ways, there is a continuity of human experience, from the time of Jesus to the time of Isaac Watts and Charles Wesley, which enabled many of the traditional images to endure. Shepherds and kings were metaphors drawn from actual life, and their roles in eighteenth-century England were not vastly different from first-century Palestine or twelfth-century France.

The turning point came not in a single generation but in a process of change lasting, say, from the advent of the American and French republics to the invention of the electric light. In less than a century after the latter event (1879), yesterday's Christendom has become a citadel of technology in which there is little room for shepherds and kings, and to speak of the significance of Christ in terms of the latter is to imply that there is little room for Him, either.

One thing is sure: Whatever has been happening in theology during the past hundred years, our hymnody remains stalled in the Victorian era. A few tunes or harmonizations of old tunes for Christmas carols date from the turn of the century, but there is no widely sung carol with original words written by the light of an electric lamp. They are all old-fashioned, all somewhat super-annuated specimens of a bygone age.

And the point is that Christ is *not* bygone and should not be treated as if He were. We have to make up our minds: Are we committed to Him or to "that old-time religion" that "went out with buttoned shoes"?

All right, then, shall we substitute white-collar workers for shepherds, and executives or astronauts for kings? How about the superego appearing to Mary? Some of the more simpleminded hack writers of hymns would be only too glad to oblige. But there, simply, aren't any modern equivalents for most of the images found in the old carols.

We have to begin anew. Let's not strain for a relevance that will become irrelevant by next year, but seek out what is central and permanently valid in the incarnation.

When modern poets address themselves to this task they will have little to say about Bethlehem or even about the Nativity, as such. They will not invent verbal ornaments either for the person of Jesus or for the emotions of the believer. They will try, rather, to speak honestly and pointedly about man's need and the basis of our hope in Christ.

Like many of the better popular songs of today, the new Christmas carols will refer not to the pictorial themes but to the qualities of human relationships. They will be, in a sense, love songs—not sentimental ballads to a Man in the sky or a divine Daddy Warbucks, but carols celebrating the kind of love which the incarnation represents.

He's here

Peace on earth
Goodwill toward men.
Angel, are you saved?
Black is beautiful baby.
What's a nice God like you
Doing in a place like this?

Sue Wilch

The kind of Christmas carols I have in mind would not be solemn or stern. They would be full of the joy and hope that the incarnation signifies—a serious joy and a real hope, in contrast to the senseless mirth and quaint grandeur of the tunes and lyrics of the old favorites.

Christmas should be celebrated in song as a time of renewal and futurity —yes, of "joy to the world," to cite one of the most durable of the old Christmas hymns now 247 years in service. But let us move on from the regal savior of Watts' monarchical age to an image of Christ strong and valid in a world of industrialized republics—not blandly modernized or watered down, but rendered convincingly for a world come of age.

I am, frankly, not optimistic about the prospects for the renewal of Christmas carols. Given a choice, I suspect that most people would prefer to fall on their knees before cherished idols than to face the startling fact of Jesus Christ as the incarnation of holy love. Yet Luther, Wesley, and Kierkegaard faced a similar dilemma in their time. With equivalent humility and boldness, and with an even more courageous vision adequate to the present world the church must proclaim its stance: "We can do no other!"

If we would be faithful to the spiri of Christ, without which, Christmas i a pagan charade, we must get u off our calloused knees and throw away our Palestinian tourist brochure and sing of the Christ who comes who has come, and will come—now and forever.

Let us sing of the Way and th Truth and the Life, of love everlastin and transforming. Let us really b "fools for Christ" in the wisdom o that love, and set it in competitio with all the merry gentlemen and red nosed reindeer and all the rest of th irrelevant folderol, whether ancien or recent. Let us begin not by calculating the consequences but by bein true to the reality. We may never mak the hit parade, but the integrity w may attain will not be lost in the calculus of eternity.

Who knows? We may strike a nerv in twentieth-century man, touch something alive and real and Christ-shape in the subconscious of post-religiou man. We may even, good Christia men that we are, turn from a drows and fatigued faith to astonishing newness of life as we confront the spir of Christ behind the nebulous Victorian spirit of Christmas.

Our choice, we shall find, is n defined by Bob Cratchit and Ebeneze Scrooge, but by a far larger concep which pits the Incarnate Word again the petty verbiage of sentiment. Ou calling as Christians is to discern th Word and to proclaim it with joy an gusto. We can do this only as we fac Christ with honesty and sing with ou own voices as carolers of the ninetee sixties, not the eighteen-sixties.

Are we ready to make the attemp The cards are stacked against us, eac printed with a grinning Seasons Gree ings. There are no easy answers, b we had better come up with somethin better than Merry Christmas.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Ca ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

Peace churches and the boat that just left

ARE THE HISTORIC peace churches a footnote to history?

And if they are, do they still have a chance to climb upstairs into the main text?

Sixty people pondered these questions in November at New Windsor, Maryland, in a consultation of Mennonites, Friends, and Brethren. They searched for their identity as peace churches who don't know whether they always want to be talking about peace.

But they talked about the days when they were changing the course of world events. And since they don't seem to be doing that today, they talked about having missed the boat. To catch the boat would mean becoming the model of the new society that the whole world needs. That won't be easy, as the group discovered when it tried to show how a new society treats dissent.

John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind., raised some of these hard questions for the group and suggested some harder answers.

"The boat which we have just missed" broke up in the Vietnam tyranny and ran aground in the shoals of the racial-urban crisis of America's cities.

"These two great sores of our North American society," said Yoder, "have been in such a condition in the last years that a genuinely Christian testimony incarnated in a believers' church style of reconciling life would have been an exciting option to hosts of questing persons, not only youth."

These people, a few years ago, held a simple and idealistic pacifist vision and had an uncomplicated dream of an integrated society. Neither worked out that way. Vietnam was escalated and the cities burned. Now many of the dreamers are bitterly committed to disruption and even violence to destroy the old society, in hopes that a new order will rise from its ashes.

Mennonites, Friends, and Brethren can trace their history back to the radical streams of the Protestant Reformation. It was the Anabaptists who saw that neither Luther nor Zwingli went far enough in reforming the church. For they were content to continue the old ties of the church with the state.

"Other Christian groups accept war because they assume the church is seeking to run society in collaboration with the state," said Yoder.

But the peace churches have come to their position, not only because they follow the teaching of Jesus for the way of love and against the way of violence, but because of their view of the church and the state. "They have refused to commit themselves to saving the sovereignty of a given form of government," Yoder said.

He added, "What permitted Friends, Brethren, and Mennonites, in their formative periods, to come out with a definite position of refusal to bear the sword was not a particular reading on the ethical question but a view of the church."

They saw the church as "free from the state as a missionary minority in a society which they did not assume to be Christian when everyone else did."

The radical ancestors of today's historic peace churches spread with wild contagion through Europe before persecution from the established churches cut them down in the sixteenth and seventeenth centuries. They had the course of history against them.

But, now, things have changed. The alliance between church and state which began with Constantine in 313, cracked in the Protestant Reformation, and all but completed its crumbling in the recent Vatican Council.

Says Yoder, "There are Catholics creating underground congregations which are in many ways Anabaptist cells. There are Lutheran pastors in Germany refusing to baptize the children of their parishioners, at the point of being disciplined. There are Lutheran and Catholic peace movements with high Christologies and theological maturity. There is more openness to hear our witness than we have capacity to speak it to other Christians."

The so-called mainstream of Christianity thus needs a radical Reformation type of church. Now is the season for the historic peace church that flourished best when it was out of season.

"Should not those churches who have been arguing on theological grounds for the necessity of this position not be able to provide some guidance and testimony," asks Yoder, "when churches and theologians are coming around to the same conviction on practical grounds?"

But when the time came for the peace churches to act, they couldn't even speak up. They could criticize the weaknesses of the Vietnam student pacifists and the Selma integrationists, but they weren't providing any answers.

Had the peace churches "invested their best creativity and personnel in the past five years," this frontier might have "been one of those fast-growing edges" and a "ready-to-mine vein in our society where something like the original Anabaptism could have flamed up again."

Why did the peace churches miss the boat? "We were rewriting our constitutions. We were minding the store. We were providing for balance and continuity. But according to the radical reformation vision of the Mennonites, Quakers, and Brethren, minding the store is not the business of the church. The devil and the powers of the present age and the apostate churches take care of that," said Yoder.

"Our business is to be turning the church right side up."

But the job doesn't get done, largely because the historic peace churches don't see this as their job.

In calling the consultation to New Windsor, Lorton G. Heusel, chairman of the planning committee and general secretary of Friends United Meeting, Richmond, Ind., admitted that the peace churches had not lived up to their historical role of working as agents of change in society.

"While we once shared the conviction that our calling was to radical obedience," he said, "today we

Atonement and love of the enemy

We would find a closer linkage between the love of the enemy and the saving of the soul. We wouldn't assume that the gospel and loving the enemy are unrelated elements of proclamation, but each would be a way of saying the other. That wouldn't really be a novel idea or neopacifist idea. Paul said in Romans that one of the ways of describing the work of atonement is that God loves His enemies. We've pulled that apart because we borrowed our systematic theology from somebody who pulled it apart —who wanted atonement without loving your enemies. But if we'd go back and read the text straight, we couldn't distinguish enemy-love (my love for my enemies) from God's love for His enemy, who I was. *John Howar Yoder, Conference of Historic Peace Churches, November 1968.*

all find difficulty in maintaining unity within our traditions. In fact, acts of obedience acting out the gospel frequently become sources of disunity."

Dorothy Hutchinson, Jenkintown, Pa., a member of the Society of Friends, reported on one such act that has caused dissent in Quaker circles. And the New Windsor group had its own experience of how one person's obedience is another's bitter pill.

Considerable friction has been experienced in Quaker groups over the matter of selective conscientious objection to war and to draft resistance, "especially when it leads into lawbreaking, the burning or returning of draft cards, the blocking of induction centers."

Said Dorothy, "We are being taken back to a period in our career when we were not so respectable and when the law had not fitted itself to our needs as conscientious objectors."

The most dramatic expression came to the Society of Friends and to all Americans in the Quaker Action Group's sending of medical supplies to North Vietnam, supplies which cost about what eleven seconds of the Vietnam war costs the United States.

"But what a hullabaloo there was about it, because it was aid and comfort to the enemy," said Dorothy, "and how we had to search our souls and still do and we're divided within the Society of Friends as to whether this was a legitimate act of mercy."

But even words about obedience can be divisive. Spurred on by the youth delegates to the consultation, a group at New Windsor prepared a brief statement calling for "creative and Christian responses to people living in our ghettos" and for "counseling on the draft and nonpayment of war taxes for those who need it."

More controversial was a suggestion of "support to those called to resist the draft or to leave the Armed Forces, and to offer sanctuary for them if necessary."

For one hour, the delegates to the consultation debated, indirectly the statement, but more directly whether the statement might not rip the fabric of historic peace church fellowship. Meetings of the churches have been infrequent and, for the first time, nine members of the three traditions had come together at one place.

"If we make a statement," said Virgil Inghram of the Brethren Church, "there is no provision for a voice of dissent." He felt, as did others, that the groups with a recent history of less activism in the peace arena were being coerced and that their groups would be less willing to take part in future talks. Inghram lamented that there didn't seem to be room in the "hard core for those who are on the periphery."

Supporters of the statement felt that it could open up a cutting edge of peace church witness to anti-war groups and students looking for help. Said Bill Medlin, a Quaker student from Kokomo, Ind., "The boat is here. Don't let it go by."

Speaking for the Brethren in Christ, John E. Zercher, Nappanee, Ind., said he represented a group that would be unhappy if the statement were adopted. He asked, "Would it not be possible to receive this as a report from a concerned group without giving it official approval?"

And so it was laid into the record without a vote or note of consensus. Francis G. Brown, a Philadelphia Friend, noted that the discussion of the different views of the peace witness had been beneficial. But he added, "I would hope that the record would show that we did more than receive this thing. It almost broke us."

And Walter Klaassen, a Mennonite from Ontario, observed, "I understan now what Jesus meant when He said 'I have not come to bring peace but sword.' "

What also seemed to be comin through was the implication that th peace witness may well be a minorit position even within the peac churches who themselves are minorit groups already.

Yoder saw the inability of th peace churches to "move into a witness vacuum" such as the Vietna and urban crises as a sign of uncertainty about evangelical pacifism. H asked, "Does it not suggest that fo many of us, the rejection of war is negative, embarrassing legalism rathe than a proclamation of the good new that God loves His enemies an carries us along in His suffering servanthood? Does it not suggest tha we have, ourselves, linked love o enemies with nondrinking, nondan ing, and other kinds of nonfun as renunciation demanded by God bu not really as a gift of the gospel?"

But the consultation was still stirre by a gospel vision. "The option for as the radical reformation churches, said T. Canby Jones, a Quaker schol from Wilmington, Ohio, "is to be th new society. This is not going to any withdrawn cultural Quakeris Mennonitism, or Brethrenism out which the flame and mission has die It is going to be the revolutiona people of God."

Dale Brown, Brethren Theologic Seminary, Oak Brook, Ill., saw t peace churches with the "unique ro of being a catalyst or gadfly or guerrilla-type operation within Protestantism."

He added, "We do have a lot of dialogue that needs to take place with the evangelicals because they take the Bible seriously. On the other hand, we have a lot of dialogue that needs to take place with those who are very much concerned about society—the so-called liberal Christians or mainstream Christianity."

Another dialogue would be with university students. C. Wayne Zunkel, Church of the Brethren pastor from Harrisburg, Pa., saw the possibility of a witness program developed as a "religious version of Students for a Democratic Society." Rather than sending chaplains to university campuses as most large denominations have done, he suggested that the peace churches help students come together for a shared life of study and action. "This would not simply be to nurture our own youth, but to become evangelistic for the free church style and the peace concern that we have on the university campus."

The consultation looks forward to some common peace church efforts. It expressed a wish that Brethren, Friends, and Mennonites might work together to prepare a witness against military conscription.

Hope was voiced that "a serious study be made of the economic structure that makes poverty possible in our society and the kind of legislation that would alter the inequities."

Nine groups representing one of the three historic peace church traditions sent sixty representatives to the November 19-21 meeting. The groups were: the Mennonite General Conference, Scottdale, Pa.; the General Conference Mennonite Church, Newton, Kan.; the Mennonite Brethren Churches, Hillsboro, Kan.; the Brethren in Christ, Nappanee, Ind.; the Friends General Conference, Philadelphia; Friends United Meeting, Richmond, Ind.; the Church of the Brethren, Elgin, Ill.; and the Brethren Church, Ashland, Ohio. The unaffiliated meetings of the Society of Friends were also represented. *Maynard Shelly.*

India's new conversion law Bar to religious freedom

Recently three Indian states, Madhya Pradesh (where General Conference Mennonite churches and missionaries are located); Orissa, and Bihar (where there are Old Mennonite missions) passed laws restricting missionary activity and requiring that all conversions be reported to a district magistrate and investigated by an officer not below the rank of police inspector.

These Freedom of Religion Acts, of anti-conversion laws as some call them, are designed to prohibit "conversion from one religion to another by the use of force or inducement or by fraudulent means" (from the Orissa Freedom of Religion Bill of 1967).

In the Madhya Pradesh State Assembly, the Religious Freedom Bill of 1968 passed 133 to 3, with the Congress Party, which opposed it, abstaining from voting. An editorial in the September 23 issue of *The Hindustani Times* of Delhi raised some doubts about the new Act: Was the legislation needed? Does the law interfere with "the individual's conscientious right to choose freely the religious faith he wishes to profess?" Does not the Act reflect confusion between nationalism and religion?

At the Indian General Conference, October 3-6 in Janjgir, Indian Christians expressed mixed reactions to the new Act. The Catholic Union of India has begun court action, seeking a Supreme Court judgment on the constitutionality of the anti-conversion laws.

Indian Witness, official journal of the Methodist Church in Southern Asia, said: "These laws claim to be aimed at controlling unfair practices; in effect they not only affect the right of propagation, but restrict religious freedom as such."

The Freedom of Religion Acts reflect the trend today in India to support native products and persons and to withdraw support of whatever or whomever is not native to the country. Thus Christianity, originating in the Middle East and promoted by Westerners, is felt to be foreign, though Jesus Christ himself has long been adopted into Hinduism as the tenth avatar (or reincarnation) of Vishnu. What Hindus object to is Christians' insistence that Jesus is the *only* Son of God—a view that seems to them narrow, intolerant, and foreign. Thus even such Christian institutions as hospitals and schools in India find themselves on a precarious basis today, though the good they do is recognized and welcomed by many.

In Mennonite instiutions in India, the long-range goal has been leadership by Indian nationals themselves. Thus a high percentage of positions in General Conference Mennonite hospitals and schools are now filled by Indians.

Seminar for busy pastors

An idea conceived of by the late Willard Wiebe, and financed primarily by the Schowalter Foundation and Mennonite Mutual Aid has borne fruit for the fourth time at Mennonite Biblical Seminary, Elkhart, Ind. From October 30 to November 6, thirty-nine General Conference pastors from the United States and Canada gathered for seven days of intensive in-service training.

The main courses and their instructors included: Contemporary Theology by J. C. Wenger, Bible Study by William Klassen and Henry Poettcker, Preaching by Russell Mast, Evangelism by David Wiebe, Christian Education by Paul Lederach, and Group Dynamics led by various members of the group.

New features in this year's program included a focus on the devotional life during several chapel services, and a concluding love feast, which was particularly appreciated. In evaluations following the seminar, one third of the pastors felt the seminar was "exceptionally helpful," while two thirds felt it was "quite helpful."

The seminar is designed to be a resource to busy pastors for reflection on a sharpened focus for their continuing pastoral ministry in the congregations of the General Conference. The seminar is planned by the General Conference Committee on the Ministry.

Seminaries study needs

Thirty churchmen from Mennonite conferences in the United States and Canada participated in a consultation with the Associated Mennonite Biblical Seminaries at Elkhart, Indiana, Nov. 18, 19.

The two-day meetings were chaired by Laurence Horst, chairman of the Seminaries' joint coordinating committee, and centered on the topic: "A Ten-Year Review of AMBS Experience and the Possibilities for the Future." Presentations were given by Paul Mininger, president of Goshen College Biblical Seminary; Erland Waltner, president of Mennonite Bibical Seminary; and Ross T. Bender, dean of the Associated Seminaries, presented a proposed new model of seminary education for the years ahead. Discussion leaders included Elmer Ediger, David Schroeder, and Nelson Kauffman.

A freedom of sharing seemed to permeate the presentations and discussions, and many expressed a renewed sense of commitment to their common Lord and to each other in the task of preparing leaders for Mennonite congregations throughout the world. Concerns were expressed that they may be open to serve and receive from the various Mennonite constituencies beyond those presently cooperating in AMBS and that they be sensitive to the present leadership needs in our congregation, as well as the necessary academic dimensions of seminary education.

Participants included businessmen, pastors, teachers representing Goshen College Board of Overseers, the Mennonite Church Board of Education, Mennonite Biblical Seminary Board of Trustees, seminary faculties, seminary student representatives, and representatives of the Mennonite Brethren Church and Evangelical Mennonite Church.

The member seminaries of the Associated Mennonite Biblical Seminaries are Mennonite Biblical Seminary, Elkhart; and Goshen College Biblical Seminary, Goshen, Ind.

New form for objectors

The special form for conscientious objector (No. 150) which one requests when filling out the Selective Service classification questionnaire, has been completely revised. The new form has been substantially streamlined by Selective Service and has been brought into conformity with the Military Selective Service Act of 1967.

It is increasingly important that this form be prepared carefully and thoroughly, since the request for a CO classification is evaluated only on the information available in the registrant's file. In order to provide the registrant with every opportunity to give complete and deliberate answers, thirty days are now allowed for the completion of the new form. FBI investigations are no longer being conducted on registrants requesting a 1-O classification.

The decision of the local draft board will depend on the information supplied in this special SSS Form 150. The registrant should avoid oversimplified answers and should provide a rather comprehensive response to each of the questions. Questions usually require more space than provided on the form; one should not hesitate to attach additional sheets.

SERIES I continues to be two paragraphs, of which the registrant should sign only one. Paragraph B should be signed by those seeking 1-O status, and prepared to perform civilian alternative service if called. Those who refuse all military service, which has been the position of the Mennonite church, sign statement B.

SERIES II. The first question calls for a clear description of a person's belief. The mere statement of *a* belief unrelated to the registrant's personal commitment is not sufficient. The description of a *personal belief* should show how it affects the person's attitude toward war in any form and military training and service.

The second question deals with how a person came to his conscientious objection to war. He is expected to supply information about his church membership and religious training. Books, people, and organizations which influenced a person are to be given. Any official statements on war by one's church should also be included.

Question three provides an occasion for the registrant to show clearly that he is not only opposed to bearing arms or killing, but to *any* participation in war and military service. Thus, a conscientious objector, who may welcome the opportunity to minister to the sick and injured, cannot do such services in the military, because he then becomes a supporting part of the whole military establishment.

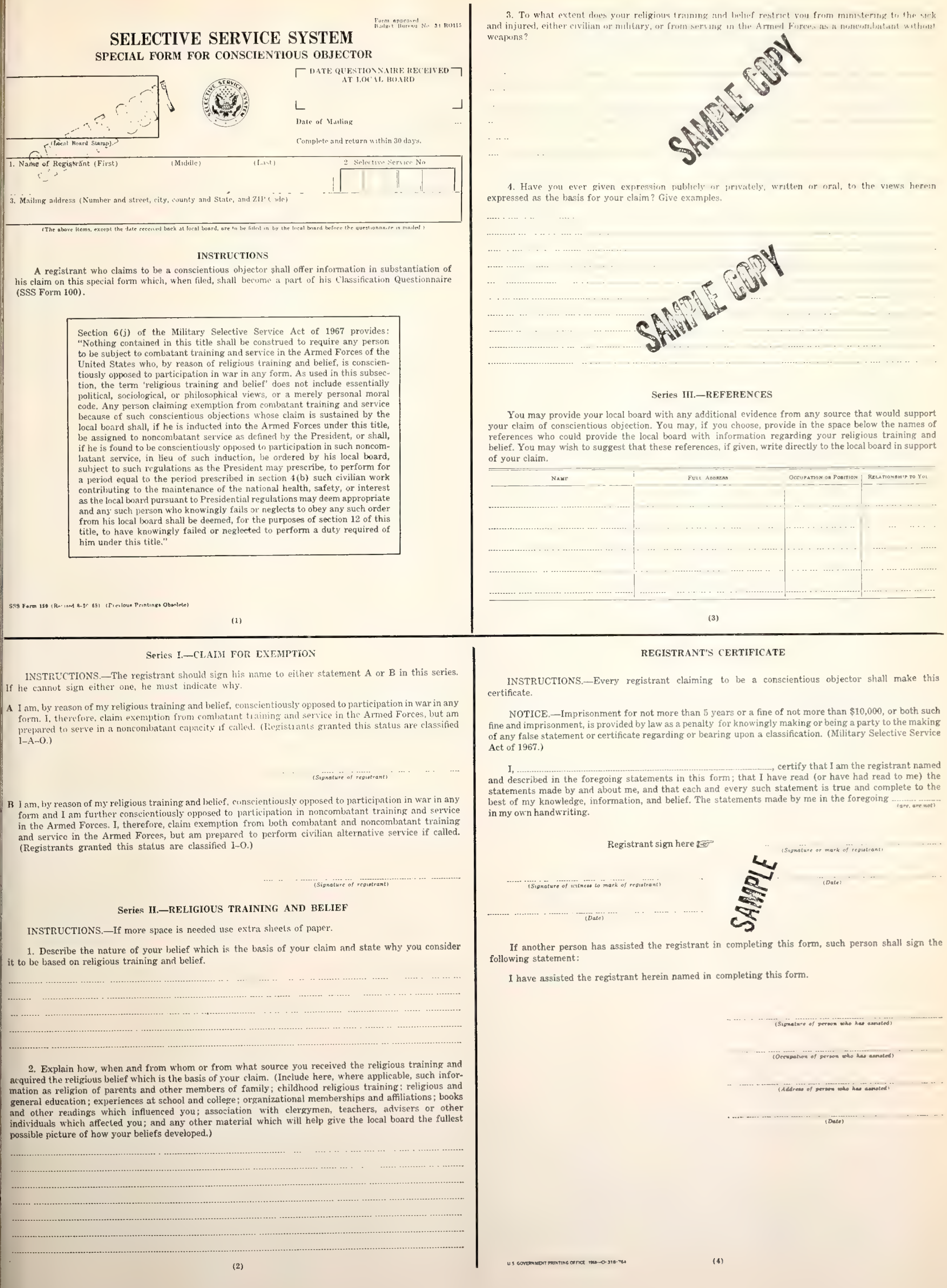
Question four can be answered by listing any ways in which the person has given witness to his beliefs: speeches, term papers, letters to editors, private discussions with family, friends, or church groups.

SERIES III. For reference, a person should give the names of other people who know him well and know the position he is taking. Before using their names, the registrant should first get their permission. He should ask them to write a letter to the local board, indicating the points of personal acquaintance, attesting to the registrant's sincerity in objecting to all participation in military service, and affirming his integrity.

The missing questions. "Do you believe in a Supreme Being. . . . State whether or not your belief in a Supreme Being involves duties which to you are superior to those arising from any human relation?" This question has been removed and replaced by a simple question asking for the "nature of your belief. . . ."

The other question removed: "Under what circumstances, if any, do you believe in the use of force?" While it has been eliminated, it is difficult to believe that draft board members will stop asking young men how they would protect women from sexual assaults, or what they would do if the United States is invaded.

While young men may complete Form 150 without counsel, they are strongly urged to seek advice from their pastor or denominational service counselor. This does not mean, of course, that the counselor simply fills in the form with his own words.



Form approved
Budget Bureau No. 31-R0115

SELECTIVE SERVICE SYSTEM

SPECIAL FORM FOR CONSCIENTIOUS OBJECTOR

(Local Board Stamp)

DATE QUESTIONNAIRE RECEIVED AT LOCAL BOARD

Date of Mailing

Complete and return within 30 days.

1. Name of Registrant (First) (Middle) (Last)

2. Selective Service No.

3. Mailing address (Number and street, city, county and State, and ZIP Code)

(The above items, except the date received back at local board, are to be filled in by the local board before the questionnaire is mailed.)

INSTRUCTIONS

A registrant who claims to be a conscientious objector shall offer information in substantiation of his claim on this special form which, when filed, shall become a part of his Classification Questionnaire (SSS Form 100).

> Section 6(j) of the Military Selective Service Act of 1967 provides: "Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the Armed Forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. As used in this subsection, the term 'religious training and belief' does not include essentially political, sociological, or philosophical views, or a merely personal moral code. Any person claiming exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the Armed Forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of such induction, be ordered by his local board, subject to such regulations as the President may prescribe, to perform for a period equal to the period prescribed in section 4(b) such civilian work contributing to the maintenance of the national health, safety, or interest as the local board pursuant to Presidential regulations may deem appropriate and any such person who knowingly fails or neglects to obey any such order from his local board shall be deemed, for the purposes of section 12 of this title, to have knowingly failed or neglected to perform a duty required of him under this title."

SSS Form 150 (Revised 8-[illegible] 68) (Previous Printings Obsolete)

(1)

Series I.—CLAIM FOR EXEMPTION

INSTRUCTIONS.—The registrant should sign his name to either statement A or B in this series. If he cannot sign either one, he must indicate why.

A I am, by reason of my religious training and belief, conscientiously opposed to participation in war in any form. I, therefore, claim exemption from combatant training and service in the Armed Forces, but am prepared to serve in a noncombatant capacity if called. (Registrants granted this status are classified I-A-O.)

(Signature of registrant)

B I am, by reason of my religious training and belief, conscientiously opposed to participation in war in any form and I am further conscientiously opposed to participation in noncombatant training and service in the Armed Forces. I, therefore, claim exemption from both combatant and noncombatant training and service in the Armed Forces, but am prepared to perform civilian alternative service if called. (Registrants granted this status are classified I-O.)

(Signature of registrant)

Series II.—RELIGIOUS TRAINING AND BELIEF

INSTRUCTIONS.—If more space is needed use extra sheets of paper.

1. Describe the nature of your belief which is the basis of your claim and state why you consider it to be based on religious training and belief.

2. Explain how, when and from whom or from what source you received the religious training and acquired the religious belief which is the basis of your claim. (Include here, where applicable, such information as religion of parents and other members of family; childhood religious training; religious and general education; experiences at school and college; organizational memberships and affiliations; books and other readings which influenced you; association with clergymen, teachers, advisers or other individuals which affected you; and any other material which will help give the local board the fullest possible picture of how your beliefs developed.)

(2)

3. To what extent does your religious training and belief restrict you from ministering to the sick and injured, either civilian or military, or from serving in the Armed Forces as a noncombatant without weapons?

SAMPLE COPY

4. Have you ever given expression publicly or privately, written or oral, to the views herein expressed as the basis for your claim? Give examples.

SAMPLE COPY

Series III.—REFERENCES

You may provide your local board with any additional evidence from any source that would support your claim of conscientious objection. You may, if you choose, provide in the space below the names of references who could provide the local board with information regarding your religious training and belief. You may wish to suggest that these references, if given, write directly to the local board in support of your claim.

Name	Full Address	Occupation or Position	Relationship to You

(3)

REGISTRANT'S CERTIFICATE

INSTRUCTIONS.—Every registrant claiming to be a conscientious objector shall make this certificate.

NOTICE.—Imprisonment for not more than 5 years or a fine of not more than $10,000, or both such fine and imprisonment, is provided by law as a penalty for knowingly making or being a party to the making of any false statement or certificate regarding or bearing upon a classification. (Military Selective Service Act of 1967.)

I, ______________________, certify that I am the registrant named and described in the foregoing statements in this form; that I have read (or have had read to me) the statements made by and about me, and that each and every such statement is true and complete to the best of my knowledge, information, and belief. The statements made by me in the foregoing ________ (are, are not) in my own handwriting.

Registrant sign here ☞ (Signature or mark of registrant)

(Signature of witness to mark of registrant)

(Date)

(Date)

SAMPLE

If another person has assisted the registrant in completing this form, such person shall sign the following statement:

I have assisted the registrant herein named in completing this form.

(Signature of person who has assisted)

(Occupation of person who has assisted)

(Address of person who has assisted)

(Date)

U.S. GOVERNMENT PRINTING OFFICE [illegible]—O-318-764

(4)

JOURNAL RECORD

November 16. On a weekend visit to Pennsylvania, my father and I made a copy of a Civil War diary written by my great-grandfather. In eighteen pages, William Briereley reported on eleven months as a volunteer in a Pennsylvania regiment. He made the kind of observations that a country boy would make on the weather and the names of towns he passed on his unit's expedition into the South. He reported tersely on battles, if indeed he was involved in any. The life of a soldier can be fairly dull with a succession of guard duty, drills, and inspections. He also noted the times that he attended worship services, the names of the preachers, and the texts used.

He begins his diary, referring to himself in the third person. His handwriting is clear but his spelling is original: "On the 16th of October the draft of Buck Co took plas at Doyolstown Penn when Samuel Mann was drafted to searve for 9 month United Steats searves or sooner discharge when William Briereley took his please in the searves. Samuel & William went to Doyolstown on the 21st of October to awate orders. Received to return to there Township."

William was a recent immigrant from England and not a Mennonite. We haven't identified the man whose place he took. Was he a Mennonite? The implications of taking someone's place or having someone take your place in the Civil War conscription were deeply personal.

The diary, as the war progresses, records frequent deaths and burials, always chilling statistics. One accidental death that must have made a deep impression on the boy from Bucks County is embedded in the entry for March 28, a Saturday:

"Cloudy and Raine windy morning. Afternoon went on picket. After Arriving on post at post reserve About 7:00 P.M. Capt. Harries took the musket or rifel off his First Sargent to let them see how to make a charge to any one that comes up to them while on there post. Put the mussel of the gun to his Sargent chest and shot him on the spot."

November 17. The bulletin of the Zion Church, Souderton, Pa., carried a note this morning on the public address system in their church building which was probably not written by a member of the building committee. It said, "These speakers are not working out satisfactorily because of the adverse acoustical conditions which exist."

The statement reported on steps being taken to iron out the problem. Any church building exists to be a place where the gospel is proclaimed and while there are many factors involved, certainly acoustics have to be dealt with.

Zion's building was dedicated last month and today was my first opportunity to see it after reading about it and its development for many years. I am happy to see the courage of a congregation to create new forms to express its understanding of its life. Zion has found some good forms that deserve attention. *Maynard Shelly.*

Audiovisuals

Why Meat?, a 52-frame color filmstrip with 13-minute 7½-ips tape, was produced by the Mennonite Central Committee to show the difference protein makes in refugee diets and what can be done about lack of protein. Some causes and results of malnutrition, the operation of the MCC portable meat canner, and the refugees, underprivileged nationals, and suffering persons who receive MCC canned meat are discussed and portrayed. As the filmstrip points out, "Never before have so many people been hungry." The MCC cans of meat are visible signs of the church's concern for physical and spiritual needs.

Rental is freewill offering or contribution. The filmstrip may be ordered from: Audio Visual Library, Box 347, Newton, Kan. 67114.

Calendar

Dec. 28-30—Michigan State University, East Lansing Mennonite Graduate Fellowship.

Workers

Harlan Bartel, Alexanderwohl Church, Goessel, Kan., is serving a twenty-seven-month assignment as an agricultural worker with the COMAS program in the Congo. He attended Bethel College, North Newton, Kan.

David Boshart, Erb St. Church, Waterloo, Ont., will spend a year at Woodlands School, New Westminster, B.C., where he is working as a volunteer with the recreational program.

S. Loren Bowman was named the top administrator of the Church of the Brethren this summer. He will be general secretary of the denomination's general board which has its offices at Elgin, Ill. For the last ten years, he has been executive of the denomination's Christian Education Commission after twenty years of pastoral service. He succeeds Norman J. Baugher who held the post for sixteen years prior to his death earlier this year.

Loren Entz, Zion Church, Elbing, Kan., is serving a twenty-seven-month MCC assignment in the Congo where he is working on an agricultural project. He attended Bethel College, Newton, Kan.

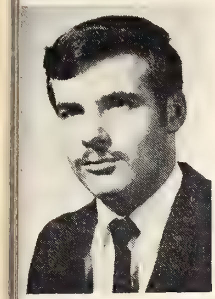
Esther Groves (Mrs. Carlyle), North Newton, Kan., joined the staff of the Board of Education and Publication in July as interim editor of adult and youth Sunday school curriculum.

Kenton K. Krehbiel, Inman (Kan.) Church, is serving a two-year 1-W assignment at the K.U. Medical Center in Kansas City. He is the son of Mr. and Mrs. Walter H. Krehbiel.

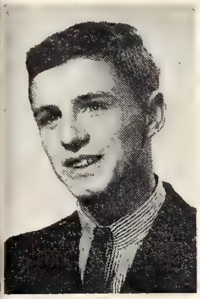
Jake Harder, First Church, Mountain Lake, Minn., is serving a twenty-seven-month assignment in Kikwit, Congo, where he will work on an agricultural extension project. He has attended Bethel College, Newton.

Raymond Loewer, Pilgrim Rest Baptist Church, Eunice, La., is serving a twenty-seven month assignment in Mexico, where he is working with an agricultural project. He has attended Louisiana College, Pineville, La., and Bethel College, Newton, Kan.

Lois Nelson, Hutchinson, Kan., has been assigned by the Board of Chris-


Bartel

Bowman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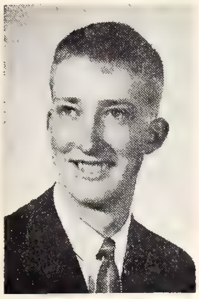
Entz

Krehbiel

Nelson

Neufeld

Welty

tian Service to work as a secretary in the Newton office.

Carolyn Neufeld, Bethel Church, Inman, Kan., is serving a one-year assignment at Thompson, Man., working in a day-care center.

The LaVerne Rutschmans left Montevideo in November by car and expect to arrive in the United States sometime in spring. "The seminary loses one of its most capable teachers and Uruguay one of its most deserving citizens who never was 'a foreigner,' " says the *Bulletin* of Seminario Evangelico Menonita de Teologia at Montevideo. He has been a General Conference Mennonite missionary and teacher in South America since 1947. Until 1955, he served in Colombia. From 1956 to 1959, and again from 1962 to 1968, he taught at Seminario Evangelico Menonita de Teologia, Montevideo, Uruguay, chiefly Old Testament and theology.

Jeanene Welty, Grace Church, Pandora, Ohio, has volunteered for a one-year assignment at Thompson, Man.

Workers needed

The Wichita voluntary service unit, a joint project of the Lorraine Ave. Church, Wichita, Kan., and the Board of Christian Service was begun in June 1968. A house has been purchased to serve as the living quarters for up to ten volunteers. The present need is to secure household furnishings and remodel and repair the unit house. Work that needs to be done soon would include the following: remodel kitchen—new cabinets, floors, and walls; paint basement hallway and stairs; paint and trim main floor bedroom; repaper north bedroom and install new electrical wiring; purchase and lay new carpet in living room; repair fireplace mantel; lay new linoleum in dining room; painting outside porches and garage; repair outside trim, foundation, and ceiling of utility room. Inquiries about such work project might be addressed to Dan Janzen, Service Unit Leader, 1245 North St. Francis, Wichita, Kan. 67000, Phone AM-5735.

Deaths

Gertrude Dueck, Beatrice (Neb.) Church, was born Feb. 16, 1875 at Elbing, West Prussia, Germany, and died Oct. 23.

Daniel George, West Swamp Church, Quakertown, Pa., was born Feb. 27, 1886, and died Nov. 12.

Lloyd Gundy, First Church, Normal, Ill., was born Sept. 5, 1892, and died Nov. 7.

Susanna Janzen, Clearbrook, (B.C.) church, was born Mar. 26, 1896, in South Russia, and died Nov. 17.

Gerhard Klassen, Alexanderwohl Church, Goessel, Kan., was born Apr. 18, 1889, and died Nov. 2.

Mrs. Christian Kropf, Stirling Avenue Church, Kitchener, Ont., was born Aug. 3, 1888, and died Nov. 23.

Samuel Myers, West Swamp Church, Quakertown, Pa., was born Jan. 16, 1910, and died Nov. 17. He was custodian of the church for twenty-one years.

Florentine Jahnke Penner, First Church, Hillsboro, Kan., was born Apr. 4, 1881, in South Russia, and died Nov. 18.

Annie Moyer Rosenberger (Mrs. Oscar), West Swamp Church, Quakertown, Pa., was born July 19, 1891, and died Oct. 19.

Paul Plummer was born June 18, 1939. *Winifred Nance Plummer* was born Feb. 24, 1940, in Hong Kong. They died when their plane crashed into Lake Superior, on Nov. 11. The bodies of their two children, Mark, four; and Laurie, three, have not yet been recovered. Reported by Stirling Avenue Church, Kitchener, Ont.

Christianna Roth, First Church, Allentown, Pa., was born Dec. 12, 1884, and died Nov. 5.

D. P. Schmidt, First Church, Clinton, Okla., was born Aug. 23, 1891, in Goessel, Kan., and died Oct. 2.

Carrie Stucky, First Church, Pretty Prairie, Kan., was born Jan. 25, 1888, and died Nov. 19.

Bertha Baergen Tiahrt (Mrs. Fred), First Church, Halstead, Kan., was born Dec. 7, 1902, and died Nov. 16.

Anna Willems (Mrs. C. K.), Inman (Kan.) Church, was born Oct. 18, 1893, and died Nov. 10.

LETTERS

Ministers

Jacob W. Schmidt accepted the call to become pastor of the United Mennonite Church of Black Creek, B.C., effective Nov. 1. He had been pastor of the Stirling Avenue Mennonite Church of Winnipeg, Man., since 1962.

Ivan Schultz was installed as pastor of the West New Hopedale Church, Ringwood, Okla., on Oct. 27. Albert J. Unruh was the former pastor of the Ringwood church.

Wilfred Ulrich, pastor of the First Church, Aberdeen, Idaho, has resigned to assume the pastorate of Salem Church, Freeman, S.D., beginning around July 1969. Willard Wiebe served Salem Church until his death.

Merle Unruh, United Church, Atwater, Calif., has resigned to continue his education for at least one year. During this time he will serve as pastor of the Bethel Community Church, Santa Fe Springs, Calif.

Gideon G. Yoder, presently serving the Old Mennonite Pershing Street Church, Hutchinson, Kan., will become the pastor of the Hesston Inter-Mennonite Fellowship next summer.

Marriages

John Deily, Applesbachsville Lutheran Church, and *Ruth Ann Bearn,* West Swamp Church, Quakertown, Pa., Sept. 14.

Dwayne Juhnke and *Norma Jones,* both of Southern Hills Church, Topeka, Kan., on Nov. 16.

Loren Kaufman, Salem Church, Freeman, S.D., and *Judy Stahl,* Hutterthal Church, Freeman, S.D., on Oct. 12.

Kenton K. Krehbiel and *Sheila Marie Nonamaker* in the Inman Mennonite Church on Aug. 21.

Peter H. Schmidt and *Frieda Wedel,* both of Alexanderwohl Church, Goessel, Kan., on Oct. 17.

Baptisms

Bethany Church, Freeman, S.D., on Nov. 17: Mrs. Duane Stahl.

Indian Valley Church, Harleysville, Pa., on Nov. 10: Gail Alderfer, Julian Hagan, Jr., Craig Famous.

Deceived for a long time

DEAR MR. SHELLY: After reading the article "The misunderstanding of Martin Luther King" by William Robert Miller, I could not help but wonder about what responses the article might be gaining from other Mennonite readers. I was very impressed with the article, not so much because of its content, since very little was said that has not been repeatedly told, but because it did appear in *The Mennonite* and presumably would be read by many Mennonites.

One does not have to do much listening among Mennonite groups before he hears strong statements which indicate that many Mennonites, who themselves proclaim to be the personification of nonviolent behavior, are deply implicated in the misunderstanding of which Miller speaks in his article.

Miller said "White America has deceived itself for a long, long time." Reflecting on what one hears many Mennonites say, I cannot help but wonder whether it could not be said that "White Mennonites in America have also deceived themselves for a long, long time."

Incidentally, I wish to express deep appreciation for the fact that *The Mennonite* is continuing to print good material such as the article by Miller. I am sure this practice is sometimes difficult when so much criticism is leveled at the paper and its staff.

Recently, a black acquaintance of mine asked me how I could continue to identify myself with Mennonites, in view of my stance on social and racial issues. He further implied that Mennonites would not tolerate those kinds of views. I felt unusual pride as I picked up several issues of *The Mennonite* and showed him articles such as the one written by Curtis Burrell. I said to him "If there is room for material like this in our church paper, I think there is still room for me!" *Paul Unruh, Box 511, Milford, Neb. 68405.*

Do we have a right to pray?

DEAR EDITOR: In the November 12 issue of *The Mennonite* I read the Mennonite Central Committee's telegram to President Johnson, in which they assured the President that they are calling upon their constituent churches to persist in their prayers for peace.

Do we, as citizens of a country that is spending seventy billion dollars a year for weapons of destruction and death, and training its young men to use them heartlessly and efficiently, have the right to pray to God for peace?

To me, peace is the spontaneous result of right living and war is the spontaneous result of wrong living. Surely, a nation that is spending seventy billion dollars, yearly, preparing for and indulging in war couldn't be classified as a nation that is engaged in right living. Since we are, obviously, not engaged in right living, do we have the right to lift our weapon-burdened hands to God in supplication and prayers for peace? If God would only be a God of love and mercy, and not also a God of justice, perhaps we might have the right to pray for the peace we so obviously do not deserve, but since God is also a God of justice, I can't see how we can expect Him to give us something we evidently do not deserve.

Before an individual can receive the gift of God's peace, he has to meet certain obligations, namely, repentance and forgiveness. Before a nation can receive the blessings of peace, don't we have the right to assume, that it, too, has to meet the same obligations, and as long as a nation is preparing for and engaging in war, it has, obviously, not repented and is, thereby, disqualified to ask for and receive the blessings of peace.

Perhaps I am wrong, but to me, lifting weapon-burdened hands to God in supplication and prayers for peace, somehow, seems to have the odor of pretentious piety, irreverence, or perhaps even blasphemy. *Vernon Stucky, Hesston, Kan. 67062.*

PAX as PSYCHEDELIC EXPERIENCE

Howard Jost

I HAD NEVER heard of Dacca, East Pakistan, until I was assigned there for my Pax service. It was as remote to me as the famous Timbuktu. East Bengal had been, I found out later, one of the remotest and most neglected backwaters of the far-flung Mogul Empire. And, during the British Raj, it was a place of unofficial exile. Incompetent or indiscreet civil servants were sent to Dacca to finish their terms where their errors could pass unnoticed.

Though small and obscure, it is not an ugly nor barren place. The land is flat, covered with trees and vegetation of all kinds, dotted with ponds, and crisscrossed everywhere by rivers and canals on which ply the hundreds of thousands of boats, from little canoes to great cargo boats that spread huge colorful sails to the breeze. But too many people live here for their traditional ways of growing food to sustain them. Thus there is poverty and hunger.

I arrived in Dacca, October 1966, and immediately began work in the office of Church World Service. Although MCC doesn't have a program in East Pakistan, they cooperated with CWS, providing a Pax volunteer.

Church World Service works through the East Pakistan Christian Council, a group composed of most of the major Protestant denominations in the country. This council attempts to coordinate various aspects of these churches' work in literature, women's work, medical, relief, and social welfare, and, where feasible, to initiate projects on its own.

One aspect of the work has been an institutional feeding program using food supplies provided by the Food-for-Peace Program. We supplied milk powder, wheat, cooking oil, and flour to approximately one hundred schools, orphanages, and hospitals, which distributed these supplies in cooked form to nearly thirteen thousand people. Of these, half were Muslim and the others Hindus, Christians, and Buddhists.

The administration of this program was my major responsibility under the supervision of the CWS director, and took almost all my time. From our Dacca office, I supervised the arrival of shipments, the storing of supplies in godowns, prepared distribution lists, received reports from the centers about receipts and distribution, and sent field inspectors to check the operation of the centers. At the beginning of my work, I spent a month traveling all over East Pakistan, visiting the centers to see for myself the situations in which the people were operating. I returned with a great respect for the difficulties they faced.

Nearly a year later, the Government of Pakistan said it was cutting its budget for storage and inland transport and, therefore, we would have to ship the supplies directly from the boats to the distribution centers. What had, before, been merely difficult now became impossible. Church World Service decided to close down the feeding program after the stock in hand had been exhausted. This was done and the final audit was completed in October 1967. I spent the rest of my term working with an agricultural extension center.

One of the results of my experience in Pakistan has been a deeper understanding of the complexities of the giving and receiving relationship. It seems to me that many of the difficulties involved in the work of voluntary agencies abroad come either because the donor doesn't know how to give properly or because the recipient does not know how to receive.

This observation is tied closely with the conviction that it is in the area of agricultural extension that these problems are reduced to a minimum and the problems of the people are attacked where they begin.

In addition to the many Protestant missionaries I met during my travels about Pakistan and in my work in Dacca, I also formed friendships among the Roman Catholics.

My most enjoyable contacts were with the Medical Missionary Sisters who operate the Holy Family Hospital in Dacca. In discussion groups, amateur choir, hootenannies (organized by the sisters), and in various other situations, I found affinities of outlook that were totally unexpected. Through these contacts, I began to realize how wide the gap in my experience had been before I had a chance to associate closely with members of the other half of Christendom.

My worship experience was broadened by Quaker meetings and attendance at St. Thomas Anglican Cathedral. It was there that I was later asked to replace the departing organist, and found an excellent opportunity to acquaint myself with a wide range of church music never before available to me. I was also put in charge of the traditional Christmas carol service, later broadcast over Radio Pakistan.

We had two discussion groups where people of all sorts met to share their feelings and ideas on the Christian life. These were some of the most valuable experiences I had while in Pakistan. Also worthy of mention are the Dacca Worship Theater which staged monthly play-readings and occasional full productions; the Dacca Musicalia, an impromptu choir with an international membership; the experience of living alone, and the wide range of contacts among the foreign and national communities. Dacca certainly wasn't the quiet, backwater place I had expected.

Pax, for me, has been all of these things I've mentioned and more; a psychedelic (mind-expanding) experience, a chance to grow, to examine myself, my motives, and the strength of my love. My contribution to others has been small, while I have benefited greatly. My hope is that the work begun in me may bring forth more fruit. If it does, the money spent on my support in Pakistan will not have been wasted.

Dialogue

I hear:
The world is getting bad;
There is no hope for the future.

I ask:
Why?
How?

I hear the answers:
Hippies,
Long hair,
Beards,
Protesters,
Doubting minds,
Broken traditions.

I answer back:
But I want to live!
Life is exciting and fun!

I see them shake their heads:
What good can be found?
Optimism—what's the meaning of that word?

I shake my head, nodding:
Oh, but there's so much good in the world;
I try to find the good; the beautiful.
I try to talk of the good; the beautiful.
I try to believe in the good; the beautiful.
I try to be optimistic!
I try and I find!
I see a beautiful, blue sky.
Now, what's so bad about that?

Peggy Stucky

MEDITATION

The birth of Christ and Santa Claus

The Christian Bible says in Matthew 2:1-12 that the birth of Christ took place in the following manner:

Now WHEN JESUS was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea; for so it is written by the prophet: 'And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel.' "

Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; and he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him." When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way.

The Materialist Bible might say in Guiding Consumers Chapter 2:1-12 that the birth of Santa Claus took place in the following manner:

Now the birth of Santa Claus took place in this way. Santa Claus was born on Madison Avenue, USA in the days when Materialism was king. And behold communists from the East came to the United States, saying: "Where is he who has been born king of the salesclerks? For we have seen him on telestar and we have come to worship him." When Materialism the king heard this, he was happy, and all Washington with him; and assembling all the millionaires and advertising men, he inquired of them where old Saint Nicholas was to be born. They told him, "in Madison Avenue, U.S.A.; for so it was planned by the promoters

"For prophecy from Guiding Consumers says: 'And you, O Madison Avenue in the land of America, are by no means least among the controllers of sales; for from you shall come a sales gimmick that will bring all America running to the department stores.' "

Then Materialism summoned the communists secretly and ascertained from them what time the program on telestar had appeared, and he sent them away saying, "Go and search diligently for Santa Claus, and when you have found him bring me word, that I, too, may come and worship him." When they had heard the king they went their way; and lo, the billboards led them till they came to the shopping center where Santa Claus was. When they saw the shopping center, they rejoiced exceedingly with great joy; and going into the stores they saw Santa Claus with all of the stores' wares and they fell down and worshiped them. Then opening their moneybags they gave him gold, silver, and dollar bills. And being warned on the telephone by their Communist Party they immediately departed for their own country with this new sales gimmick. *Ronald Krehbiel.*

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*Supplemental reading for the Sunday school lesson of Dec. 15, "Assurance to the Faithful."

COVER

God is sending His Son through the witness of the General Conference Mennonite Church.

CONTRIBUTORS

William Robert Miller, 211 West 58 St., New York 10019, was the author of last month's article, "The misunderstanding of Martin Luther King." An active free-lance writer, he is the author of a biography of King published last month by Weybright and Talley.

Sue Wilch lives at 120 W. Elm St., Bluffton, Ohio 45817.

Howard Jost, Hillsboro, Kan. 67063, recently completed a term in East Pakistan under MCC Pax Services.

Peggy Stucky, Route 2, Galva, Kan. 67443, is a sophomore at Bethel College.

Ronald Krehbiel is pastor of the Bethel Church, Mountain Lake, Minn. 56159.

CREDITS

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Service has its rewards

What does it mean to be a voluntary service worker? Two volunteers at Fort Wayne tell how they feel. Fred Schmidt, Newton, Kan., and Larry Duerksen, Lehigh, Kan., shared their personal feelings after one year.

FRED: It means *sacrifice* in terms of money, since I give my hospital paycheck over to the unit. Because we live in the community, it also means sacrifice of time. Spare time, evenings, and weekends are spent in community visits, Boy Scout meetings or weekend camp-outs, and neighborhood projects and meetings.

LARRY: I have worked at Lutheran Hospital for a year and have learned a lot about the mechanics that go with running a department such as the physical therapy department. After the first few months of work, I was ready to give up and ask for a transfer because it was pretty hard for me to get used to the work at the hospital. Part of the difficulty, I think, had to do with some of the problems at the unit. My mind was more at home than at work. Also, I couldn't get used to having people constantly tell me what to do. I still get told off, but I suppose that has to go with service. I still don't particularly like my job, but what else would I like as an earning member? I don't have too much time left to get used to another job.

FRED: It means *excitement* in a sense. I have a "little brother." Charles Smily is his name. I help him with his schoolwork, take him to the zoo, the park, and for visits out to farmers that we know. It's exciting to talk to him and watch him grow up, watch him experience all the pains and joys of growing up. Yet he has to do it in a poor family situation in the slum of a big city. Actually, it's a growing experience for both of us.

In this sense, voluntary service is also rewarding. It's rewarding to watch Charles advance from a special class (for slow learners) to the fourth grade where he belongs. It's rewarding to see the boys in our Boy Scout troop win prizes for skill in fire-building, swimming, and canoeing, and to know that I am helping them to acquire these skills. The pride which the boys develop as a result of these accomplishments, in turn, makes for better citizens.

LARRY: We came to Fort Wayne to help out at the East Wayne Street Center, which is dealing with the ghetto problem. Help is being given to those individuals who aren't educated enough to know what to do in certain instances, such as whom to call about poor furnace service or, to get to basic probems, how to fix things around the house. For myself, I don't have much to do with this area of work, but I am aware of the community problems.

The work that one does in the community after hours depends a lot on what one's interests are. I might add, also, that sometimes one has to do things that one doesn't particularly like to do. I feel that working together helps to unify the unit. Last year at Christmastime, I fumbled around with a community children's choir to sing carols. Half the time, I found myself alone with forty kids who had never before worked together. I found myself doing things in regard to discipline which the parents or older brothers and sisters didn't particularly appreciate, and there was some trouble between me and the neighbors. This year, the neighborhood organization put me on a committee with several others to help with a Christmas program. We plan to have a skit or play in keeping with the Christmas spirit. Last year, there wasn't too much about Christmas in the program.

FRED: But it also means depression and discouragement. Depression comes at the hospital when the work becomes routine or boring. Discouragement comes when some of the neighborhood kids that we know are caught stealing. Although this might be an expected part of voluntary service, we sometimes feel that neighborhood people are taking advantage of us or simply using us to do things that they don't want to do—such as cleaning out furnaces or repairing plumbing. Probably the worst time in any unit is the time when the people in it are not in agreement with each other. I like to compare a good unit to a service station where you take your car to get fuel and oil and charge the battery. So, too, a voluntary unit should be a place for volunteers to get encouragement, share ideas, and air problems, so they can continue their service.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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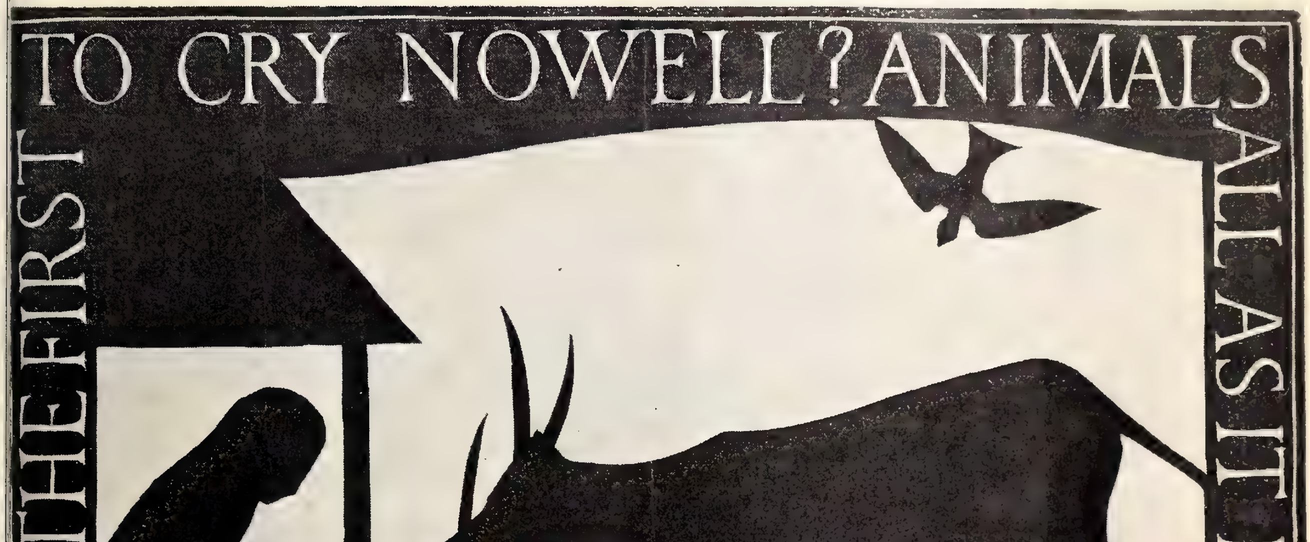
WHO WERE THE FIRST
TO CRY NOWELL? ANIMALS
ALL AS IT BEFELL

ic Gill

Museum of Fine Arts, Boston

All on their knees

Rudy Wie

I

Down on one knee he thrust his arms under, groping for a grip. It was curled, head and arms balled round to belly and knees. He fought the blizzard's weight and that unyielding curl, sweat bursting from his pores. For a long moment he curled over, around it, fumbling and hugging at its iron cold as if in love, then he got his arms locked and heaved erect. He staggered; the world wheeled over under the gritted snow and, incredible wonder, balanced on the sleigh track, a hard, sure line for his feet.

Gradually, a shadow bunched in the streaking white and he was floundering beside the sleigh. He tipped it in, felt for the reins; the horses moved as he clambered up. He tugged his robe over it and hunched behind the dash, heart violent in his chest.

Turnoff, make the turnoff, there's nothing beyond. Head down and mitt over his mouth, he breathed deeply once and again, then he stood up. No bush alongside; he could not even see the horses' heads, now; only their rumps, occasionally bellies, remained, dark and heaving. My God if the tracks are drifted too much and they miss—in the wind—something — he thrust back his hood and the blizzard awakened his numb face. Nothing. He forced his lips to a whistle, the thin sound swallowed as it left his mouth, but, suddenly, a wild bark, and Roarer was plunging beside the sleigh. He yelled, "Hey, hey! Get up there!" reaching down. The dog sprang at his mitt and vanished ahead.

The wind shifted to eddy and bush formed on the right. Once they turned, the blizzard's sweep was broken by poplar and spruce but the drifts were higher. The black was nearly finished. The reins told him this, and its momentary lag behind the bay in leaping at each new snow ridge. The timing staggered so badly that, once, the black's haunch jammed the sleigh an instant before it leaped, the sleigh struck the drift at an angle and he had to hurl himself flat against the tilt. Something struck him behind the knees, then, and he crumpled across the dash. Rein pressure gone, the horses almost floundered but he jerked erect, screaming, slapping, and they plunged on. On the hard level between drifts, he shoved the shape away from his feet back under the robes.

Mutt's barking welcomed them to the homestead clearing and the wilder storm. He snapped the icicles from the horses' nostrils and left them spent in their stall. At the sleigh again, he got one leg in, heaved it against himself and staggered to the door. Its very rigidity calmed him; like a heap of firewood he propped it up on his knee to lift the latch.

Where in the—well—he hooked a table leg and dragged the table from the wall. As his lamp caught the match flame, the dogs growled in the doorway. "Good fella! Good girl! But out, now, come on out." He eased them into the lean-to and pulled the door tight.

His glance slid around the little room—God what if—but his hesitation broke before it stopped his movement and he shrugged off his sheepskin and was at the table, tugging, prying for a hold. Finally, his hand found a doubled limb; he braced himself. Gelidly, a knee rose, straightened; the other leg moved as hardly, but moved, and he could thrust up under the parka to feel a bare warmth, seemingly, hugged together there. He edged farther, searching, his fingers felt a frazzle, prodded roughness that suddenly slipped like grease. He jerked back, knowing before the light etched his bloody fingers.

Herman saw the red smudge, blackening, the familiar room opening into darkness. He shook his head; come on, blood is blood, everbody has it—but who expects a frozen lump—the tracks, maybe there were sleighs on the road just before—it was warm! Swiftly, he unbent the arms and pulled back the head. An Indian, about his own age and, perhaps, alive—breathing, yes. He stretched for a dishcl behind the stove, plunged it into water pail, and began wiping the d face. No cut in the shaggy par maybe wounded inside a house. M be dropped for dead.

The man twitched. Suddenly, head jerked his cheek down agai the table and his muscles knotted spasms here and there; stoma thigh, shoulder, ankle. Herman h him to the final long shudder, the limbs relaxed. He got the bo of whiskey from the cupboard, th and took one long swallow. Only features remained contorted, mouth hanging open a little.

Night had long since thickened storm when Herman finished bedd his stock and returned to the ho On the hides beside the stove, Indian had not moved. Unconsci or dead? Sleeping. Thick hair i jagged cut at the neck; skin alr transparent over sharp bones; he k all the Cree on the reserve across Wapiti River but this man—he loo starved. Perhaps he was no Cree.

Tossing off coat and mitts, h washed and pulled back the bla to study the sprawl of dried b gluing the shirt against the c There it couldn't be fatal and it not bleeding now, so frostbite. long fingers seemed all right, cu like that. He pried at the mocca worn out, almost, and the skin bl to the ankle.

He was testing a basin of warm water with his finger whe glance met the Indian's, eyes staring. The pupils shone as stran intensely black, and unblinkin two polished knobs on some wo —Herman shuddered. Then the nostrils flared in breathing an said, "Hey! You're lucky I was enough to try going to town. okay?"

The eyes did not waver.

"I was crazy, yeah, and to too," Herman laughed, too lo the little room and he turned t up a bench. "You'll have to be so I can try with those feet." He two chairs against the bench; the shifted an arm feebly and H

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oped, “Just easy with it, easy.” He ed him, holding his torso rigid, l eased him to the bench so that ow the knee his legs hung to the or. He got the basin and began hing the icy feet.

When he had changed the dirty ter twice, the blotchiness seemed to be fading. An enormous hunger suddenly moved in him. He propped the Indian’s legs so that his feet hung free in the water, then got out meat and bread. In the pan, the meat spit, its aroma drifting through the familiar Indian smell, strange in this room. He offered him a piece of meat on a fork; he gnawed as if it would stick in his throat. Herman dipped some bread in milk.

When the Indian had eaten bread and, with his head supported, drunk some milk laced with whiskey, Herman soaked away the shirts and the filthy scarf. A wide gash lay across

the left lower ribs, glancing off one and then another. Blood welled in red beads here and there but, oddly, it seemed clean, inflamed only at the apex. He got his medicine box and fished out the needle and catgut boiling in a pot on the stove. Even for his stubby fingers, the heavy gut fit the needle easily. "This is just for cattle, you know, but it works. Fixed my leg good, once, when a crazy boar ripped her from here to here." He reached for the iodine, and the Indian's look flicked up at him, abruptly alive and blazing as the blizzard roared outside. But, as swiftly, his eyes closed, and he said no word. "Hey," Herman said, "you better have some whiskey, straight."

Afterward, he cleaned up and sat down at the kitchen table, elbows spread wide. The bay shying and his own stupidity, as he thought it then, at getting out to see what it might be and the instant of terror, as totally violent, as totally strange to him after all the Saskatchewan blizzards he had outfaced, when the track vanished under his feet, just before he saw the drift forming over the mound — he was not even sleepy, now. The storm whined about the cabin. In eight years, no one but himself had ever slept in the bedroom until a half dead—aw, he had done with those thoughts. No one visited him; that fact required no thinking. No more than the deacon's remembered voice when, at Herman's persistence in marrying his daughter, he had named him the bastard of a woman long since dead and left him to stumble out, past the mute face of the church minister, into that long ago summer night. His washbasin mirror had stared back at him and his face, bloody with mosquitoes, crushed in the trudge home.

He stirred. The things he had brought from town: he had ordered them long ago, carefully, and risked a dash to town before the storm for them, but now they could wait. He piled packages and mail on the table, and a magazine cover made him pause. "Christmas is coming," it stated. A doll lay among blankets; through the frosted window behind it stared in a child's face. Round eyes staring at the doll, white as frosting. After a time, he roused: the title was high enough, trim it and hang it up. He flipped the page; just a poem centered in a grey outlined barn, and he had already begun the tear when he saw the title and first line.

"The Oxen." "Christmas Eve and twelve of the clock." His glance slipped down the verses; he had never heard of Thomas Hardy. It was short, so he read it deliberately. At the third verse, he was shaping the words under his breath,

"... Yet I feel
If someone said on Christmas Eve,
'Come; see the oxen kneel.
'In the lonely barton by yonder coomb
Our childhood used to know.'
I should go with him in the gloom,
Hoping it might be so."

Barton and *coomb* were explained at the bottom of the page. He could not remember when he had last read a poem. And impossible, too. Maybe when he was small, living with whom he then thought were his parents and he their only child, maybe then, but the two heifers, his yearling—old Brindy, buckling to either heaven or hell—he roared aloud before he remembered the Indian.

Almost eleven. He got up, stretched, listening to the dark bedroom. Strange smell they always had, different from any white. Not just dirt; Mrs. Labret was as clean as they come but you knew it, walking in the door. A whiff of alcohol, a snore audible above the storm; strange, too, here. He stripped to his underwear, flicked the hides straight and, rolling his sheepskin into a pillow, snubbed the lamp and lay down.

Firelight wavered against the ceiling. Shapes of Indians stumbling,
sticking out legs and arms like stick
toward barns swaybacked under snov
where cattle leaned, legs tucked un
der them, before cribs piled with hay
Strain as he would, he could not se
what his tangled exhaustion seeme
to insist. And, as the blizzard con
tinued worrying at the house, hi
grimace faded to vacant sleep.

II

Next morning, the Indian's gaun
body shook in fever. After redressin
the wound, Herman wallowed int
the storm to feed his stock. Th
yearling muzzled his sleeve and, whil
it ate mash, he scratched its ear
The white markings lay on its broa
curly face in perfect symmetry. T
hunt deer was impossible, and he n
longer raised pigs.

Abruptly, he untied the rop
tugged the pail away, and led the bi
calf out. It plunged about in th
wind's bite, butting him playfully a
he dug at the tool shed door. In
surge of emotion, he wrestled it
moment, its body big and flingin
then he got his arms clenched an
tossed it bodily into a drift. When
was up, he had the door free. Insid
he put down the pail and, snortin
it reburied its nose in the mash. H
reached for the mallet on the shel
just as the yearling began raising i
face to him, he struck down hard

III

Two days later, noon sunlig
blazed through the iced window on
the table between them eating. Th
Indian could sit, and so there was n
longer need for fresh beef borsc
Herman watched him work at th
heap of steak and bannock. Like

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hammermill, but silent, without a pause, as if there would never be ending until there was nothing. His wide mouth no longer pulled so gauntly against his teeth and he limped without apparent pain. But, then, he had never shown pain. And since that momentary flicker of—what it had been Herman was no longer sure; sometimes he wondered whether he had not been hoodwinked in what he thought he saw that night, threading the needle. Since the fever, the man had muttered, perhaps, ten words to necessary questions, face expressionless, black eyes blank beyond reach. Sometimes, it seemed to Herman, the man was not even there; he would come in and the house as silent, as empty as ever, and he would look into the bedroom: the Indian lay on the bed, face empty, staring nowhere. Well, the beef disappearing was proof! He grinned and said,

"You from the Cree, over the river? I can't remember seeing you."

The other held a last piece of meat speared on his fork. "No."

"What's your band then?"

The pause stretched. "Chipeweyan."

"That's a long way north," Herman wiped bannock around in his plate. "Real cold, too, this winter, so early, too. Hunting?"

"Yeh. No deer there."

Finality in his tone, almost like resentment. Herman pushed the dishes together. When he looked up, the other's glance slid away.

"No deer," the Indian's voice repeated behind him.

"Man. And a family to feed, too, eh?" But the other said nothing.

He was placing the last dish in the cupboard when the dogs barked outside and he went to the door. Two figures plodded over the blinding drifts. Herman squinted; the dogs were silent, now, leaping about them. In the immense cold, the world shone with a hard, implacable brilliance, lifeless in a sheer light with which the sun seemed to have little or nothing to do. It hung above the bush line like a fried egg frozen upon the sky.

No one was at the table when he turned, and it was a moment before he could make out the Indian standing in the bedroom door. His parka, which had padded the chair, he clutched to his chest. Herman said, "It's two men. I can't see who but—" and then he realized that the expression on the Indian's face was terror. Its very density seemed to hunch him together, so that the shirt of Herman's he wore hung even more baggily, his body coiled to leap into flight. Herman said quietly, "From the dogs, one of them—" but stopped. In two and a half days, the man had slept or accepted bandaging, spoonfeeding, washing of frozen feet, lying aloof and motionless as if waiting for his body to get over its weakness and catch up to wherever his will had long since been. No emotion; not even a twitch, when iodine touched the sewn wound. Now, this, as they stood, hearing the approaching sounds. The unbalanced door scraped; the Indian was gone.

Feet stomped outside and he thrust open the outer door.

"Hello, Herman."

"Hey!" his breath caught in his throat. "Hello, Bill. Hello," to the other shape against the unbearable snow. "Come—come in, out of that."

"Thanks." They kicked off their snowshoes and the room was packed with them. Herman pushed forward two chairs.

"Sit down, warm up."

Bill was fumbling with buttons, "Christ, that sun's awful. Even with the glasses, I'm blind." His mackinaw opened to a vee of scarlet police tunic. "Herman, this's Constable Brazier, from Saskatoon."

The constable was tall, younger than the corporal, and his blistered face drooped at a long, heavy jaw. "How do you do," he said in a strangely toneless voice.

Herman nodded. "You never hiked all the way from Hany?"

Bill groaned, "I bet. We had to leave the snow rig at the road, your drifts are damn well over the trees!"

"And it's quiet on foot." Herman laughed, "Except for the dogs!"

Bill's laugh bounced about the room. "Yeah, dammit, I guess I forgot them dogs!"

"They haven't forgot you—"

"Why are you so concerned about our coming quiet, Mr. Paetkau?" The dry voice was the constable's.

Herman glanced at him momentarily, shrugged. "Dunno. Guess we, Bill and me, try to joke sometimes." He turned to the stove. "Anyways, there's the cold. I'll heat some borscht."

"By God, that's what this Godforsaken cold needs — more people with a pot of borscht on the stove!" Bill got out of his coat entirely. "You might as well have some, too."

There was a brief silence before the constable answered, "I'll check the barn, in the meantime."

Bill said, heavily, "Look, there's hardly—look Herman, we're—

"Sure," Herman swung around, poker in hand, "go ahead." Brazier, already at the door, stopped as Herman followed him.

"I won't need help."

"I wasn't coming — just tell the dogs." The growl that greeted the policeman faded at his: "Let him alone, you hear. Mutt!" The dogs sat down again, ears cocked at the black figure pushing into the glare.

Bill stood before the picture tacked by the bedroom door. "Nice," he cleared his throat gruffly. "Coming all right, hmm. December twenty-four, and a cop hasn't even time for a Christmas picture."

Herman went to the cupboard. "I'd join you but I've only got two bowls."

The corporal swung around, "This Brazier and his—he's okay, all right. It's just his first big job, just out of Regina and head crap-full of theory. You know." They had known each other since Bill Gent's first Treaty Day in Hany, more than two years before when Herman, one of the few whites who spoke any Cree, helped quiet a brawl behind the livery barn.

"Sure. Who you looking for?"

"A Chip from west of Reindeer Lake, name of Carbeau. His sister's Joe Sturgeon's wife—you know Joe, Stony Point Camp. He came there the day the blizzard started, had a fight and Joe got killed and Carbeau got away on a stolen horse. They say he's cut pretty bad."

Herman stirred the soup. "What'd they fight about?"

"That's funny. It started when Carbeau got there, right away, but nobody'll say why. Yet. Maybe Joe was beating up his sister. She wouldn't say but she looked pretty bad. You ever hear of Indians fighting about that?"

"Huh-uh."

"Yeah. Well, maybe them Chips up there learned real fast from the whites," Bill guffawed. "They steal about like them, anyway. More likely, Joe owed this Carbeau meat from last year. Reports are there's nothing of anything around Reindeer this winter, not even rabbits."

Out of the corner of his eye, Herman saw Bill's bright scarlet move from the bedroom door. But it was in the room like a presence, that abrupt unfathomable terror, seeping through, choking the room. Bill talked on,

". . . relatives cut him off back north and they just about had him this side of Poplar Lake when the blizzard hit. We found the horse dead on the road this morning, three miles west, with a leg bust. He probably tried walking this way. You seen any sign of the poor dev—"

A growl flared outside and Herman sprang to the door. "Mutt! Drop it!" Brazier was stooped at the door of the kennel, his gloved hand clamped rigid in the dog's jaws.

The constable straightened, face livid. "That's a vicious dog. Ought to be chained." He was rubbing his hand. "And that one followed me every step."

"I don't keep them for pets."

"Look, I'm no prowling Indian—"

Their looks met, held, and fury roiled in Herman. "You figure they know your uniform?" Then he saw the constable's track around the house. "If you'd looked at tracks you'd of seen there was just dogs around the doghouse. It'd be a cold fit there, through a storm."

Bill, in the doorway, was looking at him oddly; he had said too much. Too much? It was impossible. Even if he wanted to.

"The borscht's hot," he said, turning.

The two policemen ate quickly, silently, and in a few moments, Bill pushed back. "Thanks, Herman. The old touch is still right there!"

"Yes," Brazier said. "I've never tasted it before, but it is good. Thank you."

Herman nodded. Take him and get.

Bill said into the awkward hush, buttoning his coat, "Yeah. As I was saying when the dogs caught Brazier —ah—" he snorted, "red-handed, you get home before the blizzard?"

"Huh-uh. It got me a couple miles south of the church."

"I figured. See any sign of Carbeau?"

So say it so they get. He opened his mouth and met the tall constable's look; cold, as if performing some drill of inhuman precision. He said to Bill, without thinking, "I can't say nothing that would be enough for him."

The policemen glanced at each other; for a moment only the fire snapped in the stove. Bill jerked. "All right, take the bedroom, I'll get the cellar."

Staring down at the cabbage stuck to the rim of the borscht-pot, something turned over in him and he felt spent, filthy. When they came in the door he should have just said, "The bedroom. Sic 'em" to that long-jawed—Brazier had not come out. He twisted, peered into the bedroom. The constable was dropping the end of the cot, turning irresolute, eyes probing the tiny room. If he's got a nose he can smell him! After a moment he came out, leaving the door ajar. His glance circled, moved to the ceiling and Herman heard him catch his breath.

"Where's your ladder?"

"Huh?"

"Your ladder for the attic." Herman stared at him and the policeman seemed almost to smile for the first time. He said, "I want the ladder to get into your attic. Understand?"

In his absolute confusion, Herman nearly laughed. "It's just a lift, a little —I never—" the other's look was hardening. "Stand on a chair—"

The constable jerked one around, stepped up and nudged the trapdoor with his hand. A shower of dust fell in his face; he started as if a current had struck him.

"That's enough." Bill stood on the cellar steps, pushing away his flashlight. "Nobody's been there." As the other two stood motionless, he emerged entirely and pulled on his mitts. "You seen no sign at all, eh, coming home?"

Herman lied, without comprehension, "No."

"I'm sorry, Herman," the corporal hesitated, his face mottled red. "It's my fault. The first thing you're supposed to know in this job is who to ask and who to search. One of the drivers ahead of you on the road remembered his horses shying somewhere after the church, but he hadn't thought much of it. We never found nothing; I knew you'd of stopped if your nags shied. All right! Thanks again for the borscht. So, Merry Christmas!"

Herman watched them slip on their snowshoes. His eyes followed them across the clearing until they were lost in the unrelenting whiteness. There was no sense anywhere, neither his lies nor the nothing in the bedroom. Or the world with its inhuman, mocking whiteness. He turned back at last into the black house and he did not know how long he stood arms propped on the table, head hanging, before he knew the Indian was again in the bedroom door.

"My God," he said, and sat down.

Carbeau limped to the other chair. "Never saw behind the door."

They looked at each other; laughter burst from Herman, a roar that fluttered the cupboard curtains and hushed. The other smiled. Herman exclaimed, suddenly, "They won't quit, what's the use running? It'd be a year or two for manslaughter, at most. Why didn't you come out?"

Carbeau's lean finger poked along

the edge of sunshine on the oilcloth. "Why didn't you say?"

Herman said, finally, "I dunno."

After a time, Carbeau said, "I was getting to Labret's. Now." He nodded slowly.

"They won't come back —" but stopped. "You know them?" he asked irrelevantly.

"My uncle."

"Hey, I thought they're Cree. Didn't he say—"

The Indian was looking away. "Yes. My uncle."

Herman stood up heavily. "You'd better sleep and start when it's dark."

He put on his barn coat and went out. He cleaned the barn thoroughly for the first time since the storm and, as the sun set, did the chores. He returned to the house and heated the last of the borscht. When he went into the bedroom, Carbeau awoke and they ate supper. Herman said, as they finished, "Even five miles with them stitches—well—if it don't open, take them out in two, three days. Mrs. Labret can do it." He pointed to the worn knapsack he had gotten from the bedroom. "There's some meat and bannock. Labrets don't have much. Here, you'll need another shirt."

The other was staring at him and Herman continued, almost loud, "Hey, where's your gun? You run your deer down?"

Carbeau said slowly, "In the fight —I—"

"Sure, sure," he got up and reached above the door to the gunrack. "I don't need both. Some shells," he rummaged in a drawer, "here, you can bring it back when—when you don't need it."

Carbeau stood looking down at the little mound of things. "You better start," Herman said. "You ain't going fast."

When Carbeau was dressed, at last, the knapsack on his back and the gun in his hand, Herman hooked his snowshoes off the nail in the lean-to. The other man could not seem to move; then he said almost inaudibly, "No."

"Look, it's over five miles, belly-deep! I'm not going no—" but Carbeau jerked up to him, dark face contorted,

"Joe, I—I come jus'—just to ki—"

"Hey, hey!" Herman was shouting the words out of his memory, you'll have time to make yourself a pair! Leave these at Labrets! You hear me!"

The Indian's face slowly hardened. He turned and limped heavily out on the porch and stepped into the snowshoes. The two dogs sat at attention as in the gentle moonlight he moved into his stride. At the clearing's edge, Herman thought the figure hesitated, but it was gone.

When he became aware of the cold, he went in. He sat at the table a long time before he got up and took down the picture. He glanced at it, turned it over and, with lips moving, read the poem. Gradually his broad face softened, as if a fathomless serenity blossomed like a child's laughter in him. He folded the paper carefully and put it in his shirt pocket. He again pulled the hides before the stove, stretched out face downward, and fell instantly asleep.

IV

He awoke, lifting his head from his arms. In the absolute stillness, the lamp burned, sputtering on its wick. He pushed himself up and looked at the clock. Then he pulled on his barn coat, blew out the lamp after lighting the lantern, and stepped into the frost-rigid world. The northern lights flamed a path down the endless sky. He could not have explained what he expected to see as his hands pulled the barn door open.

He did not expect the whinny of the bay and the blaze on its forehead swinging in terror in the middle of the barn aisle. Nor did he expect the shadow leaping at him, light glinting on a gun barrel raised above him; the world to explode. He sank to his knees. The lantern propped him an instant, but then he fell, again.

Conference enlarges radio work

A FORWARD THRUST in radio and television programming, the decision to revise the Living Faith Graded Sunday school curriculum, and action to send a missionary couple to Korea in cooperation with the Mennonite Central Committee were among major new programs decided upon at the Council of Commissions of the General Conference Mennonite Church meeting in Newton, Kan., Dec. 4-6.

Optimism and courage set in the context of a sincere desire to discern God's will were evident as more than seventy persons from the commissions, divisions, General Board, and staff struggled with crucial national and world issues at its annual planning sessions. The realization that change in program focus is essential for the church to be relevant in a revolutionary world permeated the hours of soul-searching and decision-making by the elected representatives.

The proposal to greatly enlarge the conference radio ministry came from the Commission on Home Ministries. Its Faith and Life Radio and TV Committee, along with Mennonite Broadcasts, Inc., and the Mennonite Gospel Light Hour (Canada) are proposing to produce both radio and television programs in a new format.

The radio releases are to be four-to five-minute programs called *Choice*, aimed particularly at men. After setting up an ethical situation, possible alternative solutions will be suggested with a special focus on the Christian approach.

The same three groups are proposing to produce a few short TV spots on the theme of family conflict, showing what the Christian message has to say to such situations.

Considerable free public service time is available on local radio and television stations. They are looking for fresh, creative programs, and are willing to use them without charge for station time. It is, therefore, possible to get a great deal of mileage out of the church's investment dollar in this form of ministry, because it calls for only the writing, production, and distribution of the programs.

How to best function under the structure outlined in the new constitution and bylaws, adopted by the triennial General Conference sessions last July, also added a lot of grist to the mill during the Council meetings. Instead of dividing missions and service under two boards, these ministries are now combined, but assigned geographically to two commissions: the Commission on Overseas Mission (missions and service) and the Commission on Home Ministries. The former Board of Education and Publication has been renamed the Commission on Education, but with an enlarged assignment to include a department of higher education. The former Board of Business Administration is now a smaller Division of Administration.

The General Board, which includes the officers, representatives of the three commissions, and six members at large, directed the commissions in their reorganization, made various personnel appointments, and made various decisions affecting the conference program.

To finance the wide variety of ministries carried on by congregations affiliated with the General Conference, the General Board adopted a budget of $2,130,000. The funds were allocated as follows: Commission on Overseas Mission, $1,350,000; Commission on Home Ministries, $420,000, which includes $40,000 for the new thrust in radio and television; Commission on Education, $160,000; and Mennonite Biblical Seminary, $200,000.

The Division of Administration responsibilities, including operation of the central treasury, the stewardship and personnel offices, General Board, and other administration, will cost $130,470. This amount is allocated to the commissions and seminary and is included in the above figures. The total program budget represents an increase of 7.3 percent over 1968. *Lester E. Janzen.*

A FORMER ORAIBI family returned to the old Hopi village to celebrate the seventy-fifth anniversary of the Mennonite mission in Arizona in October. Former missionaries and the children of former missionaries were also among those who returne for the week-long celebration, including Theodore H. Epp, Mrs. Arnold Claassen Karl Friesen, and Leonore Friesen. Karl Johnson, Daniel Quimayousie, Willar Sakiestewa, K. T. Johnson, and Daniel Schirmer led meetings in the Hopi tongue fo the Hopi and Navajo visitors. The Mennonite churches in the Hopi villages hav nurtured a number of Christians now active in churches away from the reservation

Bibles missing in many American homes

A long-range program to observe the two-hundredth anniversary of American independence, with a renewed emphasis on the Bible, was given the green light at the Advisory Council meeting of the American Bible Society.

The proposal calls for stepping up the distribution of the Scriptures in the United States, to exceed 100 million, annually, by 1976.

Other goals of the Assignment '76 campaign are to have a Bible in every American home and to encourage many more persons to practice daily Bible reading. A 1960 poll indicated that more than 10 percent of American homes lack Bibles and that only 2 percent of those persons who possess Bibles read them with any regularity. James Z. Nettinga, executive secretary for National Distribution for the Society, suggested, as a goal, raising this latter figure to at least 76 percent by 1976.

On the international scene, the Advisory Council, which this year included delegates from sixty-two of the denominations, communions, and church agencies contributing to the support of the Society, endorsed the creation of additional autonomous national Bible Societies in Asia, Africa, and Latin America. A total of thirty-five national societies now belong to the United Bible Societies.

The report of the Advisory Council noted that the creation of such bodies tends to "stimulate the growing interest of local churches in the Bible cause."

Liaison with these national societies is maintained, primarily, through a major regional office located on each continent. The more affluent nations support the work of the other national societies through the World Service Budget of the United Bible Societies, with the American Bible Society supplying just over half of the total amount.

The American Bible Society is currently in the midst of a five-year Africa Advance Program calling for $1,660,000 over and above regular budget support. Working through Bible Society offices in twenty-six African nations, the program seeks to step up both the distribution of the Scriptures throughout Africa and the translation of the Bible, or at least portions of it, into additional languages spoken in that vast continent.

A similar program for Asia, announced at a Regional Conference in Singapore on November 1, received the endorsement of the Advisory Council. The Asia Advance Program calls for the distribution of 75 million copies of the Scriptures in that continent, annually, by 1975.

New ABS programs at home also received favorable consideration by the Advisory Council. Endorsement was given the Society's efforts to serve the churches by publishing special portions and selections for evangelism crusades and Bible study programs; artistically designed portions for use in campus ministry programs; appropriately illustrated Scriptures for use in the inner city, with such titles as "Real Power," "Like It Is," and "Really Free"; diglot editions in English and Spanish for the growing number of Spanish-speaking Americans; and specially printed and recorded Scriptures for the blind.

This year, for the first time, a representative of the Roman Catholic Church participated as a delegate to the Advisory Council. Commendation was expressed to the United Bible Societies and the Vatican Secretariat for establishing "Guiding Principles for Interconfessional Cooperation in Translating the Bible." The document bearing this title was released last May. Its purpose is to guide scholars and translators, in many lands, who are now involved in joint translation projects.

Early in the three-day meeting, Advisory Council members heard Louis F. Hartman, Washington, D.C., director of the Catholic Biblical Association, say that he "could see no reason" good translations of the Scriptures made by Protestants could not be used by Roman Catholics, and vice versa.

"I would be happy to see the *Today's English Version* in the home of every Catholic—and have him read it," said Father Hartman, in a reference to the modern language translaiton of the New Testament produced two years ago by the ABS, entitled *Good News for Modern Man.*

The Council's report noted "with serious concern that the contributions of the churches to the Society have fallen below 20 percent of the total budget in 1967, and apparently, also, in 1968."

The projected budget of $8,340,00 for 1969 anticipated only 18.6 percent of the total coming from member churches.

Representing the General Conference at the November meeting were Andrew R. Shelly and Dorothea Dyck.

Girls learn to cook and sew At Jordan camp

The Mennonite Central Committee work in Jordanian refugee camps continues to advance, with two new projects being formed during October. On October 16, a second women's activity center was opened. This center is located in the Talbiyeh refugee camp south of Amman. The first center was opened in the Marka refugee camp in the spring of 1968.

Thirty refugee girls, aged fourteen to nineteen, are learning to cook and sew at the Talbiyeh center. Fatmeh Hammash, the teacher, has had three years of preparatory school at a vocational training center. A former resident of Hanakin Camp in Amman, she has agreed to live at Talbiyeh while she is teaching. Fatmeh is helping to support her family of twelve, whose only other wage earner is the father.

A needlework project was opened during October at the Marka women's activity center. The first needlework produced by the Marka refugee women was not of the desired quality. But, with the help of Geffrah, an MCC employee who is a refugee from what was formerly Palestine, the work soon improved.

At present, twenty-one women are engaged in the Jordan needlework program. The money earned by these women provides a much needed source of income for these refugee families.

Hromadka holds to hope In trial of Czechoslovakia

"The danger in Czechoslovakia today is that the people might become disillusioned and cynical if the pressure from the Soviet Union and other socialist countries were to grow," said Josef Hromadka, internationally-known Czech Christian on a visit to Geneva in November.

Thus, the role of the churches in Czechoslovakia is of crucial importance, he said, since they could become a source of hope and creative vitality.

"This is a moment of tremendous decision and action for the Christian churches," he said.

Stating that no socialism can be built on distrust, cynicism, and indifference, because these are not creative elements, Hromadka, at the same time, voiced some doubt as to whether the churches are strong enough to meet the challenge.

At one time, the churches lived in isolation from the society, he recalled, but since 1963, a dialogue has been in progress. The events of January 1968 awakened the churches to the fact that communism is not static, and the communists began to feel the churches might help build socialism on a deeper human level. Today, Christians are living in almost total freedom to worship as they please, he reported.

Turning to the world political situation, Hromadka said the problem for small nations like Czechoslovakia is how to survive in the shadow of the superpowers of both East and West.

Whereas small nations had previously been critical of America's Vietnam policy and had looked to the East for a solution, they now observe similar "acts of arrogance" there, he said.

"We never realized the depth of the world crisis so deeply before," said the Czech theologian.

Repeating an earlier statement of his "deep disillusionment" at the intervention, Hromadka said he was even more shocked "by the way it was justified." He recalled that the movement for reform had started within the Czech Communist Party itself, and had "won the loyalty of the people more than any previous government had."

Since he believed the western frontiers of the country would be better secured by the kind of socialism the Czechs were trying to build, he could only conclude that intervention meant that the U.S.S.R. was not ready for this kind of socialism.

Despite his negative reading of the situation, Hromadka said he was not "hopeless." The Christian who "believes deeply can never give up," he said.

Words and deeds

October 27 was founders' day for the South Seattle Church—Church of the Sermon on the Mount. Twenty-one persons were received as charter members in the group which began as a Bible study fellowship two years ago. With support from the Pacific District home missions committee, the group called Milton Harder as its first pastor and purchased a house of worship at 3715 South 198 Street, Seattle.

Reformation Day services in several West German cities were disturbed by radical youth groups demonstrating in or near Protestant churches. The demonstrators called for "discussion rather than sermons" and "a new reformation of the church."

Jim Heiks, a college freshman from Bluffton, Ohio, asks in a peace essay: "if killing costs $500,000 per person, what would making friends cost? Besides the vast loss of human life, the present war is costing us money at the rate of $500,000 per enemy killed. Our enemy is a communist. We could . . . give him a home in a nice neighborhood . . . hire a maid for his wife, send his children to a private school, buy him a yacht, and give him a membership to a country club, for less than $500,000. That would surely change his views! But we kill him. And in so doing, we murder hundreds of civilians. Also, to do the job of killing our enemy, we blind, cripple, and kill our own men by putting them behind our ingenious weapons."

Learn and earn in Europe Get the non-tourist view

Again in 1969, American young people will be able to spend one yea in Europe as trainees. It is a year fille with opportunity and challenge.

A former trainee describes the yea as "a chance to live and work for on year in another country, to get acquainted with another culture, t learn another language. For the history lover, it's a chance to taste Europe's past and present; for the socio ogy major, a chance to observe another way of life and review his own. For the home economics enthusias it's a chance to learn tips from othe homemakers.

"But those things are not the rea purpose of the trainee program. It purpose is to help people from different countries learn to understand eac other."

Living with a family provides th trainee with firsthand experience i European family life and custom He also participates in the cultur and religious life of the communit in which he lives.

Approximately four weeks of vacation time gives opportunity for sigh seeing in Europe, the life of the traine is not the life of a tourist. The traine program is a work program. Wor possibilities include various kinds o farm work, factory and office work household or institutional work. Eac individual's interests, training, an skill are taken into consideration a much as possible when arranging fo placements.

Room, board, a monthly allowanc of approximately $12, as well as transportation from the United States t Europe and return, and all necessar inland travel in Europe (excludin vacation travel) is provided for th trainee. Transportation from home t place of departure via MCC headqua ters, Akron, Pa., is the responsibilit of the trainee.

Those interested in spending a yea in Europe as a trainee must appl before January 31. Write to: Traine Program, Mennonite Central Commi tee, Akron, Pa. 17501.

dians study farming uring Paraguay winter

ast February, mission and settlement orkers of the Chaco colonies in araguay recommended, during their treat at Loma Plata, that during the haco's winter an agricultural course given at a few settlements for dians. The first experiment in agri- lture education was carried through ring July.

A two-day course for Chulupi dians was conducted at Campo legre, Neuland in July. Thirty-six dian farmers from a number of ttlements took part in the course. Lengua Indians gathered later at alve Sanga for a similar course. Here irty-eight Lengua farmers were esent.

Of interest is that those taking part the two-day agricultural course had en chosen by the settlements themlves, with help from the settlement orkers, and were generally considered be the better farmers in the area.

The course at both places was much e same. Stress was put on the impor- nce of preparing the soil and on how is can be done. Then followed dis- ssion on the variety of seeds and ants and the correct spacing of ants. The necessity of caring for em properly was also emphasized. here were lessons in how to care for ch food crops as beans, corn, pump- ns, and sweet potatoes. Demonstra- ons on plowing and sweet potato anting, and slides shown in the eve- ng reinforced the theme of increas- g production.

During the second day, there were scussions on how to preserve food, ght insects and pests, and handle isons. Special attention was given to ocking food for the winter months so at it is safe from insects. There was so discussion on the care of chickens, eep, cattle, and horses.

"Generally, I would say, that at th places the courses were well cepted," says Board of Christian rvice worker Robert G. Unruh.

Unruh says the Indians believe they ve found help with some of their ricultural problems. He adds, "How uch it will help them and how much what they have learned they will ply, we cannot say at the present, but if this is a step toward the place where they begin to think and act independently, then I believe the efforts have not been in vain."

Quick reponse to flood in India

Sweeping in from the Bay of Bengal, a cyclonic storm pounded India's eastern states of Orissa and West Bengal on its way to the Himalayan Mountains. The three-day continual downpour, the first of October, swelled mountain streams into torrential rivers. Houses, bridges, and whole villages perched by the rivers were swept away. Heavy flooding and landslides resulted in Darjeeling, Kalimpong, Cooch Behar, and Jalpaiguri, towns in the northern section of West Bengal state, three hundred miles north of Calcutta.

Calcutta newspapers carried headlines reporting great losses to property and lives, one reading "Thirty Thousand People Missing." In Jalpaiguri alone, six hundred people died, flood waters rising so rapidly in the night that people were trapped in their own homes.

The waters receded quickly, leaving behind a path of silt, slime, destruction, and death. With human and animal carcasses strewn about, the stench was overwhelming. The heavy destruction and great loss of life caused such suffering and consternation that few of the dispossessed knew where to turn for help or what to do. The Indian Government and Christian voluntary agencies responded promptly.

An advanced party, organized to visit Jalpaiguri to assess the situation, included Vernon Reimer, the Mennonite Central Committee director in India. The government relief coordinator warmly welcomed the party and promptly assigned them two areas in which to work.

Rice was both airlifted and trucked in from Calcutta. The first load was stopped several times by gangs of hungry people who tried to grab supplies. Welfare workers tactfully handled the situation by giving some rations before the truck proceeded to the centers for more orderly distribution.

Flood waters caused havoc to the district's medical facilities. The hospital was totally useless, with the ground floor submerged under two feet of stinking silt, and medical supplies swept away in the waters.

A medical relief team was assembled by the Christian volunteer agencies in Calcutta and dispatched to the scene of the flood. Perry Klaassen, of MCC spent ten days with the team in several areas giving medical aid and immunizations where needed.

"In a flood disaster there are few medical emergencies except providing proper water supply and immunizing the population against possible epidemic diseases," he noted. "While, in this instance, the medical team was providing general outdoor patient care and treating minor ailments which really had nothing to do with the flood, our presence with good medicines was an expression of love and concern to these people in distress."

In Jalpaiguri, now, the second phase of work is rehabilitation. Voluntary agencies have been assigned three districts with approximately one thousand five hundred families. These people are squatting in hastily constructed huts along the elevated road banks. Their front doors, literally, open onto national highways.

These families have lost all their belongings, including cooking utensils, agricultural implements, clothing, livestock, and houses. Many have lost one or more members of their family. They are anxious to get back to the villages but their morale is so low that they are apathetic and bewildered. These families will be given assistance by the voluntary agencies in rebuilding their homes and replacing their utensils, implements, and clothing.

MCC has made $10,000 available with approximately $3,000 being used for purchasing clothing, blankets, and kitchen utensils, and the remainder for building material for people who lost their homes. Two Indian volunteers represent MCC in this rehabilitation phase of the work. Paxman Gerhard Neufeld is also assisting Swedish missionaries in a large relief operation in Cooch Behar.

JOURNAL RECORD

NOVEMBER 19-21. The historic peace churches are three: Mennonites, Friends, and Brethren, each of whom are divided into several groups. Though they have much in common, they get together only rarely. These days were three of those rare days when sixty of us from nine different peace churches met in the Brethren Service Center at New Windsor, Md.

During these talks, I was reminded of Paul Peachey's lectures in the Menno Simons Lectureship at Bethel College a month ago. He told us then that it was H. P. Krehbiel who coined or gave currency to the peace church label and made it a household word back in 1931 back at Mount Morris, Illinois, where another one of these rare meetings between Mennonites, Friends, and Brethren was being held.

Peachey observed that the peace churches have lost the power of their contagion which they are unlikely to regain. And perhaps even more sobering, the peace churches are only a footnote to history—but that isn't all bad, because the footnote can contain an idea that may enlighten the text. The peace church has the chance to develop new models of church life that could become examples to other churches and the world.

Are there any chances that the peace churches might unite or merge? Well, we talked of common projects and the sharing of some resources, but that was all at New Windsor. Peachey sees no sign of amalgamation for Brethren, Friends, and Mennonites because they differ greatly. Each represents a different stream of piety.

An illustration of our different styles of church life was obvious in the worship forms used or not used at the New Windsor meetings. During the first two days of meetings there was no Scripture reading or formal oral prayer. Some people in the Mennonite tradition became uncomfortable. The Quaker service of silence and the unspoken prayers weren't what we were used to. I am sure that many felt more comfortable that the last session was opened and closed with Mennonite Scripture readings and Brethren prayers. *Maynard Shelly.*

Ministers

Perry Beachy was ordained as a minister of the gospel at First Church, Geary, Okla., on Oct. 27. He was formerly a school principal at Abbeyville, Kan., and has been serving the church at Geary for the past several months.

Robert A. Friesen, Bethel College senior, has accepted the pastorate of the Tiefengrund Mennonite Church, Laird, Sask., effective next summer. During his junior and senior years at Bethel he served as student interim pastor of Bethany Mennonite Church, Kingman, Kan.

Theodore Mbualungu, a former student at Freeman Junior College, Freeman, S.D., has moved to Kinshasa to serve the Bureau L'Ensignment Protestant (Protestant Educational Office), a branch of the Congo Protestant Council that serves as a liaison between church and government on educational concerns. Mbualungu served one year at Kamayala and two at Mukedi before coming to Kinshasa.

David Ngongo assumed the pastorate of the Tshikapa church, Congo, in October. He is president of the Evangelical Mennonite Church of the Congo, with conference headquarters in Tshikapa. He visited North American churches in Canada and the United States prior to the Mennonite World Conference in 1967. Ngongo moved from Nyanga to succeed Pastor Isaac.

Lloyd L. Ramseyer, Bluffton, Ohio, has accepted a call to serve the Bethel College Church, North Newton, Kan., as interim pastor for one year, beginning in June. A former president of Bluffton College, he recently completed a similar term of service as pastor of Bluffton's First Church, He is presently a member of the Bluffton College faculty.

Workers

Dale Ritchey, Fairfield (Pa.) Church, is a volunteer agronomist serving with an American Friends Service Committee community development team in Algeria. His central projects have been to introduce soybeans and start school gardens.

Deaths

Deltha Base Ewert (Mrs. Earl), Trin
ity Church, Hillsboro, Kan., was bor
Aug. 26, 1924, and died Nov. 28.

Mary Mulleth (Mrs. Lee), Fir
Church, Nappanee, Ind., was bor
Oct. 4, 1891, and died Nov. 1.

Benjamin J. Pankratz, Eden Churc
Inola, Okla., was born Mar. 10, 189
at Hillsboro, Kan., and died Nov. 3
as a result of a tractor accident.

Arthur S. Rosenberger, West Swam
Church, Quakertown, Pa., a form
president of Bluffton College, w
born Sept. 6, 1898, and died Dec.
In addition to two pastorates wit
the West Swamp Church, he als
served congregations in Iowa, Pa
dora, and Kidron, Ohio. He gave sp
cial leadership on the board of dire
tors of Mennonite Biblical Semina
during its formative years.

Marriages

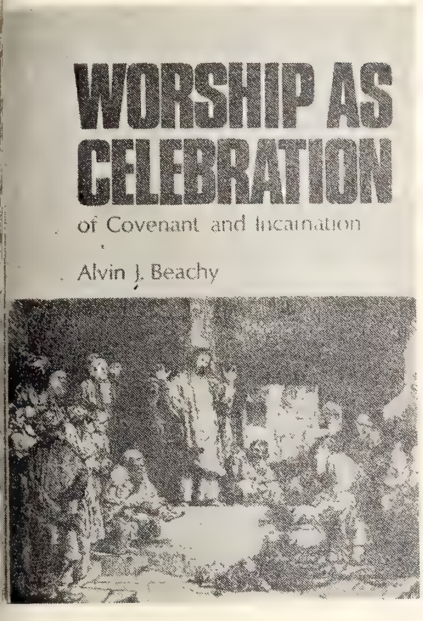
Roger Stucky, First Church of Chri
tian, Moundridge, Kan., and *Rut*
anne Guyer, Kill Creek Presbyteri
Church, Osborne, Kan., on Nov. 1

College basketball

Dec. 2 McPherson 84—Bethel 72
Dec. 4: Bluffton 68—ONU 67
Dec. 7: Bethel 84—Sterling 78
Goshen 100—Bluffton 96

Ramseyer

Ritchey



WORSHIP AS CELEBRATION
of Covenant and Incarnation
Alvin J. Beachy

Worship as Celebration, the newest publication from Faith and Life Press, is now available. Written by Alvin J. Beachy, of Zion Church, Souderton, Pa., the book emphasizes the concept of worship as the celebration of God's activity in the establishment of the Covenant and in the Incarnation. Beachy is currently Associate Professor of Bible and Religion at Bethel College. Today, when many aspects of the life and faith of the Christian church are being questioned, its corporate worship has not escaped unscathed. But the questioning is not all negative; there is within the church a move toward experimentation in forms of worship, both new and old. Alvin Beachy's study offers a perspective too frequently missing in the ensuing discussions. This scholar and pastor of many years' experience maintains that worship involves the reliving, by the congregation through liturgy, of the gracious acts of God in the Covenant and the Incarnation, as well as the congregation's response to those acts. From this standpoint he considers current Mennonite worship and offers suggestions for its improvement. The book is available from Faith and Life Bookstores: Berne, Ind. 46711; Box 347, Newton, Kan. 67114; Box 430, Rosthern, Sask.

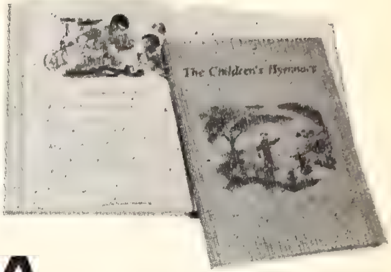
Every Home Plan

We asked a number of people to comment on the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches:*

It is reassuring to a pastor to know that every family in his congregation and young people away from home, at work or in school, regularly get a copy of *The Mennonite.* Issues of vital Christian concern and information about the work of the churches help to keep us in meaningful contact with one another. *Henry A. Fast, North Newton, Kan.*

Witness through the printed word, as represented in our Conference by its weekly magazine, *The Mennonite,* has a long and exciting history. In the seventeenth century, when the Quakers and Puritans were attempting to establish the free church, apart from the state church in England, their writings and publications were called "polemic pamphleteering." It was their printed pamphlets, as much as other aspects of their witness, that made them influential in their day. Similarly, Christians in every generation have felt led of God to use the printed word to proclaim and teach the gospel. The publication of *The Mennonite* is one important part of our witness through the printed word. The adoption and support of the Every Home Plan is a valid and courageous method of getting this word into the homes of our people, so that it can move on through them into the world of their immediate environment. Let's move forward in the important areas of our toal witness, dropping those agencies that have outlived their usefulness, but utilizing even more those organs that are proving to be effective aids to witness. *The Mennonite* is clearly in the latter category in this generation. *Leland Harder, Elkhart, Ind.*

The life of the church depends on a vital and meaningful faith. This becomes real within the fellowship of the church. That fellowship is nourished by communication one with another. A brotherhood is such when the brethren are in touch with each other. The Every Home Plan serves as a vital link for a church in far-flung places. *Esko Loewen, North Newton, Kan.*



A GREAT MOMENT OF FAMILY LIFE

can be the time spent in singing songs together. As the children learn to worship with singing in Sunday school and church, the experience can be made doubly valuable when the family uses the songs together in worship.

For families with young children, **The Children's Hymnary** can help provide such experience. Planned for kindergarten- and primary-age children, it also has many hymns for the junior age. It is a hymnbook with singable tunes and simple accompaniments. Included are carols, folk tunes, and great hymns of the church. A worship section in **The Children's Hymnary** includes table graces, offertories, closing prayers, and calls to worship.

Edited by Arlene Hartzler and John Gaeddert, the book contains 213 hymns, 20 illustrations in two colors, page size 8 ½ x 11 inches. $3.50 in the U.S.; $3.85 in Canada.

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Berne, Indiana 46711; Box 347, Newton, Kansas 67114; Box 430, Rosthern, Saskatchewan.

LETTERS

Russian Baptist greeting

Dear Christian Friends in Jesus Christ! The days of our great feast of Christ's birth are nearing. In these days, we Christians of the whole world will gather together with one accord as Christ's great family in the one spot dear to all of us: the city of Bethlehem. As our eyes are fixed on the Child, lying in the manger, how important it is that we all will see, in that Child, Christ the hope of the world, the hope of mankind.

Christ—the hope of the world. These words have become the motto of many Christian conferences, for an evident reason, since hopelessness and despair dwell today in the hearts of millions of people.

Did not mankind hope, after the end of the World War II, that it would put an end to all wars on earth? Where is that hope today? Has it not turned into shattered fragments? Does not our earth still tremble from the explosions of shells falling on many cities and villages? Does not human blood flow like water and napalm burns not only rice fields, but the bodies of innocent children, as well? Has not the flame of war in Vietnam risen high? Where then is the guarantee that a third world war, with its atomic terrors, will not flame up?

The saddest thing of all is that millions of Christians do not know what they should do: to bless or to curse the fires of war burning on earth today. It is sufficient to say that a number of Christians are in favor of the continuation of war in Vietnam, in other words, in favor of further bloodshed and destruction of human lives. What does this mean? It means that there are still Christians who are quite unaware of the meaning of either Bethlehem or Golgotha.

In Bethlehem, may the new hope be born in our hearts that Christ is not only our Saviour from sin and hell, but also the Creator of a new earth, where righteousness will dwell (2 Pet. 3:13). And may this bright hope be for all Christians in the world a force that will vanquish weak faith, hopelessness, and despair! There will be a new earth without tears and blood, because Christ will create it (Rev. 21:1).

All-Union Council of Evangelical Christians — Baptists of the USSR, P.O. Box 520, Moscow.

For honest encounter

The writer of the following letter is president of Iowa Wesleyan College and was the author of a series of articles on extremist groups which were published between Nov. 7 and Dec. 12, 1967. The letter below refers to a letter published in our Dec. 26, 1967 issue.

Dear Sir: I appreciate your sending me a copy of the deeply personal attack upon my person and integrity, written by Alan Austin. No rejoinder is, of course, possible. Shall I boast that I have been on 113 campuses in the last two years and therefore *am* an authority on the New Left? Hardly. That would be to fall into the trap set by all sophists, who attack persons rather than discuss issues.

Alan Austin did not deal with a single issue I raised: he attempted to puff up his own competence by using demeaning and affronting language toward the author of the article he didn't like. The method is familiar: usually today it is the totalitarians of the Radical Right who use that approach, but it fits the posture of the ideologues of the Left, too.

Needless to say, I received from Alan Austin not even a carbon of his letter to you, let alone a note of inquiry as to whether he had correctly understood what I was trying to say. I did not even know of the attack until months later. Since he was sniping, and not encountering face to face, even the minimal rule of civilized discourse was ignored.

Now what I really think is this: no letter so dripping with malice and envy should be published in any "Letters to the Editor" column, secular or churchly. The sole chance we have to strengthen the dialogue and effect orderly change depends upon our maintaining firm principles of honest encounter, unashamed rules of intellectual dialogue, and a keen testing of the spirits to determine who is entitled to be heard.

Those who are too tainted by ideological commitments to face the issues; those who broadcast from soundproofed rooms; those who snipe at the unexpecting from high towers —these do not belong in a constructive discussion, whether they fancy themselves as ultra-conservatives or New Left. I have no moral obligation to listen to persons who will not listen to me, or who listen only to distort and deceive.

Those who draw the knife, whether actual or in wishful thinking, I will meet with a classical rejoinder: "If I err in some things, which by the Grace of God I hope is not the case, I pray everyone for the Lord's sake, lest I be put to shame, that if anyone has stronger and more convincing truth, he through brotherly exhortation and instruction might assist me . . . . Deal with me according to the intention of the Spirit and Word of Christ" (Menno Simons). And to this I would add an even more ancient and authoritative comment on the posturing of demagogues: "These six things doth the Lord hate: yea, seven are an abomination unto him . . . A false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16, 19). *Franklin H. Littell, Mount Pleasant, Iowa 52641*

We have it so good

Dear Friends: I just read the article "Our Domesticated Bible" by John M. Drescher in the Nov. 19 issue of *The Mennonite*. The firs five paragraphs really describe the thinking of many in this present age We are afraid to use the Bible as ou guide. We neglect to read it for fea it might be too revealing. We have it *so good.*

At the bottom of the same page (727) is "Life's Big Question" by Sue Wilch.

Dear Sue: You may find some di rection to your questions in Isaiah 6:8b; John 14:4-6; Revelation 2:17 Luke 12:16-31 and Revelation 21:4 Be seeing you? John 14:1-3. *Alvi Voth, 4215 S. Rockwell St., Chicag 60632.*

MEDITATION

Brothers in Christ in Asia

THIS IS AN experience I shall remember forever."

"This is the best work camp I have ever attended."

These were expressions of the participants of the fourth Southeast Asia Reconciliation Work Camp. For seventeen days, thirty-five young men and women worked, perspired, played, and prayed ogether.

The Fellowship of Mennonite Churches in Taiwan was host to the work camp this year. It was held near Taipei from July 22 to August 3. The overseas participants arrived July 14 and went to Hwalien or a few days to help clear the grounds around a new church and school building.

Eleven of the participants came from Japan, two of them were United States citizens, one camper came from Indonesia, and one Paxman came from Korea. The rest of the participants came from Taiwan. The representative from India and the Korean delegates were not able to attend because of restrictions from their respective governments.

The purpose of the work camp is "to continue reconciliation between Japanese Christians and their brethren in former occupied nations; to perform a real service of Christian love (in the form of hard work) to some worthy project in the host country; to study, in depth, some aspect of Peace in Southeast Asia; and to explore further and facilitate future cooperation between Brethren in Christ and Mennonite Conferences in Southeast Asia."

The actual work consisted of extending a road for mainland Chinese refugees, making it more convenient for them to transport their products from their cooperative farm. Two days, also, were spent repacking used clothing for distribution among the mountain people. The campers worked from 7:30 to 11:30 A.M. and from 3:00 to 5:30 P.M. The evenings were devoted to lectures and discussions on Peace and Reconciliation, or to recreation and fellowship.

Everyone desires peace, but it soon became evident that not everyone was agreed that the nonresistance position was a realistic one in a country where failure to participate in the services of the armed forces is considered tantamount to assisting the enemy. The price for taking the nonresistant position is high in some Asian countries. Failure to bear arms results in an indefinite jail sentence. It is a choice that each Christian must make of his own accord.

The work camp did much to help the young people of our Mennonite churches, especially those of Taiwan, to become acquainted with the work of the church in Southeast Asia. Even though many of the participants were limited in their ability to communicate with each other in the English language, one could sense that there was a deep feeling of joy in being able to fellowship together and work together as brothers and sisters in Christ.

The main thrust for conducting these work camps has come from the Mennonite Church in Japan, especially through the office of the Mennonite Central Committee in Tokyo. The young people of Japan feel very strongly that they would like to express their love to those who were once enemies of their fathers.

As the work camp drew to a close, it was evident that a real sense of fellowship had developed. In a closing communion service, I reminded the campers that exactly twenty-three years ago, on August 6, a light flashed across the city of Hiroshima that caused untold misery and destruction. We, as Christians, are called upon to bear witness to a different kind of light, namely, Jesus Christ, the Light of the world. *Peter Kehler.*

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*Supplemental reading for the Sunday school lesson of Dec. 22, "A Hallelujah Chorus."

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Angel of our traditions

Bonnie Hackel

And there were in the same country
people filled with distrust, apathy, hate;
people who were truly "islands unto themselves"
living, as it were, in the midst of
Christians.

And, lo, the angel of the Lord came upon them
in the form of a Christian neighbor

And said unto them
look, we love you, but we can't accept you,
not until you conform to our traditions; you
must be born again, you must blank out all
past experience and begin today to live as a
new, conformed person.

And this shall be a sign unto us
you will look like us; you will act like us;
you will think like us; and you will in no way
be different from us.

And suddenly there was with the angel
many forms like the neighbor saying, yes we
love you, but you must conform and be like us,
peace be unto you.

And it came to pass as the forms left
the people said one to another, let us go and
see what the forms are talking about, perhaps
it is what will fill our void.

And they came with haste
to find people worshipping tradition, with
no room for the unconformed.

And when they had seen it
they made known abroad their disenchantment
and disillusionment.

And the unconformed returned
sorrowing and sighing, because they had
found only more emptiness.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

ASSOCIATED MENNONITE SEMINARIES
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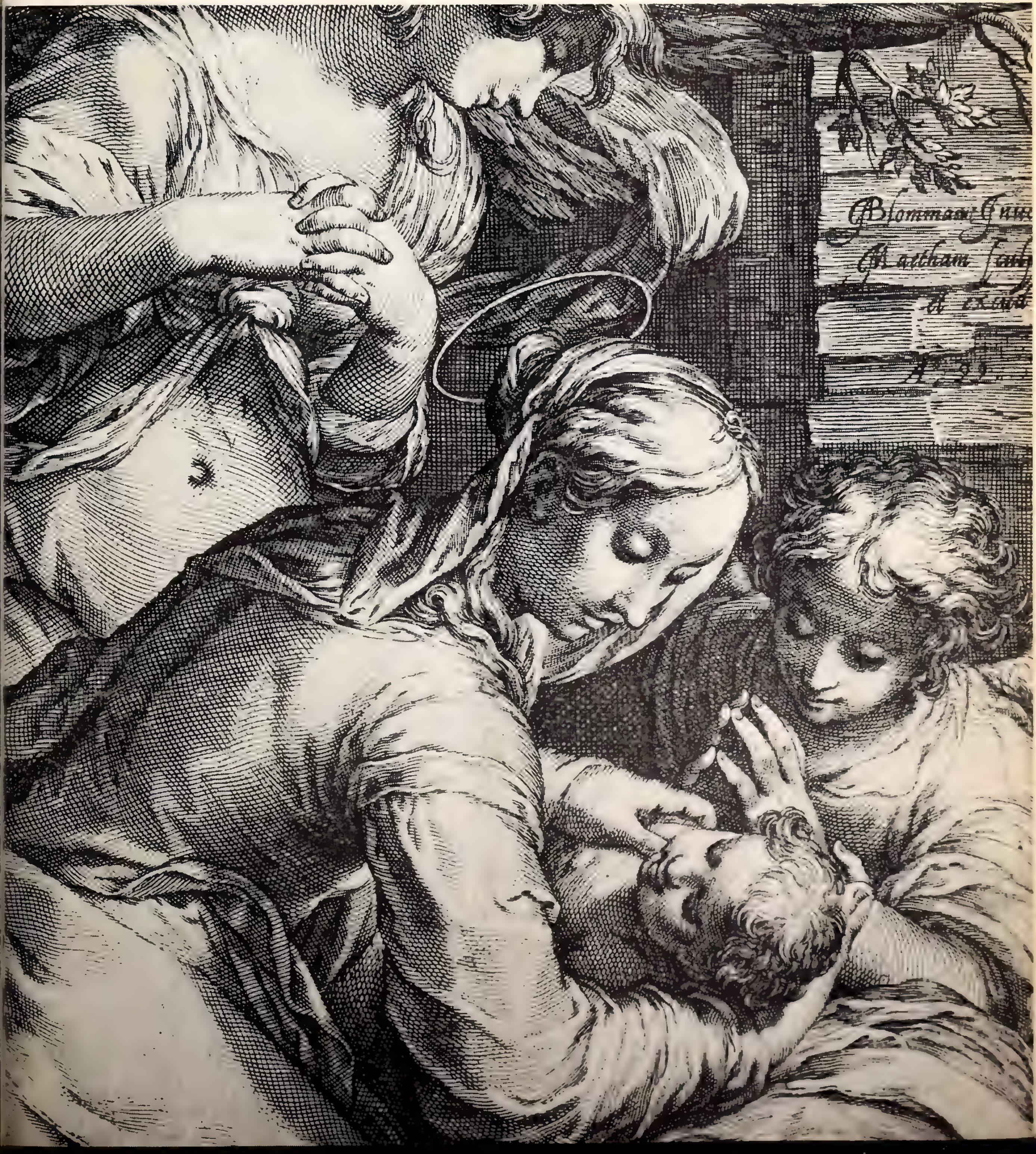

Blomman Inu
Matham Sculp
et excud

No candle in room 95

Katherine Stains

1
Lonely were they as they lay in their beds, while they gazed through a window that
Many call *picture,* because of its gigantic size. For these two, who were
There in a hospital room in their separate realms, could not go to a
Family dinner, which many expect at this time of the year. So they
Watched as a Christmas Eve whirled in with veils of a sequined-sewn milkiness.

2
Silently, breathlessly, there was a view!
"But that's all that we have!" said the
One from the Wisconsin woods of the North. And the poet agreed as he
Sighed in his sadness, recalling his youth in a prison, where Nazis had
Once held him, merely because of his views and his *race*. Oh, the loneliness!
"Right!" groaned the Pole, as he turned to view better their visions of laciness.

3
"Such was the night," said the one from the North, "when up there in the woods, I was
Lone in my hut, but for two on the outside, (were pets you might say!) around
Most of the time. One a buck, one a fawn—and I kept them in food all the
Year. And a shelter I made, though not much. But it saved them from hunters gone
Wild—"
"Will you look," begged the Pole, "at the wildness out there, at the flakiness?"

4
"Meant not to stop you, so please do go on!" he invited the woodsman to
Tell it all out.
So he did. "Yes, I learned very soon to enjoy these two
Pets. They were tame and would eat from my hand. In their eyes, I could see all the
Joy that they shared, with a *home* you might say. And I thought of them soon as my
Kids. Will you—hey! Will you look at that snow? It's the whirling and twirling-est!"

5
"Well!" said the Pole. "Did the deer stay for good?"
"On a night such as this—" said the
Woodsman at last—"they were missed, so I tramped through the forest to search for my
Friends. It was late and my hunting was long. Then I saw it before me right
Smack on my path—the great footprints of wolf—it was there! And a shock like a
Lightning went right down my spine! Oh, I walked and I searched and I followed his

6
Tracks. For I knew he would run from the scent of a man, if it came toward him
Constantly. Huge he must be—I could tell by his tracks, as I stopped for my
Breath. All at once, there I saw prints of deer! And I knew those of fawn and of
Buck! Those of fawn wandered off while the buck's led the wolf's. Then I knew that the
Old one had died for the fawn when he tempted the wolf off the trail through the—"

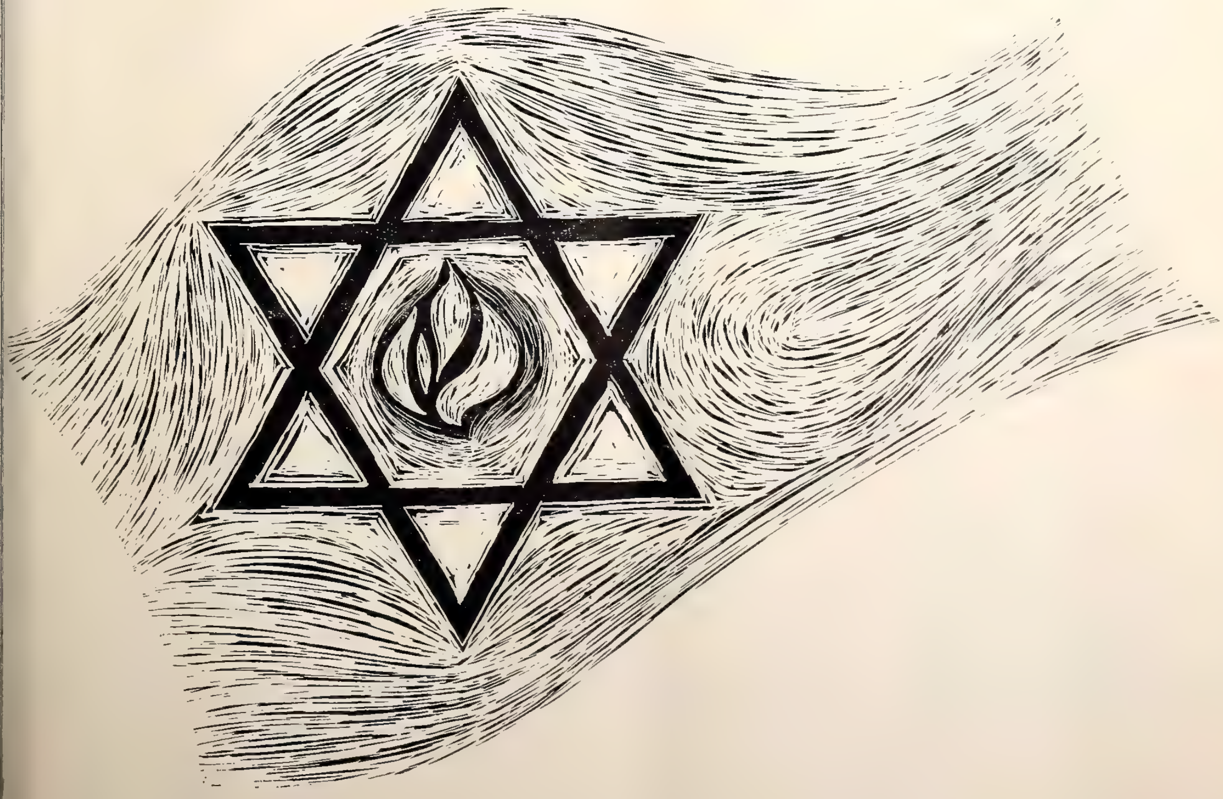
7
"Beast can be kinder than man!" snapped the Pole as he turned in his bed to see
Flake chasing flake.
"Oh, the evil in man is beyond comprehension! I
Saw with my eyes in a Nazi-run camp."
"But there must have been one just as
Kind as the buck!" said the other who sighed at concluding his story.
"Oh,
Yes!" said the Pole." "And I knew him quite well! Yes, a man like your buck, that's for

evelation 22:5—There shall be no night there.

re! When an inmate escaped once from Auschwitz, and ten had to die for the
eed, came a guard—(What a brute! What a half-witted fiend!)—who then counted the
en. I was last, number ten!"
"Oh, my God!" shrieked the woodsman. "So what did you
o?"
"Well, a priest near my cell made me change to his clothes, he to mine in the
ead of the night. And he hung round his neck my obliged-to-be-worn-always

gn."
"What was that?" asked the woodsman.
"A Star of the Order of David! He
orced me to change after talk of my wife and my child. So he went as the
enth and he died in my place. On a day in the following week, I was
reed wearing robe and a cross. As I walked to the light, oh, my God, I can't—"
hen how he sobbed, how he choked on his words!
"There my wife, there my Evelyn—

0
erded with those on their way to be gassed!"
And he buried his sobs in a
illow. So quiet the room, then! The darkness seemed light as the lonely ones
ost all their loneliness! Lights on a hill were all twinkling. A steeple was
oasting its cross. When the lonely ones there had found something to share, a new
low seemed to stir. Then at twelve—
"Merry Christmas!" they whispered—though tearfully.



NEWS

Conference enlarges its mission

NEW VENTURES AND expansion in radio and television programming; the decision to revise the Living Faith Graded Sunday School Series, curriculum from grades 1-8; and action to send a missionary couple to Korea in cooperation with the Mennonite Central Committee were among major new programs decided upon at the Council of Commissions and Divisions of the General Conference Mennonite Church meeting in Newton, Kansas, December 4-6.

Over seventy persons struggled with crucial issues at the annual planning sessions, realizing that change in program focus is essential for the church to be relevant in a revolutionary world.

The Commission on Home Ministries' Faith and Life Radio and TV Committee, along with Mennonite Broadcasts, Inc., and the Mennonite Gospel Light Hour (Canada), are planning production of both radio and television programs in a new format.

The radio releases are to be four- to five-minute programs called *Choice,* aimed particularly at men. After setting up an ethical situation, possible alternative solutions will be suggested with a special focus on the Christian approach. It is planned that these programs will be released during rush-hour traffic periods in the morning and evening.

The same three groups plan production of a few TV spots on the theme of family conflict and reconciliation, a theme important to a peace church emphasizing love, in both personal and national relations.

Considerable free public service time is available on local radio and television stations, so that it is possible to get a great deal of mileage out of the church's investment dollar in this form of ministry. The church need only underwrite the writing, production, and distribution of programs, not the expensive broadcast time.

The Commission on Overseas Mission presented two new filmstrips. *Quest for Life* is a 76-frame color filmstrip, produced to help North American Mennonites understand something of the challenge that confronts the Mennonite church in Japan. The filmstrip is the fictionalized story of a young medical student who is drawn to Christianity but who faces many forces that might turn him from it.

Quest for Life is a joint project of the Mission Board of the General Conference Mennonite and Old Mennonite churches. The script was written by Verney Unruh, Newton, Kansas, one of the first General Conference missionaries in Japan, who currently serves on the Commission on Overseas Mission staff. Photography was done by Rod Hernley.

The second filmstrip is *The Massaki Story,* a twenty-minute soundtrack filmstrip, produced by Henry Dirks, missionary serving in Congo under the Congo Inland Mission, and by the Ken Anderson Studios. This story develops the conflict and struggles faced by African Christians. *The Massaki Story* is the biography of Mr. Massaki, an editor for LECO (La Librairie Evangelique au Congo) in Kinshasa. LECO, a publishing, printing, and supply house serves the entire Congo and is supported by twenty-three missions, including the Congo Inland Mission.

The Commission on Overseas Mission also reported on the Evangelism-in-Depth campaign in Colombia. The aim of Evangelism-in-Depth was to reach everyone possible in Colombia in 1968. All Protestant missions have been affected by its results, including Mennonites. Over two thousand new persons have attended services of the General Conference Mennonite churches in Colombia this past year. The approximate membership of the five Conference churches is 332. National pastors and missionaries are hard pressed to meet these challenges.

The commission emphasized that the training of national leaders is o utmost importance. Student housin has become a major item at the Men nonite seminary in Montevideo. Th boards of missions of the Old Men nonite Church and the General Con ference Mennonite Church have join ly approved this project. Ernst Harde serves as president of this institution

Helen Kornelsen, missionary on fur lough from India, reported on th progress of literature outreach in In dia. She and Marie Moyer of the Ol Mennonite Church in India have tran lated into Hindi and adapted th Sunday school material produce jointly by the two Mennonite denom inations. Other missions in India hav asked for the material, and to dat it has been translated into a numbe of languages.

Reuben Short, executive secretar of the Congo Inland Mission, repor ed that fires had been started in Co go. In fact, many new cults a springing up all over Africa as pe ple seek new truths. These fires nee to be kindled in the right directio The Evangelical Mennonite Churc in Congo faces tremendous challenge

In India, Jake Giesbrecht has b gun experimenting with raising whe as a second crop. Through a gra from the Mennonite Central Co mittee, he has purchased a tract and some equipment. Then he co vinced a group of farmers in a v lage to form a cooperative, inve some of their own money in se and fertilizer, and make their fiel available for the experiment. Over o hundred acres was sown. It was ne essary to irrigate, and this was do by pumping from a pond that w made through the relief program.

The experiment proved seve things. A second crop is possib Wheat can be grown in this area, a people are beginning to eat more it. Also, irrigation by pump h opened up a whole new area.

This past summer when rains fail Giesbrecht and John Pauls decid

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Script and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the Gen Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and C ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 671

to try and do what they could. They organized an Economic Uplift Committee and developed a program for irrigating some of the rice fields that were suffering. Another tractor and larger pump were secured through a grant from OXFAM, and now both pumps are running twenty-four hours a day.

Compared to the need, what is being done is only a drop in the bucket. But both experiments opened people's eyes to the possibilities. This could be the beginning of a breakthrough in food production in Mennonite church areas. The Economic Uplift Committee is making plans for expansion of the program, if possible using the services of a trained agriculturalist.

"How do you mobilize the local church for witness and service?" was a major question the new Commission on Home Ministries addressed to itself. Reorganization of the former boards of missions and Christian service means that all projects previously designated as home missions or voluntary service are now gathered into one area, that of congregational ministries. These ministries are an extension of partnership with local churches, and the bulk of the Commission of Home Ministries budget goes for them. For example, summer service and work camps now need to relate to local churches.

One of the most interesting and successful ventures of the commission, within the past five years, has been the new role and work of Walter Paetkau, Northwest Service and Youth Associate, of Abbotsford, British Columbia. His work has been described by himself and others variously as that of a community organizer, community enabler, or social animator. A multiprofessional, multiskilled person, Paetkau is able to serve, both as the voice of the church to industry, and the voice of the community to the church. He is not identified as either a minister or teacher, and because he is not in a role of authority, he has been able to serve in unique ways, from recruiting volunteers to serve a federal penitentiary for drug addicts to assisting in the establishment of a senior citizen activity center by a church in the area; from helping to form and direct a community services council to assistance in setting up an MCC voluntary service unit and servanthood work camps.

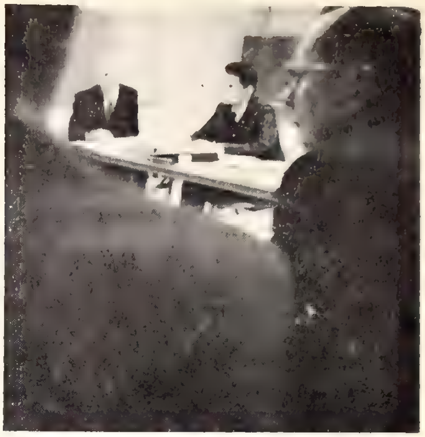
Regional workshops for draft counselors, early in 1969, was announced by the commission. These workshops aim to train participants in the full range of draft options and voluntary service opportunities, equip ministers for draft counseling at all levels, help anyone interested in peace, and cooperate with other agencies. Schowalter Foundation will grant financial assistance to the program. The workshops are a joint effort with the Mennonite Central Committee and the Old Mennonite Church.

Peace education is moving to multimedia; that is, in addition to producing peace literature, historic peace churches are cooperating with each other in offering varied materials. One church offers a record with peace and protest songs, another a cartoon book on the draft. One possibility is posters on peace themes, as pop posters are welcomed by youth and can be used in numerous settings.

Malcolm Wenger, Newton, Kansas, discussed goals and policies in respect to Indian American churches, presenting a program of equal partnership with Indian American Christians, with responsible participation and partnership in service outreach, decision-making, and financial support. He will serve the commissions on Overseas Mission and Home Ministries part time.

The commission also discussed the relation of service to education in respect to white racism, and the importance of communication with youth on the subject; the success of the long-term overseas voluntary service program; and the relation of the General Conference Mennonite Church to the Mennonite Central Committee in regard to mobilization of local churches.

David Wiebe is team director of the evangelism programs. The board of the new commission has David



Commission of Overseas Mission: Walter Goering and Elmer Neufeld. Albert Gaeddert in foreground.

Commission on Home Ministries: Lotus Troyer and Peter Ediger.

Commission on Education: (above) Elmer Richert, Frank Ward, Shirley Loud; (below) D. D. Eitzen, John Gaeddert, Harold Buller, Vernon Neufeld.

Interviews on the Neighborhood News in Nazareth and Newton

Mary,
did you ever feel
like staying in the hills
and getting lost?
and were you glad
when Joseph announced that trip to Bethlehem
or didn't you have a lot of
aunts and uncles and neighbors
who wondered about you and Joseph
and the Seed that grew within you?

Joseph,
did you ever feel
like running away?
and was it hard for you to see that dream
as a message from God
or didn't you have a lot of
questions and conflicts and struggles
in knowing what to do
about the Seed that grew within her?

God,
do you ever feel
like sending angels to today's Marys and Josephs
getting lost in Denver and Wichita and Kansas City
or don't you care about
the questions and the conflicts and the struggles
with the Seed that grows within them?

Peter J. Ediger

Habegger, Elkhart, Indiana, as its chairman, and Edgar Epp, Haney, British Columbia, as vice-chairman. Peter Ediger, Arvada, Colorado, and Palmer Becker, Clinton, Oklahoma, have been appointed to the executive committee.

The Commission on Education reported that its new kindergarten curriculum, now being written, is of exceptional quality. Cornelia Lehn, North Newton, Kansas, wrote the stories for the new Bible storybook, and Mary Rempel, Hesston, Kansas, is writing the lessons.

The commission decided to revise its graded series, with the possibility of a two-year-cycle, rather than the three-year cycle now in use. The commission announced a new cover format and the use of photographs in the July-August-September quarter 1969 of its Youth Bible Study Guide. It plans to experiment, in the future with varied methods of presenting Sunday school lesson material to youth.

A special report to the commission announced that a one-campus operation of the Associated Mennonite Biblical Seminaries by August 1 is a possibility. This would not be a merger but means that both the Goshen and Elhkart seminaries would carry out their programs on the Elkhart campus.

The Commission on Education also spent some time reorganizing and created a new Department of Highe Education.

How best to function under th structure outlined in the new constitution and bylaws by the triennia General Conference Mennonite sessions last July was the subject o numerous sessions. Instead of dividing missions and service under tw boards, these ministries are now combined, but assigned geographically t two commissions: the Commissio on Overseas Mission (missions an service) and the Commission o Home Ministries. The former Boar of Education and Publication ha been renamed the Commission o Education, but with an enlarged assignment to include a department o higher education. The former Boar of Business Administration is now a maller Division of Administration.

The General Board, which includes officers, representatives of the three commissions, and six members-at-large, directed the commissions in heir reorganization. To finance the wide variety of ministries carried on by congregations affiliated with the General Conference Mennonite Church, he General Board adopted a budget of $2,130,000. The funds were allocated as follows: Commission on Overseas Mission, $1,350,000; Commission on Home Ministries, $420,000, which includes $40,000 for the new hrust in radio and television; Commission on Education, $160,000; and Mennonite Biblical Seminary, $200,000. Division of Administration responsibilities, including operation of he central treasury, stewardship, and personnel offices, General Board, and other administration, will cost $130,470. This amount is allocated to the commissions and seminary and is included in the above figures. Lester Janzen will be devoting time to promotion of General Conference work. The total program budget represents an increase of 7.3 percent over 1968. *Esther Groves.*

Czech Brethren take stand Support nation's renewal

Christians in Czechoslovakia have been called upon by a government official to participate in building a new Czechoslovakia.

Mrs. Eriky Kadlecove, director of he Secretariat for Church Affairs in he Czech Ministry of Culture, asked ix thousand Czech Christians to "put nto practice the principles of the post-January policy."

Speaking in November at the fiftieth anniversary of the Evangelical Church of Czech Brethren (a union of Lutheran and Reformed traditions) n the nation's Congress Hall, Mrs. Kadlecove said, "We say openly that we also count on believers . . . in putting into practice our important tasks, on the basis of their faith, as equals among equals."

The anniversary service began in the morning. Some three thousand people were unable to gain entrance to the packed Congress Hall, which over the past year has also been the meeting place for the Communist Party.

In its declaration, the church assembly regarded the union of the two churches fifty years ago "as a gift from God." Touching on the recent political events, the declaration said, "We cannot, therefore, compromise with the military or political intervention of other states in the internal affairs of our State or of any other."

The declaration continued, "In the spirit of the progressive Hussite traditions, we support the regenerating process taking place in our national and political life. We regard democratic socialism as a great opportunity . . . for the future of the Czech and Slovak peoples."

To "survive," the declaration said, is not "to put our trust in violence, deceit, or any other external power, but in the unarmed truth of Christ's cross and His resurrection."

The assembly sent a telegram to President Ludvik Svoboda pledging, in the tradition of the Hussites, "to struggle for unity in the church and among our people, a unity based on truth, liberty of conscience, and respect for the convictions of others." John Hut was a Czech religious reformer in pre-Reformation days.

To the Association of Czech Students, the assembly said, "We joyfully welcome your action in support of the democratic liberties of our country. . . . We express . . . our solidarity with you."

A letter was also sent to the Creative Association of Czech Journalists and Authors saying, "truth is invincible" and "we stand together with you in a single front of those who want to defend the things . . . which came to a climax this year in a spring full of hope."

Coffeehouse talk on peace By British Columbia group

This summer, a youth council was formed in the Abbotsford, B.C., community. "How about a subject on peace," I suggested, "for the November 11 weekend? And maybe a miles-for-peace, soliciting funds for Biafra, for example?"

"Nothing doing," said several spokesmen. "Our fathers were in the last war. We don't want to make any trouble. A walk is out, period"—even though the same group sponsored a bed-pushing marathon to draw attention to a coming dance and to the program of their council.

But a coffeehouse on the subject of peace began to catch on, especially after we assured each other we weren't out to clobber anyone but to present a position for consideration.

So a committee was formed, made the arrangements, and held the coffeehouse Saturday evening, November 2, with over two hundred paying an admittance of 50 cents each. The Legion Hall was too large for real atmosphere but the candles, Cokes, music, and speaker did add up to a commendable evening.

The theme was violence versus nonviolence. "Darryll will now do his thing," said the chairman. The songs hit home: "Hate your next door neighbor, but don't forget to say grace"; "Be not too hard, for life is short and nothing is given to man"; "How many years must one man have before he can hear people cry?" "How many times can a man turn his head and pretend he just doesn't see?"

Edgar Epp, warden at Haney Correctional Institution and recent member of MCC British Columbia peace and service committee, was guest speaker. He does not believe in the use of weapons. As former superintendent in Prince Albert, he had the hanging room turned into a physical-fitness room. At Haney, his guards and other staff do not resort to weapons.

"By training, I am a social worker," Epp stated, "with one of the helping professions; by conviction, a Christian; as a pacifist, a peacemaker, one who acts rather than does nothing."

Referring to newspaper headlines, he illustrated that violent authority often leads to violent end. Violence breeds violence. At the Okalla penitentiary, for example, escapees flee with guns because guards will pursue them with guns; while at Haney, escapees do not take guns because they know they will not be met with guns.

Make love, not war. Find self; don't destroy self. It is too easy to destroy one's self from within by resorting to violence in solving problems.

Discussion picked up quickly. Answers parried back and forth among audience and speaker. "What do you think of the Vancouver police?" "Doesn't man have to be put in his place?" "Civilian brutality is as bad or worse than police brutality." "How do we educate the public?" Answer: "From a social ethic as well as an individual ethic." "Why don't we have psychedelic happenings?" "Why do people have to be high?" "We need to respect each other." "How does violence on TV affect us?" "It reinforces the absolute opposite of love—indifference. We react with 'So what?' to the real thing."

"Do you have the moral right to use violence, for example, Rhodesia?" "No, draw attention to justice by fasting, like Gandhi, or other nonviolent ways." "If we grow up under nuclear threats, will our generation be more peaceful as a result?" Said a war veteran, "Let's not parade war nor make a hero of heroes and medals (he had won several). Perhaps veterans should boycott armistice parades and similar parades which glorify war as a great thing."

Singing and small-group discussion around tables concluded the evening's consideration of violence and nonviolence. *Walter Paetkau, Northwest Service and Youth Associate.*

Christmas traffic

Into our red and green world
Of stop-and-go preoccupation
  screeching to halts and spinning to start again,
  hardly noticing the brother beside us,

Into our red and green world
Of anger and envy
  drag-racing to beat others at the game of life,
  offended when we come in second,

Into our red and green world
Of misused debt and plenty
  a dollar down and a dollar a week—success
  all for selfish ends,

Yes, into our red and green
Holiday world,
  come again, Love,
  and save us.

Ruth Naylor

Words and deeds

Christmas is the subject of Concern No. 16, an independent pamphlet series dealing with questions of Christian renewal. "Getting Christ Back Out of Christmas" is one of the three major articles, in which Marlin Jeshke says, "If our lives are to be ordered according to biblical Christian faith, then the appropriate direction for us to move is away from Christmas." Copies of the pamphlet may be secured for one dollar each from some Mennonite bookstores or Don Reis, 721 Walnut St., Scottdale, Pa. 15683.

The Bethel College Bulletin received a special merit award as an alumni newsletter from the American Alumni Council and the American College Public Relations Association for its 1968 issues.

The Eden Church, Schwenksville, Pa., celebrated its one hundred and fiftieth anniversary with a historical drama, "Eden's Story," in September. Research conducted over a three-month period uncovered names, dates and events which were used in the writing of the drama. At one time, the church shared a meetinghouse with two other congregations. This led, on occasion, to such pranks as someone's stuffing rags in the chimney, thus smoking the Mennonite worshipers out, and to changing the lock on the church door so that the congregation would have to find another means o entrance into the meetinghouse. No surprisingly, the Mennonites decided to seek their own meetinghouse. Th Eden Church has produced an anniversary booklet giving the complet history of Eden, with photos, entitle "The Eden Story."

A Protestant medical supply cente is in process of development with lc cation in Kinshasa. The Mennonit Brethren Churches are providing th pharmacist. The new center will ac as a buying and distributing agent fc Protestant medical institutions. It wi purchase medicines and supplies loca ly and overseas to retail to affiliate institutions on a nonprofit basi Named the *Centre Protestant I Aprrovisionment Medicale,* it will t known as CEPAM.

JOURNAL RECORD

DECEMBER 2-6. The basement of the First Church, Newton, was the base of operation for the General Conference this week, and a spacious and comfortable place it is. The new program commissions held their first meetings here: the Commission on Overseas Mission (Missions and Service), the Commission on Home Ministries, and the Commission on Education. So it was called the Council of Commissions rather than the Council of Boards as in previous years. It will take a while to get used to the new names.

In many ways, the work of the conference continues much the same as before the new constitution. The same mission programs and relief programs are with us and will continue to be the stable part of our program. It might well be said that only the names have changed.

Some new people have been added to the membership of these agencies that guide our work. But none of these are strangers to me. My impression of this Council of Commissions was that I was only seeing old faces in new places. (*Old*, here, of course, is used only in the sense of familiar.) These people will determine the course of conference witness, and I am impressed with their earnestness to serve the church—the people back home.

The General Board met for the first time before and during the sessions of the Council of Commissions. The General Board takes the place of the former executive committee. It has more members and a larger mandate to give new leadership to the General Conference. And the board has made a good start under the leadership of Henry Poettcker, our president for this triennium.

The board is in the process of finding out who it is and what it is. The first meeting was used for a time of sharing between the individual members. Some fear and inadequacy was soon expressed at the large tasks that have to be faced. But the board also seemed to find strength in the effort at openness and freedom of expression, so much so that they wanted to take more time at a future meeting for further reflection.

It will take some time for the General Board to develop its own style, but one mark is beginning to appear. And that is a desire to improve communication and open up lines of discussion in the conference.

One example is in its approach to a question from the Eastern District Conference about last year's statement on war taxes and tax refusal. The board had on its desk a statement answering the charges made and questions raised. But the statement was left unadopted, in order that conversation on the subject might continue in an atmosphere of freedom.

This sensitivity for the feelings of others was also evident (as I understand it) to concerns that were sent to the General Board about *The Mennonite* from two congregations. Signs are that the General Board is eager to listen and understand the problems that our people are facing.

This desire to be open, I think, has always been present in our conference life, so this is no new departure. What is new here is a kind of second-mile willingness to make listening a part of our witness and way of life. We can only applaud this trend.

Of course, its almost fastidious concern for good communication did not assure the board of a high score on every item. Time was short, pressure was strong, and the problems were complex. All are part of the minutes of the meeting. *Maynard Shelly.*

Workers wanted

A secretary is needed by Jan. 27 by the Mennonite Central Committee of Ontario, 50 Kent Ave., Kitchener, Ont. Apply in writing.

College basketball

Dec. 11: Urbana 79—Bluffton 77
Dec. 14: Wilmington 90—Bluffton 74
Bethel 87—KWU 78
Dec. 17: Friends 81—Bethel 74

Ministers

Curt Boese, presently pastor of the Copeland (Kan.) Methodist Church, was honored for twenty-five years in the pastoral ministry by the Lorraine Avenue Church, Wichita, Kan., his home church, on Dec. 15.

Henry Goossen was installed as pastor of the Goessel (Kan.) Church on Dec. 1.

A. W. Hiebert continues as pastor of Bergthaler Church, Steinbach, Man., while he engages in eight months of theological studies next fall. Serving as assistant pastors will be John Heppner and Ivan Headings.

Gerhard Peters, pastor since 1963 of the Hutterthal Church, Freeman, S.D., has accepted a call to the Bergthal Church, Pawnee Rock, Kan., effective July 15. Earlier, he had served the Ebenezer Church, Gotebo, Okla.; First Church, Burns, Kan.; and the Bourdon-Albright Church, Ind.

Marriages

Gene Eilerts, Methodist Church, Walton, Kan., and *Christine Stucky,* Eden Church, Moundridge, Kan., on Dec. 7.

Frank W. Gaeddert, Hebron Church, Buhler, Kan., and *Mary Ellen Short,* First Church, Denver, Colo., Nov. 30.

Lloyd Kauffman, Salem Church, Freeman, S.D., and *Mrs. Esther Deckert,* Eighth Street Church, Goshen, Ind., on Dec. 1.

Anthony Maggio and *Judy Schertz,* Calvary Church, Washington, Ill., on Dec. 7.

Richard A. Moffitt, First Church, Reedley, Calif., and *Barbara Ann Swift,* Calvary Presbyterian Church, Fresno, Calif., on Nov. 9.

Alan Renfro, Kingsburg, Calif., and *Marjorie Boldt,* First Church, Reedley, Calif., on Nov. 23.

James Elson Schmidt, Glendale Church, Lynden, Wash., and *Rachel Ann Becker,* First Church, Aberdeen, Idaho, on Dec. 11.

Robert D. Smith, Calvary Church, Washington, Ill., and *Lynn Burr,* Peoria, Ill., on Nov. 23.

Garold Woodley, Zion Church, Donnellson, Iowa, and *Darlene Whitlock,* on Nov. 23.

Laugh

Laugh
Sing
Then stop
Then hear
Crisp the snow
Footsteps near
A modest knock
A muffled sob
You look for room?
You ragged pair
Go away
No room here
Cold bites
Door shuts
Sing
Laugh

John Braun

Every Home Plan

We asked a number of people to comment on the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches:*

The Every Home Plan interprets to all the families of the local congregation that the official church paper is an essential part of the church's ministry. Weekly, it projects in some form where, why, or how the church is at work in the world. It is in touch with the human situation, I feel. It interprets, it disturbs, it dramatizes, it judges, and sometimes it confuses. But it is courageous. It strives in some sense to be near the frontier of Christian thought and action. The gripes and the praises I hear about *The Mennonite* are, I believe, all related to this. My point, I guess, is that a church paper with a relevant ministry should be in every home. The Every Home Plan of *The Mennonite* is designed to accomplish this. *William Unrau, Lincoln, Neb.*

As the voluntary service director responsible for about 120 volunteers in the United States and Canada and around the world, I feel the availability of *The Mennonite* is an important way in which volunteers are kept in touch with life in our church. We are careful in our office to make sure that every new volunteer receives a subscription to *The Mennonite.* I would hope that congregations would be just as concerned that church members be kept in touch with what is happening in our church, be informed about Christian concerns and activities in our own country and overseas, and be challenged by the provocative articles written in *The Mennonite.* It is significant that volunteers, even in overseas locations, respond to articles they read in *The Mennonite,* knowing that we have read them several months earlier and that their letters will be very late. We have appreciated the way *The Mennonite* keeps us informed of issues and concerns for our witness in a world of rapid change. It is my personal hope that our congregations will enthusiastically participate in the Every Home Plan of *The Mennonite. Fred Unruh, Newton, Kan.*

Deaths

Irene Brauen (Mrs. Lloyd H.), First Church, Bluffton, Ohio, was born Feb. 14, 1911, and died Nov. 30.

Vernon Keith Graber, Sr., son of Mr. and Mrs. Vernon Graber, First Church, Reedley, Calif., was born Feb. 12, 1961, and died Nov. 18.

Lydia Mueller, First Church, Halstead, Kan., was born Nov. 20, 1878, in Monnsheim, Germany, and died Nov. 28.

Mrs. John D. Pankratz, Alexanderwohl Church, Goessel, Kan., was born Oct. 27, 1902, and died Dec. 3.

Katherine Reimer, Alexanderwohl Church, Goessel, Kan., was born on Mar. 7, 1892, and died Nov. 26.

Arthur S. Rosenberger was born Sept. 6, 1898, and died Dec. 3. (See Deaths, Dec. 17 issue.) He was ordained to the ministry on June 10, 1923, in the Germantown Church, Philadelphia, and served congregations in Wayland, Iowa; Pandora and Kidron, Ohio; and West Swamp, Bethany, and Flatland, Quakertown, Pa. In addition to the presidency of Bluffton College from 1934-37, he was president of both the Middle District and Eastern District conferences, member of both the General Conference Board of Education and the board of trustees of Mennonite Biblical Seminary for twenty-one years.

Ben R. Stucky, Eden Church, Moundridge, Kan., was born Oct. 23, 1901, and died Nov. 28.

Katie Thimm, First Church, Beatrice, Neb., was born Aug. 30, 1888, and died Aug. 30.

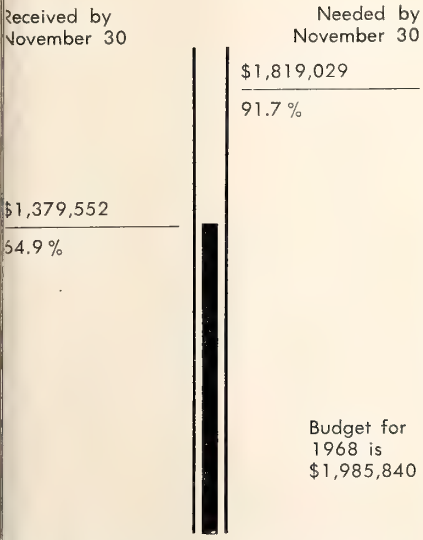
Laura M. Wiebe, First Church, Beatrice, Neb., was born Dec. 24, 1914, and died Nov. 24.

Rosenberger

Conference budget

	Budget	Receipts to Nov. 30 1967	1968	%
Missions	$1,306,000	$ 960,203	$ 917,805	70.3
Christian Service	357,040	263,242	271,812	76.1
Education and Publication	129,600	57,996	55,776	43.0
Seminary	193,200	119,345	108,492	56.2
Where most needed*		33,960	25,667	
	$1,985,840	$1,434,746	$1,379,552	69.4

*To be distributed at the end of the year.



The October spurt in receipts was not repeated in November. November income totaled $217,415 which was short of last November by about $5500. To meet the budget, we need $1,985,840 by the end of the year, and we have now received $1,379,552. Simple arithmetic indicates a need for over a half million in December. We have received substantial amounts from individual donors, as well as from churches, resulting particularly from harvest festival offerings.

It is difficult to understand this shortage, in light of the fact that large sums of money have recently gone out of certain Mennonite communities in support of programs about which very little is really known. On the other hand, we may have been negligent in not keeping you properly informed of the needs and the results of the Conference's effort in feeding the hungry and ministering to spiritual needs everywhere. Please give this matter your prayerful consideration. *Wm. L. Friesen, Treasurer.*

Workers

The Henry Dueck family has recently returned to British Columbia from Asuncion, Paraguay. Henry was pastor of the Mennonite church in Asuncion the past twelve years. Asuncion is becoming the hub of inter-Mennonite and inter-colony communications in Paraguay. The General Conference Mennonite Church supports this work through the Paraguay Missions Committee, enabling this church to reach into the community. Mennonite churches in Paraguay are administratively responsible for their own mission projects, although funds from North America assist their program. In January, the family will move to Ontario, where Henry will teach in the United Mennonite Educational Institute in Leamington.

Marilyn Giesbrecht, Bergthaler Church, Steinbach, Man., is serving a voluntary service assignment as secretary to H. H. Peters at the Open Door Missionary Fellowship, St. Louis, Mo. She is the daughter of Janet Bergen.

Daniel and Linda Hood, Maplewood Church, Ft. Wayne, Ind., are serving a two-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. They are serving as community service workers at the Mennonite House of Friendship, Bronx, N.Y. Daniel is the son of Mr. and Mrs. Benjamin F. Hood, Roseville. Before entering service he was employed as a carpenter by East Central Improvement Corp., Ft. Wayne. Linda is the daughter of Mr. and Mrs. Ralph W. Mason, Indianapolis, Ind.

LETTERS

Beggarly stance in prayer

DEAR EDITOR: In the December 10 issue of *The Mennonite,* I'd like to answer Vernon Stucky's question about, "Do we have a right to pray?"

It is not a question of merit or guilt. The Pharisee was obviously a sterling citizen, a seriously religious man whose acts of devotion make ours look paltry by comparison. And he was honestly grateful to God that he was not like that Publican, a traitor to his country, a shyster among his neighbors, who felt definitely out of place in God's house. God loved this top-notch man just as much as He loved the Publican. Yet, Jesus tells us that the Pharisee went home with nothing more than his virtues. It was the scoundrel who went home full of the goodness and life, which God alone gives.

It is hard for good people not to place at least a little stock in their goodness. And it is so easy for us to worship with one eye toward God and the other fixed critically on some publican and Pharisee. It is really more comfortable to face God this way, but unfortunately, this way misses the whole point. Before the Holy God, it is not a question of relative merit or guilt. It is a question of receiving or rejecting the total and priceless forgiveness. He gives through Christ. We need not imitate the Publican's life to receive forgiveness, only his beggarly stance and trusting plea. Lord, have mercy on me, a sinner, for Jesus' sake. Amen. *Andrew Pjesky, 419 Locust St., Halstead, Kan. 67056.*

D. Hood

L. Hood

Done with lesser things

The following comments relate to the current discussion about The Revelators at Estes Park in July.

Our varied reactions are probably due to our sins of omission and the situational reality that confronts our collective conscience and the frustration we feel individually in our response to the Spirit. May we prayerfully arise to a high Christology that will "draw all men unto Him" and in the words of the Apostle Paul, identify with Romans that we may needs win some to Christ. May the Anabaptist vision of the lordship of Christ, heighten and renew our efforts. . . . May we be about "our Father's business" and have done with lesser things, winning men for Christ through salvation in our Lord and Savior Jesus Christ and Lord of all. *John F. Enns, Box 3353, Kansas City, Kan. 66103.*

Responsible for race issue

Dear Mr. Shelly: I would like to respond to Mr. Dalke's letter in the December 3 issue. I was at Estes, also. When the two boys lit up their cigarettes, it did not bother me in the least. I was well aware it would offend some people, but why should we keep the Revelators from expressing themselves in the way they thought best?

In what you called the "dirtiest of gutter language," have you never used any of this language yourself? You seem to have wanted the Revelators to present only what you wanted to hear. You were upset when you did not hear what you wanted to. You were upset when the Revelators pointed out that you were partly responsible for the race problem. So what do you do? You place the language and smoking first in your thoughts, then leave behind what is most important, which is the racial situation.

I saw the performance twice and I think the Revelators did a great job of performing it. And overall, I think they made a good impression on most people. *Kent Stucky, Rt. 2, Box 67, McPherson, Kan. 67460.*

Dare to speak out

Dear Sir: As a concerned group, we would like to express our interest and support of *The Mennonite*. We have found that *The Mennonite* speaks to the issues which confront the world and the church. We are very encouraged to know that there are those who dare to speak out in the face of certain conflict in the church.

In a recent issue, we disagreed with those who expressed an unwillingness to accept the world as it is (Committee of Christian Concern). We agreed with the editor and his response. We support him fully. Yours for peace, freedom, and justice, *The Cincinnati* MCC *Unit: Brice Balmer, Eleanor Fieguth, Dale Hofer, Mary Kay Hofer, Karen Jutzi, Vernon King, Elam Lantz, John Liechty, Dennis Loepp, Dori Loepp.*

Only a symptom

Dear Editor: I am amazed at the levels to which one of our Mennonite "revelators" will stoop in writing to our church paper—one which is read by over fifteen hundred ordained clergymen, missionaries, and lay members.

I am not aware of the reasons for all the occurrences at Estes Park last summer, but I am aware that someone has written to *The Mennonite* (Dec. 3) and included some language which should never be printed in a paper dedicated to sacred business.

Why is it that our Newton staff would permit such rubbish to be presented "as Mr. Dalke felt necessary"? Even so, this is only a symptom of a more serious condition. *Dan Pauls, 4000 Adams, Kansas City, Kan. 66103.*

Meditation fan mail

Dear Editor: Many thanks for "The choice and the hope" [Nov. 5]. Superb! and so timely. We need to pray more for all those who govern, in our country and elsewhere. *Mr. and Mrs. Gilbert H. Suter, Pandora, Ohio 45877.*

Stewardship of faith

Dear Maynard: On Sunday, in our church, we talked about stewardship. Trying to be relevant, two stewardship examples were cited: the attempt to be good stewards of the faith, as represented by the Committee of Concern; and the attempt to be good stewards of our resources, as represented by the resolution calling for $1,000,000 toward poverty. . . .

Stewardship of faith: What is obscenity? Is it words which, perhaps, are out of place (the definition of obscene) in one sense, but which are true to their situation and thus not out of place in another sense? Or is the true obscenity that which has been done to outcasts of our society? The observation is this: we were privileged to have the Revelators at the Lorraine Avenue Church in Wichita following their appearance at Estes Park. The most outstanding thing we noted was the lack of unapproachable hostility we had felt after the presentation at Estes. Upon asking the cast about this, we were told that they did not feel as threatened as at Estes. Perhaps, then, we were unaware of the mood we were creating at Estes. Perhaps we partly created some obscenity there.

Poverty resolution: What is being done to get this off the current seesaw onto the diving board? The observation: this sum, divided among our membership, could be met by about an additional gift of $20 per member. *Donald R. Steelberg, Trease Road, Wadsworth, Ohio 44281.*

To the Editor: I, too, would like to be a member of the Committee of Christian Concerns. Rather, I thought I already was, by virtue of being a member of the Mennonite church. I think it is good for a group to bring its concerns to the fore, and we should always leave room in the brotherhood for this. My concern is that the presentation by the Revelators is being used simply as a facade. The problem goes deeper than that and I would wish that those with concerns would, rather, expose the real wound instead of the many little scratches. *Henry V Friesen, Altona, Man.*

Frank H. Epp

America's war refugees in Canada

In the 1930's, an Austrian naval captain, Georg van Trapp, was called by the Third German Reich's Navy to report for duty as a U-boat commander.

While the modern submarines of the new dynamic Germany tempted van Trapp, he soon concluded that Fuehrer Hitler's military cause was not for him, and he dodged that particular draft by fleeing the country.

Did he do the right thing? The Third Reich obviously thought *no*, while many of van Trapp's Austrian compatriots sympathized with him. In America, he became a folk-hero, largely through the concerts of the Trapp Family Singers and later through the film and stage play *The Sound of Music*.

Though probably one of the best-known draft-dodgers, Captain Georg van Trapp has, by no means, been the only emigre from a political-military system or law which bureau conscience could not accept. In the last two centuries, thousands of Europeans left their native countries to escape military states, the military draft, or particular wars. And there has been such movement also within North America.

In World War I, for instance, scores of Mennonites and larger groups of Hutterites left the United States for Canada because American public opinion and the country's courts and jails were hard on conscientious objectors. Many were tortured and some even died in American jails.

Those who came to Canada found that public opinion was also against them here. At that time, just fifty years ago, Canadians were easily aroused by patriotic groups, politicians, and newspapers, and in 1919—the war was already over—the government felt itself constrained to pass a regulation prohibiting entry into Canada of Mennonites, Doukhobors, and Hutterites.

It was this May 1, 1919, regulation, which until it was removed by Prime Minister William Lyon MacKenzie King in 1922, held up early entry into Canada of the Russian Mennonites seeking to escape the Bolshevik Revolution.

In demanding this discriminatory measure, Canadians had forgotten that many immigrants to this country had, in times past, been motivated in their coming by the draft-dodger impulse or creed, which has been stated as follows: "Rather than have war, I would give up everything. I would give up my country."

The forty thousand or more immigrants who came to Canada during and after the American revolution, for instance, included many British Colonists who refused to take up arms against Great Britain.

That these people, too, were draft-dodgers is often forgotten, because they soon became the most important single economic and political group in Canada and, hence, heroes. United Empire Loyalists they were called.

The Loyalists included some two thousand Mennonites. Their grandsons, a century later, assisted 7442 Russian Mennonites, who likewise were escaping a growing militarism in coming to Canada in 1874. Those who came in the eighteen seventies were followed by others in later years.

Patriotic fever was high in Canada, making it difficult for the conscientious objectors, especially those who were fleeing the United States. In those years, Canadians forgot the extent to which escape from militarism and the draft had been a fundamental feature in Canadian immigration history.

Today, Mennonites are in danger of a similar loss of memory. As Canada, in 1919, shut its doors to Mennonites, so Mennonites, a half century later, are in danger of shutting their hearts to the American draft-resisters now coming into the country.

Few, if any, of these draft-resisters are Mennonites, of course. If a Mennonite objects to military service, he has very little difficulty obtaining classification as a conscientious objector. The draft boards know that Mennonites (like Quakers and others) have, for generations, objected to all wars. Individual objectors today have little difficulty in cashing in on that heritage.

Other objectors to the present war in Vietnam are not in as privileged a position and have, therefore, looked for other ways of escaping the draft. In the final analysis, they often have only two alternatives: going to jail for as many as five years and paying a $10,000 fine, or fleeing the country.

In the last several years, thousands have chosen to flee the country, mainly to Canada—some estimates place the number as high as ten thousand, although nobody knows for sure. At present the flow is increasing, and in Toronto, alone, about fifteen are arriving daily. The mail brings about fifty inquiries to the anti-draft office in that city every day.

Other important receiving centers are Vancouver and Montreal, although another twenty anti-draft contacts in all major cities in all the provinces, except Nova Scotia, must not be overlooked.

The contacts are listed in a new 128-page *Manual for Draft-Age Immigrants to Canada* published in a quantity of 15,000 and distributed for $1.00 each throughout the U.S.A. by the Toronto Anti-Draft Program, headed up by twenty-year-old Mark Satin, himself a draft-resister.

Assisting the program in the U.S.A. are some one-hundred anti-draft contacts, including some religious organizations as well as lawyers' offices in New York and Los Angeles. It is expected that the increased information and improved organization will bring thousands to Canada in 1968 if the war and draft pressures escalate.

There is, at present, no Canadian law which can prevent American draft-resisters from coming to, or being extradited from, Canada. Only American military personnel deserting while on official duty in Canada or in Canadian ports are subject to extradition under the Visiting Forces Act.

Laws can change, however, as we know from 1919. In October 1967, a private Liberal member introduced Bill C-170 as an amendment to the Visiting Forces Act, which, in effect, would empower the Canadian Minister of National Defence to arrest draft-dodgers and turn them over to the Government of the United States. As a private bill at the bottom of a long list, C-170 did not receive a hearing at the end of the recent session, and, therefore, died automatically.

The idea didn't die with the bill, however, and it is quite possible that it could be reintroduced in the next session. If and when public opinion should become unfavorable to the draft-resisters, we can also expect some governmental action.

For the present, however, Canadian immigration law and officials do not classify draft-dodgers as such, and it is a violation of Canadian law for immigration or consular officials to give false information, as some of them have, to deter draft-dodgers from coming to Canada.

The Deputy Minister of Manpower and Immigration, Tom Kent, has expressly stated that Americans applying for entry and able to meet "normal immigration requirements have nothing to fear" from his Department, with respect to their military status. When General Mark Clark, on April 12, 1967, asked the Canadian embassy in Washington to help return all the draft-dodgers, he was told that this wasn't possible.

Draft-resisters, as all other Americans, can enter the country as visitors (six-month stay allowed) or as students (one year at a time, renewable year by year). A temporary stay, however, is only of little help, since bona fide evaders of the draft do not expect to return to the U.S., unless they are ready to go to jail for five years. Most of those who come, come to stay, and their first goal, as visitors or students, is to obtain landed immigrant status, which gives all the privileges of citizenship except voting.

Immigrant status can be obtained if the applicant scores fifty points or more on the immigration department's new assessment scale. Americans ordinarily have little difficulty in rating high, but opportunity for employment can be the crucial factor. The opportunity is measured by occupational demand in Canada and occupational skills on the part of the immigrant.

One of the first needs of draft-resisters is, therefore, related to employment. Among those active in finding employment for draft-resisters is Robert Johnson, pastor of First Mennonite Church, Kitchener, Ontario, himself an American citizen, who has recently become very much concerned about the war in Vietnam and the military draft in his home country.

Economic need can also be a problem for those who leave home without means and who do not find work soon after their arrival in Canada. The Board of Evangelism and Social Service of the United Church of Canada, in 1967, established a $1000 fund from which to help such immigrants. The director of the Board, the late Ray Hord, experienced considerable opposition, in his own church, to this help and succeeded in implementing it only after it was designated not for draft-dodgers but for refugees.

Social-emotional needs usually are also considerable. Harassed by their society and often rejected by their families, the draft-resisters come feeling lonely and unwanted. Frequently, they can't find acceptance by Canadians, either. More than anything, they want and need friends.

What should be the attitude of Canadian Mennonites to those Americans coming to Canada? It would appear that Mennonites have at least three reasons for being sympathetic: their Christian teaching and commitment, their historic experience, and their missionary interest. Of all North Americans, few are as open to Anabaptist interpretation of the gospel as are the draft-resisters.

While some are undisciplined and indifferent young people who are seeking the easiest way out of life's dilemmas, the majority are idealists, unusually honest with themselves and with society, as well as courageous and selfless. Turning their backs on their American homeland and thei loved ones has, for them, been no easier than it was for our forefathers in their many migrations. Many of them are very intelligent and well-educated.

However, even if they did no represent moral, intellectual, and vo cational assets, Christian compassion should still be responsive to thei need. They deserve the same hearin and reception that Canada has tradi tionally given to political refugees. Emergency economic aid, employmen and educational opportunities, socia fellowship, and spiritual counsel al should not be withheld from them.

With the experience of 1919 behin them, Mennonites will also be anxiou to watch public opinion and govern mental action and do what they ca to prevent Canada from doing t others, as once, in a moment of weak ness, it did to them.

MEDITATION

The miraculous revelation

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful . . ." (Is. 9:6a). Miracles are still being performed. Our miracle-working God is still in control of the entire universe. He is still doing things that seem to us impossible. He has been doing this ever since the first chapter of Genesis, and has continued to do so, even today. He is still performing miracles. One of the greatest miracles today is the transformation of a sinner into a saint of God. This is made possible by means of, what seems to me, the greatest miracle of the ages. This is the Son of God coming to us in the form of man, for "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) . . ." (Jn. 1:14). His purpose in coming was to "redeem us from all iniquity" (Tit. 2:14).

"For unto us a child is born" (Is. 9:6). What excitement at the birth of the first child in a home. To the parents, this is the greatest. Here is a human being, in miniature, and it is their own. It belongs to them. It is a thrilling experience for that young mother and father to look at the infant in their arms and realize that this is "our own." Isaiah says: "unto *us* a child is born." Of course, he refers to Jesus Christ, who came to seek and to save us. He is come to *us*. What a thrill to realize that Christ the Savior is born and is come to us.

"Unto us a son is given." This is different from "a child is born." The Angel Gabriel said to Mary: "He shall be called the Son of God" (Lk. 1:35). The child born to us speaks of the preciousness and intimacy of that relationship. The "son given" presents the aspect of a gift. He was *given* to us. We had no claim or merit to deserve this gift. He was given by God the Father, for a very definite and distinct purpose: "to seek and to save that which was lost" (Lk. 19:10). "For God sent not His Son into the world to condemn the world; but that the world through *him* might be saved" (Jn. 3:17). When there was no hope, no escape, no release, then God provided a way out by giving His Son. John 3:18 presents this clearly: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." What a precious gift of our Father in heaven who has given to us the greatest gift ever given. It is a miracle gift!

"His name shall be called Wonderful." Jesus Christ is wonderful. His very being is full of wonders. His coming from heaven to earth by way of the virgin Mary is a wonder—a miracle. His escape from King Herod's sword is a miracle. When Jesus had preached His first sermon in His home synagogue at Nazareth, we read that "all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way" (Lk. 4:28-30). This is a miracle! Wherever Jesus came during His earthly ministry, the unusual, the out-of-the-ordinary things took place. We think of them as the supernatural works. This they are. They are miracles—the doings of God!

The day of miracles is not passed. Our Lord is the same today that He was yesteryear. Miracles will take place in the days to come. One tremendous event will take place when the voice of the archangel will be heard, and we will be caught up together in the clouds, to meet the Lord in the air (1 Thess. 4:16-17). Our God is a miracle-working God. We reel back in awe and marvel at the greatness, the majesty, the power, and glory of our great God! And to think that this glorious God loves you and me! He is concerned about us. *Rudolf Toews.*

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*Supplemental reading for the Sunday school lesson of Dec. 29, "The Kingdom Shall Come."

COVER

Angel; detail from an engraving, Virgin and Child with Two Angels (After Abraham Bloemaert), by Jacob Matham. Dutch, 1571-1631. Christmas is costly. It has always been that way. (See "The Cost of Christmas," next page.)

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The cost of Christmas

Mary Rempel

WHEN YOUR YOUNGSTER asks to borrow money to buy Christmas gifts, you realize that he has learned a vital lesson concerning Christmas: it is expensive.

It has always been that way. The first Christmas, especially, was extremely costly.

Think of Mary. "Blessed are you among women," the angel told her. But what did this blessedness cost? First, she was misunderstood by her fiance. Then, wouldn't the *good* people of Nazareth have plenty to say? Who can imagine that awful, last day of the trip into Bethlehem? It could have been the most frightening day of her life. Think of the terror she suffered as they fled for their life from Herod. Christmas cost Mary some frustrations, later on, when her Son seemed to discount her and when she could not understand Him. Finally, none can fully know the severity of her pain as she stood beneath the cross.

Christmas was costly for Joseph, too. When he set out from Nazareth to obey Caesar Augustus' decree, he, probably, little realized the great responsibility he carried. Listening to the angel that first time when he said, "Joseph, son of David, do not fear to take Mary, your wife, for that which is conceived in her is of the holy Spirit," began a chain of unexpected and trying events. That first night in Bethlehem must have caused him untold anxiety. Saving his family from Herod was no easy matter. When they lived in Egypt, did he ever feel impatient at the interruption in his career? Or might he have felt like settling down there in peace and quiet, for a change? Whatever his personal feelings, when the angel spoke to him the third time, he was immediately ready to take to the road again—this time, to be struck cold by fear when they returned to Judea, because Herod's terrible son was reigning. Once more, God directed Joseph through His angel, and again, Joseph responded with precision obedience. In Nazareth, to him, as to Mary, came those difficult times, because of Jesus. Even at twelve years of age, the Son became a puzzle to Joseph. He knew what the generation gap meant.

Most of all, Christmas was costly to Jesus. We cannot begin to imagine what it meant to leave glorious heaven for sick earth. Nor can we know the humility of *God* becoming *man*. He had to start as a tiny, crying infant, suffer all the tumbles and bruises of childhood, make the difficult decisions of adolescence, and live out, daily, the intense dedication of manhood. All this, not because He had to, or as though He were in some kind of gift exchange and would be repaid accordingly, but because He chose to. Jesus did not come for the sake of Christmas. He came for the sake of Good Friday. Christmas cost Jesus His life.

It is the cost of Christmas that makes it so precious. For, because of it, sorrow can be changed to joy, bondage to freedom, ugliness to beauty, and hatred to love.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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FERMENT

on the Mennonite campus

Maynard Shelly

TURMOIL MARKS CAMPUS life, especially for the big universities of North America. At least, this is the case when these schools make front-page news.

But has the ferment spread to the Mennonite campus? Can riots and rebellious rage in Berkeley and Columbia, and Bluffton and Goshen and Tabor be spared?

Here are two types of schools: the large, public university is not the same as a small, private church college, just as an orange is not an apple.

The problems of student unrest at Berkeley and Columbia are caused by bigness and impersonality. The universities of North America were not prepared for the big swells in student enrollments that have come in the last ten years. Old-fashioned ways of teaching and school administration began to crack under the strain.

Students taught by graduate assistants wanted more contact with the real teachers who were, too often, absent from their classrooms, writing and researching. Students resented large classes and they didn't like orders handed down from above. They wanted to be consulted and they wanted to decide. They wanted power.

Most of the things which students at large universities want and do not have, the students at many small church colleges have had for years. Small classes and close contact with their professors have been theirs. They have been represented on many administrative committees for a long time.

But unrest is contagious. When the universities sneeze, everyone catches a cold. If private schools have set patterns that larger schools will copy, ideas can move in the other direction, too.

Change is the established order of the day and it will not leave Me nonite schools untouched. Wheth even the church schools are prepar is still an open question. Both st dents and administrators are awa that confrontations are in the offin These impressions grow out of vis to the three Mennonite college ca puses in Kansas during this scho term.

Orville Voth, president of Bet College, North Newton, credits st dents with bringing about chang across the country and on the Bet campus. He notes educational forms that have touched graduati requirements, class attendance, a curriculum emphases.

"Students want more say about p icies and administration," he sa "They want a voice in areas whi they might have previously accept as outside of their sphere of influenc

Voth notes that student pressu have come down heavy on matt relating to their personal lives.

"I wouldn't want to give the im- ession that they are not concerned out academic matters," he says. ut on social things, you get more sponse."

At Tabor College, Hillsboro, Presi- nt Roy Just reported the same in- rests. Dormitory hours and student- ess codes were changed "because of udent concern and interest."

"If there is to be some more modi- ation that needs to take place," he ys, "we'll get into dialogue with our udents on that."

And even junior college students ve their eyes on the social rules. an Histand, student body president Hesston College, speaks with some imation about the opportunity that udents will have to work with admin- trators on his school's living codes. "There will be some changes," he omises.

Stan adds, "The thing that impress- me is that students feel like they ed a change, and I feel our faculty really trying to meet the needs of e students."

Speaking for college presidents, oth believes that in spite of student iticism to the contrary, administra- rs want to help. "The so-called es- blishment which they condemn out hand is far more sympathetic than ey have ever expected," he says.

But even with good intentions, Men- onite schools may still not be ready help students at the place where ey need help, according to one col- ge prexy.

Says Laban Peachey, recently in- ugurated as president of Hesston Col- ge, "Our faculties are not prepared understand these students. They're ill struggling through some of their wn adolescent problems, even if they e forty or fifty. And they're behind e times. They've lost themselves in eir books and theories and aca- emic world, and they don't really now what's going on."

And what's going on is really close hand in the changing college stu- ent and the changing mood on the mpus.

The new breed of student comes om a different world than the student of the past and is maturer.

Peachey notes that by the time a young person has gone through high school, he has seen 15,000 hours of television and 500 movies.

"I tell you," he says, "whether your ancestors were Mennonite men or not, eventually, you become a part of this world."

And the part of the world to which the student belongs includes talk about student power and student responsibility for their own education.

Just notes an increased maturity in the students that he meets. "They come here further down the road than they used to in terms of knowing what they want," he says.

And this has its good points. "It's easier for us to meet their needs, because they are more articulate about what they want and, I think, they are coming with better judgment as freshmen than we did when we came twenty-five years ago."

These are the students whose mood is moving toward a more pronounced involvement in affairs, both on the campus and off the campus.

"You can definitely see a growing radicalism among the students," says Richard Friesen, Bethel's student body president. He points to protests about required chapel attendance and complaints about dormitory rules.

An underground newspaper (published and written anonymously) criticizes almost every activity on the Bethel campus. Whether a valid expression of student life or not, the underground press has, at many places, become one of the trappings of student activism, almost as commonplace as the demonstration of its placards.

Peachey criticizes those aspects of campus activity that take their cue from developments at other schools.

"There are people who read about these things, and they get in a huddle —not this consciously, of course— and say, 'Boy, we got to do something.' "

But the protests and concerns can and do become genuine, Peachey admits, where students find their own causes and work for them in terms of what they want the world to be.

"We have these folks on Mennonite campuses," says Peachey. "Some of these people are awfully honest, awfully genuine, and awfully troubled. They are searching for a way to express their faith in a meaningful way, because they have not found ways to do this in their home churches."

Representative of these concerned students are Richard Friesen and Al Berg, his counterpart at Tabor.

Says Al, a junior from Wichita, Kan., about his campus's interest in student power, "There are many church colleges that take a pride in staying away from all of this. I think there are times, even in this school, when people would like to think that students are not interested, but they have been finding out, successively, that students are interested in issues related to student power. They are interested in bringing controversial speakers to campus, and they are interested in bringing controversial films and books to campus for the purpose of discussing these issues."

Richard, a senior from Reedley, Calif., majoring in philosophy muses quietly about reforms that he would like to see in the ways of teaching and learning on his campus.

"You get this person standing up in front of the class and he talks and talks to you," he says, "and there is little chance to interact significantly. You really don't feel like you have a say in what you want to learn. You don't become really involved. And that seems to be a fundamental distortion of education."

He outlines plans that would allow the student more freedom and choice in his own education. It would be an experience rather than something handed down to him.

The casual observer may see the campus revolution in protests, demonstrations, and placards. But as Richard and other students like him on other Mennonite campuses talk and work out their ideas for improving their college life, one sees in this the genuine student revolution and a hopeful portend.

The first of a series of three articles.

Bulldozer builds Cachipay roads

SHOUTS OF *"Viva Colombia"* and *"Viva America"* rang out in the small Andean village of Cachipay as townspeople, Colombian government officials, the United States ambassador to Colombia, and representatives of the General Conference Mennonite Mission gathered on the edge of the town marketplace to dedicate the mission's newly founded community action program.

The main attraction of the December 5 program was the arrival of a bulldozer, donated by the United States Government AID program to the community. Ambassador Reynold Carlson heralded the community action program as "a new battle in the struggle against poverty" for the farmers of the community.

The new program, which is sponsored by the community and the mission and directed by Mennonite vocational missionary, Peter Harder, aims to construct roads throughout this mountainous area. Most of the proposed roadways are now only rocky trails, wide enough only for orange-laden burros to pass single file.

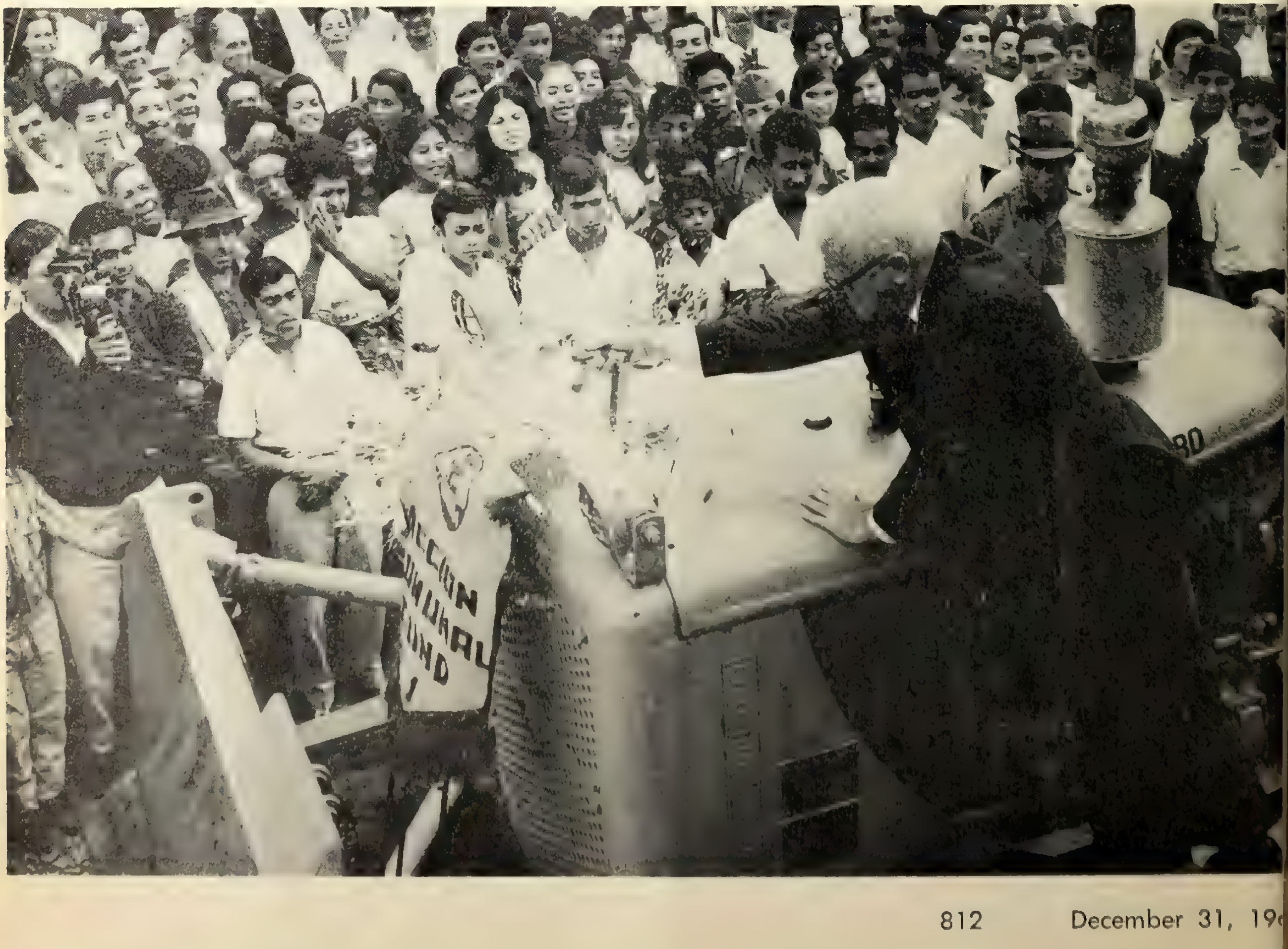
The road to the mission station will be in the path of one of the first road extensions. The station, located about one mile from Cachipay, is accessible only by a cobblestone path which passes over three narrow bridges.

Cachipay is known for its fragrant oranges and the coffee it produces. While located only about thirty-five miles from the Colombian capital city of Bogota, the farmers i the community have difficulty bringing their produce into the town i order to ship it to Bogota.

One tremendous help has been th formation of a cooperative for th citrus growers. [See "Oranges and rabbits grow in Colombia," Oct. 15, p 637.] Working collectively, the farmers now bring their oranges and othe fruit to a central collection poi near the mission station, where it i loaded onto co-op-rented trucks f the Bogota market.

The co-op has found a very read market in supermarkets and orang juice processing firms in the capita The price of oranges has also bee stabilized, due to the new marke which have been opened. Farme

Reynold Carlson, U.S. Ambassador to Colombia, christens the bulldozer "El Comunero," the community worker.



Carlson and Peter Harder, Mennonite missionary, turn the first earth to initiate the community action program in Cachipay.

now receive triple the price that they previously received in the local market in Cachipay.

But bringing the produce to the cooperative loading point still requires each farmer to strap sacks of oranges onto several burros and walk for hours along narrow, winding paths. As Peter Harder explained, “Each farmer, even if he only has fifteen acres of land, must maintain about four or five beasts of burden to get his produce off his farm.”

With the development of roads into the outback areas, the farmer will be able to reinvest the capital he has tied up in his mules and horses and buy more livestock. This would improve both his economic situation and his diet. The roads will have coop collection points, along which a co-op-owned truck can pass to pick up the fruit for Bogota. The cooperative has already begun construction of a store and a central office-warehouse plant.

As shown by the personal appearance of the ambassador at the dedication ceremonies, the United States Government is showing great interest in the Cachipay project.

Said one AID official who attended, “Cachipay is a pilot program for us, if it works here, there is no reason why any of the hundreds of small Colombian villages like Cachipay couldn't be helped through their own investments and initiative.”

Cachipay has one year to prove itself. That's the period of time that the United States Government has loaned the bulldozer—which must be kept operating twenty-four hours a day. Fourteen community action groups in town have banded together to form a *Conjunto Pro-Bulldozer,* or bulldozer promotion committee. Funds have been raised to initiate and maintain the work, and classes are being given to prospective dozer operators. Most of the funds have come from the community and Colombian government agencies.

La Maria, El Ceaso, and El Naranjal, surrounding communities, have also formed their own community action committees. They will take over the project as it spreads out from Cachipay into their own zones. There are dozens of other little villages located in the fifty-square-mile area that is considered inaccessible to rapid and modern transportation and communication.

With the expansion of the cooperative and the increased network of roads, the whole community should be able to take on a new economic appearance. With success in Cachipay will come more bulldozers and more Colombian and U.S. AID support. INCORA, the Colombian government agrarian land-reform organization is actively supporting the project. *Jerry Kagele.*

Americans for one year Europeans reassigned

Currently, thirty young people are in the United States under the Mennonite Central Committee exchange visitor program, commonly called trainee program. These young people have come from ten different countries of the world: from Uruguay, Paraguay, and Colombia in South America; from India and Korea in Asia; from Switzerland, the Netherlands, France, Germany, and England in Europe.

But all of them have come to live with the Mennonites of the United States and Canada for one year. Why? To learn to know, firsthand, life and culture abroad, to help in a

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personal way to promote international goodwill and understanding, to exchange ideas, to observe life in our communities and in our working world, and to learn new things vocationally and otherwise.

One trainee who returned to Europe last summer after one year in America writes: "I encourage MCC very much to continue the trainee program, and members of the Mennonite Church to be proud to possess an exchange organization, because you contribute to the good comprehension between the different nations in the world. Don't give up, the future lies in the hands of the youth, and if you try to rebuild a society of peace, start at the root, which is the youth."

Sponsors are needed now for trainees. This is an opportunity to participate. After six months in one location, normally, trainees move to different assignments for the second half-year, and new homes and new working assignments are needed for the first of February. The sponsor gives the trainee a home away from home for six months, gives him work, preferably in his chosen vocation, provides room and board plus $20 per month spending money for the trainee, sends $75, monthly, to MCC to cover transportation, medical, and other costs, accepts the trainee as a member of the family rather than hired help, and makes it possible for the trainee to become acquainted with the church and community activities.

Placements are needed as of February 1, especially in business and more specialized vocations for particularly the following: several male clerical office workers or store clerks, a number of nurse's aides, registered nurses, a hospital orderly, several children's home aides, a social worker, a carpenter, a shoe factory position, and kindergarten teachers.

People who can receive a trainee in their home or work situation, please do not delay to write *now*, before December 31, to: Trainee Program, Mennonite Central Committee, Akron, Pennsylvania 17501.

Service programs open in Canada

Four new voluntary service units are being opened in Canada by the Mennonite Central Committee. Two of these units will participate in institutions serving the mentally retarded; one will staff a day nursery in northern Manitoba; while the fourth is an inner-city program in Toronto, where eight volunteers are currently serving.

The chief qualification for the positions at Woodlands School and Menno Home is the ability to work with people. Studies show that the mentally retarded have more potential for improvement than has been, traditionally, believed. Much of their development comes from meaningful one-to-one relationships. In providing these relationships, it is the volunteer's motivation rather than his skill which is most important.

Woodlands School, New Westminster, B.C., is a provincially-sponsored school for mentally retarded and has approximately fourteen hundred residents. Male volunteers help as needed in work with young, trainable boys and girls in the areas of motor and auditory development, visual perception, self discovery, and role play, supervise vocational students in preparation of soil, care and harvesting, and assist in all recreational activities and religious services on Sunday.

Unfortunately, after an extended stay in institutions, the mentally-retarded patient often finds it difficult to return to the society from which he came. In more recent years, increased emphasis has been placed on returning the patient to the society from which he came.

Menno Home, Waldheim, Sask., has recognized the need for more adequate therapy, training, rehabilitation, and work programming. Through effective programming and a conducive environment, it is hoped that the individual can graduate to a point of minimal supervision, from which he can participate in community functions and enter gainful employment in either a sheltered workshop or out in the community.

Volunteers at Menno Home work directly with the patients, as aides and recreation and training assistants. As an aide, the volunteer is responsible for creating an interesting and stimulating environment for the residents; the recreation assistant will help plan, develop, and supervise recreational programs for the residents of the home.

The *day nursery* is located in Thompson, Manitoba, a new mining community in northern Manitoba. The town sprang up very rapidly as a result of rich nickel finds. At present, the population stands at fifteen thousand, but it is expected to increase to twenty-five thousand within the next few years.

Mennonites from several conferences have established a church in the Thompson area and, from the beginning, have searched for ways to become meaningfully involved with the needs of the community.

A day nursery was a project that received immediate attention. During last summer, three girls operated a day nursery in the town. "It seemed as though the ladies who brought their children saw several favorable benefits," reported one of the summer service girls.

The church at Thompson is now asking for long-term voluntary service personnel to staff the nursery and to help them relate more aggressively to the various needs of the community.

The *Toronto Service Program* is located in two public-housing developments, Warden Woods Community Center and Lawrence Heights Public Housing Project. Both projects are serving low-income people. Services offered by voluntary service workers range from homemaker services to providing a nutritional hot lunch fo the children at the day-care cente and some public schoolchildren. Medical personnel also serve in Toronto hospitals.

The Toronto Service Program is result of a joint effort of the Mennonite churches in Toronto and Mennonite Central Committee, Canada The program is administered in consultation with the Toronto churche and in close conjunction with Toronto social agencies.

Including Newfoundland, where MCC has placed teachers and nurses since 1954, a total of fifty-one volunteers currently serve in Canada with MCC.

Two Mennonites in prison
Draft resisters total 100

In United States federal prisons, nearly one hundred men are serving two-to-five-year sentences because they could not, for conscience reasons, comply with Selective Service. For some, it was not a matter of resisting the draft, but refusal of their draft board to grant a CO classification.

Few people are aware that since 1948, between six hundred and seven hundred conscientious objectors have been imprisoned. Unlike most federal prison cases, few of these are given broad headlines in the major American newspapers. Consequently, most of these conscientious objectors are forgotten by society.

The regulations of these institutions allow the inmate to have only twelve registered visitors and twelve named correspondents. However, this mail restriction is relaxed each year at Christmastime. The imprisoned are permitted to receive an unlimited number of Christmas greetings, provided they contain no written or typed messages. Only the printed greeting along with the signature and address are permitted. In most instances, there will be no acknowledgement of the greetings, due to the mail restrictions on the inmates.

During 1968, five known Mennonite conscientious objectors were imprisoned. However, three have completed their sentences and have now been released. At this time, only two Mennonite conscientious objectors are known to be in prison. Both are incarcerated at the Allenwood Federal Prison Farm south of Williamsport, Pennsylvania. They are: Eli E. Miller, formerly from Dalton, Ohio, and Raymond Stauffer of Ephrata, Pa. You may wish to send Christmas greetings to these two Mennonite men, as well as to other imprisoned conscientious objectors. Names and addresses are available through the MCC Peace Section, Akron, Pa.

A retired Methodist minister, Robert Horton, is serving as chaplain to the imprisoned conscientious objectors. He has, regularly, visited more than twenty of the thirty-five federal prisons where these men are held. He has also made attempts to visit conscientious objectors in the armed forces who are retained in stockades at the various military bases in the United States. Although Horton has been successful in his prison visits, he has been able to gain entrance into only one stockade.

Anyone having knowledge of a conscientious objector being held at a military base who would wish to have a visit by a minister should contact Robert Horton, 855 Wood Road, South Hampton, Pa. 18966. It is important that Horton have a letter from the individual requesting a visit, otherwise, the base is under no obligation to admit any visitors.

In addition to the two presently serving sentences, two other Mennonite registrants are known to be awaiting sentencing and imprisonment.

Words and deeds

Laurelville Mennonite Camp, Mt. Pleasant, Pennsylvania, will host the 1969 biennial meeting of the Mennonite Camping Association, February 21-23. Mennonite camping leaders and resource persons from other denominations are invited to attend. Sessions will be structured for sharing new ideas and for working on problems brought by participants.

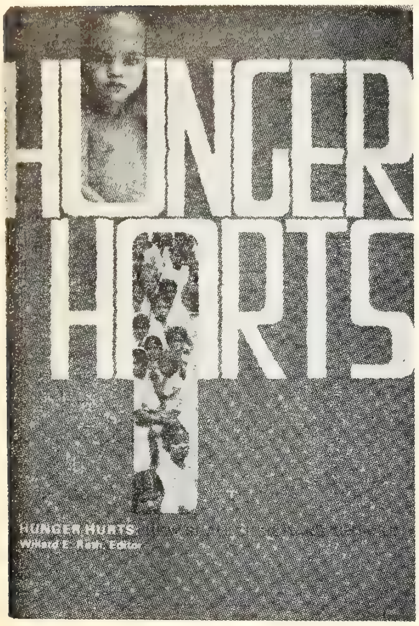
C. J. Dyck and Lawrence Burkholder will be the guest lecturers at a School for Ministers sponsored by the three Mennonite colleges of Kansas (Bethel, Hesston, and Tabor) and by three Mennonite conferences. Dyck will discuss renewal movements in history and Burkholder will talk about the church-community in conversation.

Karl Barth, Swiss theologian, died this month. "He has given theology again a central place in the history of thought," said W. A. Visser 't Hooft, honorary president of the World Council of Churches, "and had a profound influence on the life of the church in our time." Said Eugene Carson Blake, "Professor Barth believed that authentic unity of the church would only come about if the church dared to be itself and to leave behind all that would be a self-righteous manifestation of power or sheer representativeness."

Swiss Village, a new home for aged at Berne, Ind., offering both a retirement section and nursing-care section, was dedicated Oct. 13. The idea for such a home came from Eli Habegger of Berne after the death of his wife. He willed $10,000 to First Church, Berne, for the purpose, and the amount was increased substantially by Mrs. O. F. Gilliom and the Al Stahlys. The church appointed a committee which planned a retirement home to serve the entire community. Swiss Village provides apartments for thirty-five persons (these are already filled) and nursing care for fifty-two persons. Marlin K. Sprunger, of Berne, is the executive director of the village.

Lois Weidner, Allentown, Pa., spent three weeks this summer in a Servanthood workcamp at the Wernersville (Pa.) State Mental Hospital, serving as "normal" friends for the young adults at the hospital. She says: "For the first time in my life I had to make an all-out effort to make friends. I had to force myself to love someone who had been in trouble with the police, smoked, drank, and had the most colorful vocabulary I have ever heard. I never realized how hard it was to love when there was no love given in return. . . . One night I sat on the patio with a boy and listened while he told me his mother was a prostitute and he had never seen his father. At age five, he was sent to a children's home. He got in trouble with police, and at age fifteen, spent a year in jail. He used to believe in God, but he thinks God forgot him. I went back to my room and wept. I have a family who loves me and he has never known love at all."

RECORD



HUNGER HURTS

Published

Hunger Hurts by Willard Roth, a sixty-four-page illustrated paperback, is a study course of world hunger for youth and adults. This booklet seeks to answer the call to study which grew out of the two-day Mennonite-sponsored consultation on world hunger held last May. The call suggested that Mennonite congregations might do a serious study on world hunger during the final months of 1968 so that an informed compassion may motivate the brotherhood "toward a common priority involvement in the crusade against hunger, characterized by sensitivity, creativity, and urgency." Miriam Beachy, C. Franklin Bishop, J. Winfield Fretz, Mahlon M. Hess, William Klassen, Vern Preheim, and Andrew Shelly present the causes and extent of hunger and specific ways in which the church is involved in meeting this crisis. The accompanying leader's guide by Paul M. Lederach takes up the feel of hunger, its causes, meeting the hunger crisis, what the Bible says, and what we can do. The book, at 75 cents a copy, and the separate leader's guide, 50 cents, are available from Faith and Life Bookstores: Berne, Ind. 46711; Box 347, Newton, Kan. 67114; Box 430, Rosthern, Sask.

Released-time curriculum. The first total attempt of Protestant churches to provide interchurch material for use in released- or dismissed-time classes, Saturday or after-school classes during the week, will be published March 1. The new curriculum was developed to guide students (grades one through twelve) to a personal religious commitment, in contrast with courses *about* religion which are now offered in some public schools. Subject areas deal with history, science, society, the self, the gospel, and other faiths on the American scene. The books are published by the Cooperative Publication Association and can be purchased through religious bookstores. The courses are broken down into two grade combinations. Dorothy E. Molan (Judson Press) wrote grades one and two; Grace Storms Tower (Abingdon Press) wrote for grades three and four; Lorna Beers (United Church Press), grade five and six; Natalie Hodgson (Bethany Press), grades seven and eight and Ward L. Kaiser (Abingdon Press) grades nine and ten. Backgroun reading for teachers, for students i grades eleven and twelve, and th general public is provided in fiv paperbacks. The texts are: *The Christian Views History* by Howard Grime (Abingdon); *The Christian View Science,* by Frank E. Wier (Abingdon); *A Christian Look at Secula Society,* by Gerald H. Slusses and *O Becoming Children of God* by Wayn E. Oates (Westminster).

Every Home Plan

We asked a number of people to comment on the Every Home Plan whic provides The Mennonite *and* Der Bot *to our churches:*

I am convinced that the Ever Home Plan is one of the best thing that has happened in the Genera Conference. This plan brings information, inspiration, provocative though and challenge to each home. Even it is not read, it becomes a silent r minder in the home that they are part of a larger group, and it speak to them reminding them of their onc declared faith in the principles of th Mennonite church. *Elbert Koont North Newton, Kan.*

Recently, our congregation sent questionnaire to nonresident membe asking about *The Mennonite.* Wit only one exception, they assured u they were reading it and wanted t continue receiving it. This speaks ve well for the Every Home Plan, an for the quality of our church pape *Vernon Lohrentz, Bloomfield, Mon*

For those of us who have lived i areas where there has been only handful of Mennonites, in compariso with society in general, *The Menn nite* has played the roles of Menn nite visitors of various sorts. It h brought joy, sorrow, concern, pai and even threat. But it has helped n face up to my world, my society, m community, my family, myself, ar to my Lord. *Robert D. Suderma Edinburgh.*

LETTERS

Calendar

Western

Jan. 27-30—School for Ministers, Hesston and North Newton, Kan.

Deaths

Jacob W. Berkey, Silver Street Church, Goshen, Ind., was born Dec. 10, 1877, and died Dec. 11.

John Boschman, Zoar Church, Langham, Sask., was born Dec. 29, 1905, and died Dec. 2.

Duane A. Corkill, Bethany Church, Freeman, S. D., was born June 18, 1903, and died Nov. 26.

Abraham C. Jantz, Menno Church, Spokane, Wash., was born Dec. 18, 1887, in Marion, S. D., and died Nov. 19.

James Kamp, Meadows (Ill.) Church, was born Sept. 19, 1880, and died Dec. 3. He was a resident of the Meadows Mennonite Home twenty-two years.

Peter Carl Neufeld, son of Mr. and Mrs. Hans Peter Neufeld, Bethel Church, Lancaster, Pa., was born Nov. 27, 1958, and died Dec. 5.

Nettie Sawatzky, Clearbrook (B.C.) Church, was born May 7, 1899, in South Russia, and died Dec. 9.

Elizabeth Thiessen Regehr (Mrs. Peter), Zoar Church, Langham, Sask., was born May 1, 1917, and died Dec. 12.

Mrs. John Warkentin, Alexanderwohl Church, Goessel, Kan., was born Mar. 27, 1903, and died Dec. 14.

Baptisms

First Church, Allentown, Pa., on Nov. 24: Anita Rossimiller, Barbara Keiper, Joy Meron, James Clewell.

Marriages

Eugene C. Classen, Menno Church, Ritzville, Wash., and *Dorene Flaming,* Alexanderwohl Church, Goessel, Kan., on Dec. 23.

Floyd Nickel and *JoAnn Schmidt,* both of Alexanderwohl Church, Goessel, Kan., on Dec. 29.

James Schmidt, Ferndale, Wash., and *Rachel Becker,* First Church, Aberdeen, Idaho, on Dec. 11.

Slavery worse than war

To the Eeitor: We have read about your attitude toward the war in Vietnam in your paper and think it is high time you start setting the record straight to your readers.

I become infuriated at the charges you make about the United States being involved in the Vietnam war. You talk about the atrocities the American soldiers commit. You want to know who commits the atrocities? Read this enclosed article that appeared in the November issue of the *Reader's Digest* [The Blood-Red Hands of Ho Chi Minh].

If you fail to see the light after you read it, you have no business to live in this country of freedom. Since you are always finding fault about our country's actions in Vietnam, it would do all of you, who sit in your comfortable homes and easy lives, good to live under communism for a while. Yes, war is hell, but there is something that is worse than war and that is slavery. Have you ever stopped to read about the purges the communists make when they take over a country? They don't go after the rich people first like you always talk about in your paper. It's the missionaries and those that have faith in God and teach His Word. You talk like you know so much about communism. If you do, tell the people all of the facts instead of giving them a little paint job and saying "the communists keep the rich people in line" and propaganda of such.

No, we don't like this war, either, we don't like the administration that's running it. Despite the fact that you claim the U.S.A. should leave the people of Vietnam choose their own government, we, in 1961, were invited by the Vietnam Government to bring troops to South Vietnam. Remember in 1964 when Senator Barry Goldwater told the American people how to win the war, which we could have done in six weeks, but you went along with the red slogan (we mustn't start World War III)? By the way, who has broken all the promises and pledges ever made, the U.S.A. or Russia? Let your readers judge for themselves, for those who still think for themselves instead of listening to these pseudo-intellectuals. But, of course, your magazine supported President Johnson, and were promised peace, prosperity, and everything else. It looks like we have gotten everything we weren't promised.

My brother, Roger, was killed in action in Vietnam. He wasn't a long-haired, bearded tramp or a draft-card burner or one of those so-called peacemakers, but we rejoice in the fact that he was a true born-again Christian, and that he is in heaven singing the praises of God. He obeyed the call, and willingly gave his life for our precious freedom and liberty that we have in this country. At the graveside, "What a Day that Will Be," was sung. Praise the Lord, He is coming soon and we will be reunited with him. I have noticed that you do not mention the second coming of Christ in your paper. If this isn't the Christian's hope, what is? *Frank R. Fast, Butterfield, Minn. 56120.*

About our letters. *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

Workers

Garry Banman, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment at the Swedish Memorial Hospital, Minneapolis, Minn.

Memories of C. E. Krehbiel

The following letter written in German to our sister paper, Der Bote, *has been translated for publication here.*

To the Bote: I hardly believed my eyes when *The Mennonite* of November 12, came into my house. The same format, the same title, but then the picture, the cover picture: a big, beautiful farmhouse, with a number of people in front, *white* people, young and old white people. And, to judge from appearances, simple, happy people. The Christian Krehbiel family! I didn't quite trust the whole thing, turned the page, and another surprise: the picture of the (white) highly respected C. E. Krehbiel. And then I read: "C. E. Krehbiel's appointments from God." I read the whole article with great interest and thankful heart. Many a dear memory arises among them the Sunday during the year 1922 when C.E.K. was our guest minister in Einlage, Russia, and spoke to us about "Building." I think of the *Bundesbote,* whose editor C.E.K. was for a long time. Yes, that really was a church and conference paper!

Impressed with the cover picture and what I had read, I turned to the Letters. Will that page also show a change in the course *The Mennonite* has taken? Alas! One only needs to read the letter of Anna M. Naser. How can the editor publish such propaganda literature? How do the directors allow it? What purpose does this have? Is it our duty as peace-loving and peacemaking Christians to help stoke the fire, the fire of lovelessness, of hate, of rebellion against the existing order, the government of the land under whose protection we live? Too much freedom in the country, too much freedom!

And then one should read on. "Dry Grass Singing." To whom is this story beneficial, and how many can it hurt? At first, there were the sex stories, and now propaganda. Does the editor really not find something better for our youth and the conference paper? Something that would comply with Philippians 4:8? *A. A. Martens, 615 First St. E., Saskatoon.*

Victory comes from Christ

To the Editor: There are those Christians who truly seem to know and trust Christ for victory in their lives. They may be in close contact with older and mature people who aren't realizing the victory secret so precious to them. Here can easily come the peril of pride. Almost, without realizing, victory can slip from them, quickly, through some critical condescending words of fellow Christian failures who they think aren't within this victory secret. Of course, instantly, victory is gone because they have sinned, also. So a victorious Christian is in himself no whit better than the carnal Christian. The only good thing about him is Christ and all glory and honor for victory are Christ's who gave it. We deserve no credit at all and true victory must keep us very humble. Many today attend Bible conferences, and fully surrender to His lordship; then return to their home churches and speak critically of others' characters or, perhaps, of ministers themselves. Surely, this grieves the Holy Spirit. Let's remind ourselves that Christians, too, must be keenly conscious of their own sinfulness, and practice the perfect Christlike love that is kind, vaunteth not itself, is not puffed up, doth not behave unseemly, taketh not account of evil, and never faileth (1 Cor. 13).

Another peril is that of being unteachable. Some say to themselves, "He can't tell me much about the Bible because he isn't in the light." His heart is closed to criticism of others—therefore, unteachable. May God deliver us from such dangers as unwillingness to learn from those who may indeed not be as far along. We can learn from anyone, even our youth in the church, and need to communicate much more to have things in common. Humility of mind, eagerness to know, and grateful acceptance of truth, even if it hurts, are safeguards against this peril.

The last peril is that of being a "but-ter." These say at times, "Yes, I'll forgive you—but—there are things I don't like about you. . . ." If Christ's lordship is claimed, let there be no *buts* anywhere. Put Christ in the center and let self wiggle and twist until he abdicates finally. This decision decides all decisions. With such a focus on Christ, the whole being is illuminated for *God is Light. Joe Eck, Rt. 2, Box 13, Sedgwick, Kan. 67135.*

Not happy with King story

Dear Sir: I received *The Mennonite* magazine today with Martin Luther King's picture on the cover and the big story that some William Robert Miller wrote [Nov. 19]. I never did believe in King. I haven't been very happy with some of the stories that I have read in *The Mennonite,* for some time.

Now, this fellow Miller didn't mention communism one time, but he sure can criticize us Americans for everything. Anyway, I am burned up with the article and I want to make that plain. . . .

I wish you could show me one thing in writing where Martin Luther King ever said anything bad about communism. Why is it these writers criticize us for being in Vietnam and say nothing about the commies plowing people's heads off in Vietnam? They don't criticize the commies for fighting in the streets of the United States. How about the commies in Cuba, these so-called do-gooders do not seem to condemn that in *The Mennonite* magazine.

I could mention many other articles by other writers in *The Mennonite* that sounded like anything but American.

I believe there is lots of communism behind the civil rights movement and I am pretty sure Miller knows that, too. The colored people that don't believe in all of this rioting don't get heard from. They are shoved to the side and called Uncle Toms. And I am not very popular for taking a stand against communism either. . . .

Only Jesus Christ can change our problems, not communism. Christianity and communism don't coexist, as far as I am concerned. *Leonard W. Hesselein, 205 Willa Lane, Washington, Ill. 61571.*

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MEDITATION

Noted in passing

My Corvair was in the repair shop for a week. Meanwhile, the garageman loaned me his large Cadillac. When I drove through the square of our small town, my banker stared at me, as did the barber that I never tip. When some of my members saw me they said, Oh, not a Cadillac! Another member just shook his head when he saw me pass.

Really, there is nothing wrong with driving a Cadillac if you can afford it but, then, I got to thinking how many things we have in our homes that we can't afford. Yes, we have the money to pay for them, but can we, morally and spiritually, afford these luxuries when so many people in the world are starving, and many who have not heard the gospel? The church, despite all its faults and weaknesses, is still the best servant in the world when it comes to feeding the soul or the stomach.

* * *

Recently, I was among some two hundred clergymen who were invited to a dinner meeting at Caterpillar Tractor Company's huge, new office building. The dinner was in the executive dining room, which was completely outfitted with Danish furniture. There was a distinct relationship between the piece of beef on my plate and the large equipment they manufacture. They employ about twenty thousand people in our area.

Caterpillar executives showed us the lead they were taking in training unskilled labor, in open housing, and in race relations. That's one thing about a big company—they have almost unlimited resources. Then I realized that I was with a big company, too—the church, with a God who is "able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). Are we using our resources to train unskilled workers in the work of the kingdom and to deal with other problems? Caterpillar equipment will tackle any job. What about the church?

* * *

Recently, while driving through the hills of West Virginia, I saw a small, white, frame church building at the edge of a town. The church was no longer in use. Most of the windowpanes were broken and, I believe, most of the roof was gone; but on the front of the building could still be seen, in large clear letters, the words, "Jesus Is Coming." What had happened? Had these people given up their hope? Had His coming been taught in a way unsubstantiated by the Scriptures? On the other hand, how much hope is manifested in the lives of many people who attend beautiful and well-maintained houses of worship.

* * *

In looking over some old church records of the nineteenth century, I came across the name of a woman, who had been dropped from the membership, with this notation behind her name, "lost religion and got married." May I suggest that a person can hold on to religion and still get married. In fact, that is the way it should be. There is always the danger that the newly married couple will lose interest in the church, because of the apparent need for both to be employed so they can get ahead financially, and by the end of the week, both are too tired to go to church. Then, later, little ones arrive in the home and it becomes a hard pull to get started in church. In establishing a home, we need our religion or faith more than ever. *Ward W. Shelly.*

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COVER

"I remember the days of old,/ I meditate on all that thou hast done;/ I muse on what thy hands have wrought" (Ps. 143:5).

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Material aid still needed

John Hostetler

A RECENT LETTER received at the Akron, Pa., office reported that "some women's sewing circles indicated concern over information they have received which gave the impression that the Mennonite Central Committee is becoming less interested in material aid such as clothing."

At a recent meeting of one women's missionary group, two former MCC workers reported that "people do not want our clothing and that MCC would prefer to receive money rather than clothing."

Such comments need clarification.

It is correct that, in some countries where MCC workers are located, the people do not want our Western-style clothing. An example is in Vietnam where many prefer to wear the same types their ancestors have worn for centuries. It is also correct that MCC is reducing distributions of clothing and bedding in some areas, for example, Algeria, Hong Kong, and Korea.

But there are other parts of the world where MCC workers continue to distribute material aid supplies. Generally, there are three categories of distributions: *Mass distributions to meet the emergency needs.* Last winter, in Jordan, refugees living in tents needed clothing, and especially bedding, since many of them had lived in heated homes the previous winters. Mr. and Mrs. Harry Martens returned to the United States this autumn from Jordan and report that some of these same persons, plus additional refugees, will be spending this winter away from the Jordan valley area, due to terrorist activity. They will be in the mountainous areas and, thus, a colder climate than they have ever experienced. Many will be in tents.

Distributions to institutions, especially hospitals. Most church-supported hospitals overseas do not have a surplus of funds. Contributed material aid supplies can release money to purchase medical necessities. Recently, a worker in a hospital in Tanzania wrote, "I am asking you kindly to convey our sincere thanks to those who have sewn the beautiful patchwork quilts, rolled the bandages, given and collected soap for this hospital. I want to let you know that your gifts in Christ's name have arrived and are appreciated."

Distribution via sponsorship programs. A boy in Korea is accepted into the Family Child Assistant Program. A family in North America contributes $10 per month to make it possible for this boy to remain with his parents rather than living in an institution. During the visits by MCC employees to the family's home, it becomes obvious that the brothers and sisters lack good clothing to attend school. Thus, a bale of clothing is opened and shared. There is good control and supervision at these distributions.

In 1967, bedding, clothing, soap, bandages, and other supplies contributed totaled 1,094,745 pounds. The goal for 1968 is 1,200,000 pounds and it is expected to be attained. We want to communicate to everyone that MCC is still soliciting, sorting, receiving, packing, shipping, and distributing material aid supplies "in the name of Christ."

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